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BULLETIN 109

A DICTIONARY OF THE OSAGE LANGUAGE

BY

FRANCIS LA FLESCHE

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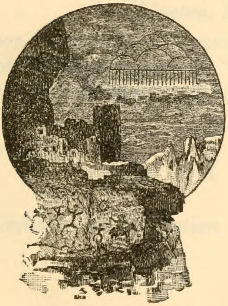

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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., June 11, 1931.

Sir: I have the honor to submit the accompanying manuscript, entitled "A Dictionary of the Osage Language," by Francis La Flesche, and to recommend that it be published as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

M. W. Stirling, *Chief.*

Dr. C. G. Abbot,
Secretary of the Smithsonian Institution.

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A DICTIONARY OF THE OSAGE LANGUAGE

By Francis La Flesche

INTRODUCTION

The preparation of this work has been made possible by the Missouri Historical Society, which, through the energetic interest of its late treasurer, Mr. Breckinridge Jones, established an "Osage Fund" for this particular purpose from a generous donation for the study of the Osage language made by Mr. E. W. Marland of Ponca City, Okla. It is the result of several years of study and it is hoped that it may be of use to those who desire a knowledge, not only of Osage, but of the great Siouan family of tongues to which it belongs.

After several years of thoughtful work and study, this dictionary is presented in the hope that it will assist those seeking a knowledge and understanding of the Osage language and its usages. Much of this work has been made possible by association with personal friends among the Osage tribe. Living with them brought out more perfectly the words and their meanings. Although many of the expressions of the Osage are similar to those of the Omaha, the terms in their rituals and songs varied.

Particular attention is called to the fact that little or no reference has been made to the grammatical construction or meaning of words. The Osage, like many other tribes, do not discriminate between or know the various parts of speech. By a careful study of this dictionary the student or casual reader will find the same word has many meanings, which to the white man would be confusing. In almost every instance a verb has been indicated by (to) being placed after the word; then the expressions in three persons have been added as illustration for use. Throughout the English to Osage will be found "see" or "which see," suggesting that the full meaning or sense of the word is worth referring to. It has been the desire to give in the Osage-English a full derivative and meaning and use of the word, while in many instances the English simply has the Indian word. Where subject matter refers to "the back of the book," interesting paraphrasing has been given; legends applying strictly to certain words or expressions will be referred to, giving a better understanding to the reader. Many references are made to wi-gi-es (rituals), which play an important part in the construction of this dictionary.

Personal names given in this volume are found among several gentes; these have the references as to meaning. There are many sayings appearing in the back of the book, which have been revised to the modern expressions, taken from a primer prepared by Raqua & Montgomery, published in 1834. These will be of great interest.

While it has not been possible to give all words known to the Osage, those of greatest importance have been given. Some of the words and expressions of this tribe can not be rendered in English; that is, there is no English equivalent. Those taken from the rituals are of great importance, as the rites among the Osage are still held sacred.

In many instances I have found it necessary to change the original spelling of the words to conform to modern times: s has been changed to ç (as th in thin); rh has been eliminated; l and j have also been discarded; the continental vowel is used entirely; the nasalized ⁿ is used, giving the French nasal sound in many of the words where the letter "n" is found, other than at the beginning of a word or syllable. In all words in the Osage language the most important item to be considered is the accent; attention is called to the medial letters ḳ, p̣, and ţ which have a different sound than the plain letters in the English. A study of the phonetic key which follows will be of great assistance.

Acknowledgment is here made of the courtesy of Chief Fred Lookout and his wife, who were very helpful; also of former Chief Bacon Rind and others, of Pawhuska, Okla., who gave me many facts that otherwise could not have been given in this book. While a guest in Oklahoma I found everyone willing to give the information that has made it possible for me to perform the task of writing this volume. I wish also to acknowledge to Grace D. Woodburn my appreciation for her untiring efforts in carefully and accurately continuing my work, without whose assistance this dictionary could not have been completed.

Few abbreviations have been recorded; those that have been used are self-explanatory. However, it is a simple matter to refer to them: Om. same, Omaha same; f, feminine; m, masculine.

All references for details will be found in the Thirty-sixth, Thirty-ninth, Forty-third, and Forty-fifth Annual Reports of the Bureau of American Ethnology.

Phonetic Key

a------as in father.
b------as in bad.
ç------as in thin.
d------as in dog.
e------as in prey.
'e------exploded e.
g------as in go.
h------as in he.
i------as in pierce.
'i------exploded i.
iⁿ------nasalized i.
'iⁿ------nasalized exploded i.
k------as in kin.
ḳ------a medial k (between k and g).
m------as in man.
n------as in no.
ⁿ------nasalized n.

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While it has not been possible to give all words known to the Osage, those of greatest importance have been given. Some of the words and expressions of this tribe can not be rendered in English; that is, there is no English equivalent. Those taken from the rituals are of great importance, as the rites among the Osage are still held sacred.

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k------as in kin.
ķ------a medial k (between k and g).
m------as in man.
n------as in no.
ⁿ------nasalized n.

hn------the sound of the initial letter is expelled from the nostrils and is scarcely audible.
o------as in note.
'o------exploded o.
o^n------nasalized o.
p------as in pipe.
p̣------a medial p (between p and b).
s------as in sit.
sh------as in shun.
t------as in ten.
ṭ------medial t (between t and d).
th------as in then.
u------as in rule.
'u------exploded u.
w------as in wet.
x------rough German ch.
zh------as in azure.

OSAGE–ENGLISH

A

a, an interrogation sign, used at the end of a sentence.

she the be a(?) who is that going?

a, arm; that part of the shoulder to and including the hand.

a, they said.

a, on.

ḳa′-wa ṭoⁿ a-a-gthiⁿ, I rode on a horse.

a′-gthiⁿ thoⁿ a-a-gthiⁿ, I sat on a chair.

p̣a-he′thoⁿ a-a-gthiⁿ, I sat on a hill.

a′-ba, they are (moving); he or they (moving).

a′-ba-çoⁿ-dse, to lace up (as a shoe).

a′-p̣a-çoⁿ-dse, I laced up (a shoe).

a′-shpa-çoⁿ-dse, you laced up (a shoe).

oⁿ′-ga-ba-çoⁿ-dsa i, we laced up (a shoe).

a′-ba-çoⁿ-dse (Om. same), to push one against a tree or a door.

zhoⁿ a′-p̣a-çoⁿ-dse, I pushed him against the tree.

zhoⁿ a′-shpa-çoⁿ-dse, you pushed him against the tree.

a′-ba-çta (Om. same), to patch.

a′-p̣a-çta, I patch.

a′-shpa-çta, you patch.

oⁿ′-ga-ba-çta i, we patch.

a′-ba-çu (Om. same), to indicate, to point at; (2) to select. (*See* a′-tha-dse.)

a′-p̣a-çu, I select.

a′-shpa-çu, you select.

oⁿ′-ga-ba-çu i, we select.

zhoⁿ′-tse a′-p̣a-çu, I point at the tree.

zhoⁿ′-tse a′shpa-çu, you point at the tree.

zhoⁿ′-tse oⁿ-ga-ba-çu i, we point at the tree.

a′-ba-do, a small hill.

a′-ba-doⁿ, to freshen a fire by putting on wood.

a′-p̣a-doⁿ, I freshened the fire.

a′-shpa-doⁿ, you freshened the fire.

oⁿ′-ga-ba-doⁿ, we freshened the fire.

a′-ba-dsu-ge, bent downward.

a′-ba-du, a knoll or hillock.

a′-ba-gtha (Om. same), backward; bashful; diffident; shy.

a′-p̣a-gtha, I am shy.

a′-shpa-gtha, you are shy.

oⁿ′-ga-ba-gtha i, we are shy.

wi′ṭi-mi a-a-gi-p̣a-gtha, I feel bashful toward my aunt.

a′-ba-ha çi-hi, rifle, with yellow or brass sight.

a′-ba-ḳ’u, to cover anything by the use of a spade.

a′-p̣a-ḳ’u, I covered it with a spade.

a′-shpa-ḳ’u, you covered it with a spade.

oⁿ′-ga-ba-ḳ’u i, we covered it with a spade.

a′-ba-ḳu, the part of a man’s back between the shoulders.

a′-ba-ḳu-ṭ’o-xa, humpback.

a′-ba-shda, to cut the hair.

a′-p̣a-shda, I cut my hair.

a′-shpa-shda, you cut your hair.

oⁿ-ga′-ba-shda i, we cut our hair.

a′-ba-shoⁿ-tha, trickled down. An expression used in rituals, as “the blood trickled down from his mouth.”

a′-ba-ṭa, a fence; a stockade.

a′-ba-ṭa- a-ga-ha a-a-zhu iⁿ da, I put them on the fence.

a′-ba-ṭa a-ga-ha a-tha-zhu iⁿ da, you put them on the fence.

a′-ba-ṭa a-ga-ha oⁿ-ga-zhu iⁿ da i, we put them on the fence.

a′-ba-ṭa a′-u-wi-çi, to jump over a fence.

a′-ba-ṭa a′-a-oⁿ-çi, I jump over the fence.

a′-ba-ṭa a′-tha-oⁿ-çi, you jump over the fence.

a′ba-ṭa oⁿ′-ga-oⁿ-çi i, we jump over the fence.

a′-ba-ţa ga-ţa-tha, to break a fence.

a′-ba-ṭa a-ṭa-the, I broke down the the fence.

a′-ba-ṭa tha-ṭa-the, you broke down the fence.

a′-ba-ṭa oⁿ-ga-ṭa-tha i, we broke down the fence.

a′-ba ţ’o-xa, my stooping shoulders. (From a ritual.)

a′-ba-ţsi-zhe, to act in desperation regardless of consequences.

a′-p̣a-ṭsi-zhe, I acted in desperation.

a′-shpa-ṭsi-zhe, you acted in desperation.

oⁿ′-ga-ba-ṭsi-zha i, we acted in desperation.

a′-ba-ţ’u, to prevent one from moving by holding one back.

a′-p̣a-ṭ’u, I prevented him from moving.

a′-shpa-ṭ’u, you prevented him from moving.

oⁿ-ga-ba-ṭ’u i, we prevented him from moving.

the goⁿ-tha thoⁿ-zha a′-p̣a-ṭ’u, he wished to go but I held him back.

the goⁿ-tha thoⁿ-zha a-spha-ṭ’u, he wished to go but you held him back.

a′-ba ţ’u-xa, the bending or the stooping shoulders.

a′-ba-xu, door latch.

a′-be (Om. same), foliage; leaves; leaf.

a′-be ge da-ṭs’e-ga, the leaves are withered.

a′-be-toⁿ, to wind as a lariat around the tree.

a′-p̣e-toⁿ, I wind the lariat around the tree.

a′shpe-toⁿ, you wind the lariat around the tree.

oⁿ′-ga-be-toⁿ i, we wound the lariat around the tree.

A′-be-zhiⁿ-ga, Slender-leaf. Personal name. Refers to the cattail.

a′-bi-çe, to become dry.

a′-bi-çoⁿ-dse, to press to the ground.

a′-p̣i-çoⁿ-dse, I pressed it to the ground.

a′-shpi-çoⁿ-dse, you pressed it to the ground.

oⁿ′-ga-ba çoⁿ-dsa i, we pressed it to the ground.

a′ biⁿ da, it has been said. An expression used in rituals.

a′ biⁿ do, they say or have said.

a′-bi′-noⁿ-tha, to obliterate or wipe out.

a′-p̣i-noⁿ-tha, I wiped it out.

a′-shpi-noⁿ-tha, you wiped it out.

oⁿ′-ga-bi noⁿ-tha i, we wiped it out.

a′-bi, spoken of as. This expression is found in the sayings of the wi-gi-e or ritual.

a bi a, they have said. A term used when reciting a ritual by the Ṭsi′-zhu Wa-shta-ge gens.

a′-bi-ţa (Om. same), to touch with the flat (palm) of the hand.

a′-p̣i-ṭa, I touched it with the flat of my hand.

a′-shpa-ṭa, you touched it with the flat of your hand.

o′-ga-bi-ṭa i, we touched it with the flat of our hands.

a-biu′-çe, to check the flow of blood; to stanch.

a′-bi-xe (Om. same), the boiling of water.

a′-bo-u, they said.

a′-btho, shoulder or shoulder blade; upper arm.

a′-bthu-ţse, I violated the law.

a′-bthu-zhiⁿ-ga, little wing; shoulder blade.

a′-bu-zha-zha-ţa, to fly about in forked lines.

a-çiⁿ′-ga, same as çi′-ge.

a-çiⁿ′-ga a-ka iⁿ-dse gthu-zha bi a, little sister washed her face.

a′-çiⁿ zhiⁿ-ga, special kinship term for the fourth daughter.

a′-çi-thu-çe, to take footsteps toward.

a′-çku, hair growing on the temples.

a′-da (Om. same), to freeze, as water on some object.

ni′ te oⁿ-da ha, water freezes on me.

ni′-te a-thi-da ha, water freezes on you.

ni te wa′ da i, water froze on us.

a′-da-ça-gi kshe, crust; bread crust.

a′-da-ga-xe, to macadamize a road.

a′-da-p̣a-xe, I macadamized the road.

a′-da-ga-xe—continued.

a′-da-shpa-xe, you macadamized the road.

a′-da-oⁿ-ga-xa i, we macadamized the road.

a′-da ga-xe u-zhoⁿ-ge, to cover or pave a road with broken stone; to macadamize.

a′-da-pa-xe u-zhoⁿ-ge ke, I paved the road.

a′-da shka-xe u-zhoⁿ-ge ke, you paved the road.

a′-da oⁿ-ga-xa i u-zhoⁿ-ge ke, we paved the road.

a′-da-ḳa-dse, to be hot from the heat of a fire or from the sun's rays.

oⁿ′-da-ḳa-dse, I am hot from the fire.

da′-thi-ḳa-dse, you are hot from the fire.

da′-wa-ḳa-dsa i, we are hot from the fire.

a′-da-ḳoⁿ (Om. a-na-ḳoⁿ), a light; artificial light.

a′-da-ḳoⁿ-gthe—a, on or upon (i. e., the surroundings); da-ḳoⁿ, light; gthe, placed upright or in a standing position: a lamp or candle.

a′-da-ḳoⁿ-the, a lantern.

a′-da-ḳoⁿ we-gthiⁿ—a-da-ḳoⁿ, light thrown upon the surroundings; we-gthiⁿ, grease: kerosene oil; petroleum.

a′-da-ḳoⁿ we-gthi ni-hni, oil well.

a′-doⁿ-ḳoⁿ we-gthiⁿ ni-hni wiⁿ moⁿ-zhoⁿ thoⁿ-di a-bthiⁿ ha, an oil well is on my land.

a′-da-ṭs'e-ga, to wither in the flesh, as by the heat of the sun; to wilt.

a′-da-xi-dse, the glare of the sun; a strong sun light.

iⁿ-shta′ wi-ṭa a′-da-xi-dse oⁿ-ni-e ha, the glare of the sun hurts my eyes.

a′-da-xthiⁿ (Om. a-xthiⁿ), fire blister for curative purposes.

a′-doⁿ-be, to escort.

a′-ṭoⁿ-be, I escorted him.

a′-shtoⁿ-be, you escorted him.

oⁿ-ga-doⁿ-ba i, we escorted him.

a′-do-doⁿ, incursion.

a′-doⁿ, because; for that reason.

a′-doⁿ-ba zhi, unconcerned; nonchalant.

a′-ṭoⁿ-ba moⁿ-zhi, I am unconcerned.

a′-doⁿ-ba zhi—continued.

a′-shtoⁿ-ba a-zhi, you are unconcerned.

oⁿ-ga-doⁿ-ba ba-zhi i, we are unconcerned.

a′-doⁿ-be, to watch over with care; to guard; to aim carefully.

shoⁿ′-ge a-ka ṭsi tse a-doⁿ-be i ha, the dog guards the house.

a′-dse, to embrace; to clasp in the arms with affection; to climb a tree.

a′-a-dse, I clasped in my arms.

a′-tha-dse, you clasped in your arms.

oⁿ-ga-dsa i, we clasped in our arms.

a′-dse-the, to build a fire on some place or object.

a′-a-dse-the, I built a fire on (a stone).

a′-tha-dse-the, you built a fire on (a stone).

oⁿ-ga′-dse-tha i, we built a fire on (a stone).

a′-dsu-ṭa, the limbs of an animal or man.

a′-ga, to slice meat for drying.

a′-a-ga, I sliced the meat for drying.

a′-tha-ga, you sliced the meat for drying.

oⁿ′-ga-ga i, we sliced the meat for drying.

ṭa′-do-ḳa thoⁿ a-a-ga, I cut the meat into slices.

ṭa′-do-ḳa thoⁿ a-tha-ga, you cut the meat into thin slices.

a′-ga-btha, to open the eyes on something.

iⁿ-shta′ a-a-ga-btha, I opened my eyes on it.

iⁿ-shta′ a-tha-ga-btha, you opened your eyes on it.

iⁿ-shta′ oⁿ-ga-ga-btha i, we opened our eyes on it.

a′-ga-ça-thu, sounding the rattle.

a′-ga-çi-ge, to sprinkle water with the fingers.

a′-a-ga-çi-ge, I sprinkled water.

a′-tha-ga-çi-ge, you sprinkled water.

oⁿ′-ga-ga-çi-ga i, we sprinkled water.

a′-ga-çoⁿ-dse, to shingle the roof of a house.

a′-a-ga-çoⁿ-dse, I shingled the roof.

a′-ga-çoⁿ-dse—continued.

a′-tha-ga-çoⁿ-dse, you shingled the roof.

oⁿ-ga-ga-çoⁿ-dsa i ha, we shingled the roof.

a′-ga-çpe, the falling of something heavy on a person or thing.

zhoⁿ oⁿ-ga-çpe, a tree fell on me.

zhoⁿ a-thi-ga-çpe a, did a tree fall on you?

zhoⁿ wa-ga-çpa i, a tree fell on us.

a′-ga-çpe, to cover up an object.

a′-a-ga-çpe, I cover up an object.

a′tha-ga-çpe, you cover up an object.

oⁿ′-ga-ga-çpa i, we cover up an object.

a′-ga-çpe gthu-çe, extricate.

a′-ga-çpe a-gthu-çe, I extricated.

a′-ga-çpe tha-gthu-çe, you extricated.

a′-ga-çpe oⁿ-gthu-ça i, we extricated.

a′-ga-çta, to stack; to close.

a′-a-ga-çta, I stack.

a′-tha-ga-çta, you stack.

oⁿ-ga′-ga-çta i, we stack.

a′-ga-çtoⁿ (Om. same), to shave the hair from a deer or an elk skin.

a′-a-ga-çtoⁿ, I shaved the hair from the elk skin.

a′-tha-ga-çtoⁿ, you shaved the hair from the elk skin.

oⁿ′-ga-ga-çtoⁿ i, we shaved the hair from the elk skin.

a′-ga-çtoⁿ, to trim the web of the feathers of an arrow to make it strike accurately.

a′-a-ga-çtoⁿ, I trimmed the web of the feathers.

a′-tha-ga-çtoⁿ, you trimmed the web of the feathers.

oⁿ-ga′-ga-çtoⁿ i, we trimmed the web of the feathers.

a′-ga-çu, to examine; to inspect; to probe; to inquire into; to test by questions.

a′-a-ga-çu, I inspected it.

a′-tha-ga-çu, you inspected it.

oⁿ′-ga-ga-çu i, we inspected it.

a′-ga-çu, inquisition.

a′-ga-çu wa-ṭoⁿ-ga, the justice; the judge. One who inquires into.

a′-ga-ha, upon the brow of. Term used in ritual.

a′-ga-ha (Om. same), on top of, or on the outside.

ṭsi tse a-ga-ha ṭa a-noⁿ zhi, I am outside of the house.

ṭsi tse a-ga-ha ṭa thoⁿ-noⁿ zhi, you are outside of the house.

a′-ga-ha kshe, the exterior.

a′-ga-ha-mi—a-ga-ha, over; mi, blanket or robe: a coat; a long cape; a mantle.

a′-ga-ha-mi u-p̣a hoⁿ, I wear a coat.

a′-ga-ha-mi u-shpa hoⁿ, you wear a coat.

a′-ga-ha-mi oⁿ-gu′-ba hoⁿ i, we wear coats.

a′-ga-ha mi a-gi-p̣i thiⁿ-ge xtsi moⁿ ha, my coat is threadbare.

a′-ga-ha-p̣a, vest.

a′-ga-ha-pa a-gi oⁿ-btha a-tsi miⁿ-kshe o, I left my vest home.

a′-ga-ha-ṭa, on the outskirts.

a′-ga-ha-ta gthe kshi-the, exile; to expel.

a′-ga-ha-ṭa moⁿ-thiⁿ—a-ga-ha-ṭa, on the outskirts; moⁿ-thiⁿ, a recluse.

a′-ga-hi-tha, the blowing of dust, sand, or chaff upon a person or thing.

a′-ga-ḳ'u, to hoe the earth over some object.

a′-a-ga-ḳ'u, I hoe the earth.

a′-tha-ga-ḳ'u, you hoe the earth.

oⁿ′-ga-ga-ḳ'u i, we hoe the earth.

a′-ga-shke, to tie a knot; to tie a scalp lock on a pole.

a′-a-ga-shke, I tie a knot.

a′-tha-ga-shke, you tie a knot.

oⁿ′-ga-ga-shka i, we tied a knot.

a′-ga-stse-dse, overhanging.

a′-ga-ṭa (Om. same), to aim at some object with a gun.

a′-a-ga-ṭa, I aim at it.

a′-tha-ga-ṭa, you aim at it.

oⁿ′-ga-ga-ṭa i, we aim at it.

a′-ga-ṭs'e, to drop water on some object.

a′-a-ga-ṭs'e, I drop water.

a′-tha-ga-ṭs'e, you drop water.

oⁿ′-ga-ga-ṭs'a i, we drop water.

a′-ga-xa-dse, to cover up something.

a′-a-ga-xa-dse, I cover it up.

a′-tha-ga-xa-dse, you cover it up.

oⁿ′-ga-ga-xa-dsa i, we cover it up.

a′-ga-xthe a-ṭa, toward the wind.

a′-ga-xthe bthe a-tho, I went with the wind.

a′-ga-xthe, away from the wind; lee side.

a′-ga-xthe pa-gthe, to lie with the head toward the wind.

a′-ga-xthe u-ga-xthe, following the wind.

a′-ga-xtoⁿ, to shed tears.
a′-a-ga-xtoⁿ, I shed tears.
a′-tha-ga-xtoⁿ, you shed tears.
oⁿ-ga′-ga-xtoⁿ i, we shed tears.

a′-ga-zhi (Om. same), to dictate, command, or order.
a′-a-ga-zhi, I commanded him.
a′-tha-ga-zhi, you commanded him.
oⁿ′-ga-ga-zhi i, we commanded him.

a′-ga-zhoⁿ, fetlock of a horse.

A′-ga-zhoⁿ, Bushy. Personal name. Refers to the bushy hair on the front legs of the buffalo bull.

a-gi, returned.

a′-gi-doⁿ-be, watches over whatever is his own.

a-gi′-gtha-she, to deliver or rescue.

a-gi′-gthi, to come home after something.
a-pi′-a-gthi, I came home after something.
a-shki′-tha-gthi, you came home after something.
oⁿ-ga′-gi oⁿ-ga-gthi i, we came home after something.

a-gi′-hi, he has been after something.

a′-gi-noⁿ-zhiⁿ, to succor; to give help or aid when one is in distress.
a′-a-gi-noⁿ-zhiⁿ, I stood by him.
a′-tha-gi-noⁿ-zhiⁿ, you stood by him.
oⁿ′-ga-gi-noⁿ-zhiⁿ i, we stood by him.

a′-gi-oⁿ, to fly on or over, as the crow flies over that upon which it wishes to feed.
ķa-xe a′-gi-oⁿ i, the crow flies over.

a′-gi-pa-moⁿ-gthe, with heads bowed over the people.

a′-gi-shka-de, to play; gambol upon his own property.

a-gi′-the, to go after something.

a′-gi-thi-ṭa, cross their tracks.

a′-gi-xe, all around a place.

a′-gtha, to impute; to accuse.
a′-a-gtha ha, I accuse him.
a′-tha-gtha ha, you accuse him.
oⁿ′-ga-gtha i, we accuse him.

a′-gtha-ge, revulsion; a sudden withdrawal.

a-gtha′-ge moⁿ-thiⁿ o, go after the thing that belongs to you.
a-gtha′-ge pshi a tho, I have been after it or them.
a′-gtha-ge a-tsi a-tho, he has come after that which belongs to him.

a′-gtha-ge thiⁿ-ge, robust; (2) nothing to complain about.
a′-a-gtha-ge thiⁿ-ge, I have nothing to complain about.
a-tha′-gtha-ge thiⁿ-ge, you have nothing to complain about.
oⁿ-ga-gtha-ge thiⁿ-ga i, we have nothing to complain about.

a′-gtha-ha (Om. same), to wear one's own clothing.
a′-a-gtha-ha, I wear my own.
a′-tha-gtha-ha, you wear your own.
oⁿ′-ga-gtha-ha i, we wear our own.

a′-gtha-noⁿ, he is accused of wrongdoing.

a-gtha′-thiⁿ (On. same), to have or keep one's own.
a-gtha′-bthiⁿ I have my own.
a-tha′-gtha-ni, you have your own.
oⁿ-ga-gtha thiⁿ i, we have our own.

a-gtha′-thiⁿ (Om. same), to inherit; inheritance.
moⁿ′-çe çka a-gtha-bthiⁿ, I inherited money.
moⁿ′-çe çka a-gtha-ni, you inherited money.
moⁿ′-çe çka te oⁿ-ga′-gtha-thiⁿ i, we inherited money.

a′-gthe, to place on top of another in an upright position.
a′-a-gthe, I placed on top.
a′-tha-gthe, you placed on top.
oⁿ-ga′-gtha i, we placed on top.

a-gthi′, returning. This expression is found frequently when referring to the return of one who has been searching for some particular thing. It is a ritual expression.

A′-gthi-he-the, Returns-to-the-place. Personal name. Refers to the symbolic hawk returning after the ceremony.

a′-gthiⁿ, to sit upon a cushion, robe, or chair.
a′-a-gthiⁿ, I sit on a cushion.
a′-tha-gthiⁿ, you sit on a cushion.
oⁿ-ga-gthiⁿ i, we sit on a cushion.

a-gthiⁿ′-ça-ţoⁿ (Om. same), fifteen.

a′-gthiⁿ çoⁿ-çoⁿ-tha—a-gthiⁿ, a chair; çoⁿ-çoⁿ-tha, swaying motion back and forth; a-chair-back-and-forth-swaying-motion: rocking-chair.

a′-gthiⁿ da-pa—a-gthiⁿ, chair; da-pa, round, round chair; a stool.

a-gthiⁿ′ do-ba (Om. same), fourteen.
shoⁿ′-ge a-gthiⁿ do-ba wa-bthiⁿ, I have fourteen dogs.
ķa-wa a-gthiⁿ do-ba wa-ni, you have fourteen horses.

a′-gthiⁿ-gi-wa-ţoⁿ-ga, chairman. To preside.
a′-gthiⁿ-gi-wa-ţoⁿ-ga bthe, I preside.
a′-gthiⁿ-gi-wa-ţoⁿ-ga ni, you preside.

a-gthiⁿ gthe-bthoⁿ ţse wiⁿ thiⁿ-ge—a-gthiⁿ, plus ten; gthe-bthoⁿ, ten; ţse, of; wiⁿ, one; thiⁿ-ge, less, ten-less-of-one-plus-ten: nineteen.

a′-gthiⁿ ha, excellent; excess.

a′-gthiⁿ ha, to exceed; to excel.
a′-a-gthiⁿ ha, I excel.
a′-tha-gthiⁿ ha, you excel.
woⁿ-ga′-gthiⁿ ha i, we excel.

a-gthiⁿ ha wa-ni-zhiu bi a, we had a superabundance of rain.

a-gthiⁿ′ķi-e do-ba, eighteen.

a-gthi′ noⁿ-zhiⁿ, he returned and paused. (From a ritual.)

a-gthiⁿ′ pe-thoⁿ-ba (Om. same), seventeen.

a-gthiⁿ′sha-pe (Om. same), sixteen.

a-gthiⁿ′ stse-dse—a-gthiⁿ, a chair; stse-dse, long: long chair—a settee.

a-gthiⁿ′-tha-bthiⁿ (Om. same), thirteen.
ķa′-wa a-gthiⁿ tha-bthiⁿ, thirteen horses.
çiu′-ķa zhiⁿ-ga a-gthiⁿ tha-bthiⁿ, thirteen chickens.

a-gthiⁿ thoⁿ-ba, two sixes; twelve; a dozen.
çiu′-ķa zhiⁿ-ga a-gthiⁿ thoⁿ-ba wa-ķoⁿ-btha, I want twelve chickens.
çiu′-ķa zhiⁿ-ga a-gthiⁿ thoⁿ-ba wa-shkoⁿ-sda, you want twelve chickens.

a-gthiⁿ′-thoⁿ-ba ķi-çto—a-gthiⁿ′-thoⁿ-ba, twelve men; ķi-çto, a council: a council of twelve men—a jury.

a-gthiⁿ′-wiⁿ-xtsi (Om. a-gthiⁿ-wiⁿ), eleven.

a′-gthoⁿ (Om. same), to place one thing upon another.
a′-a-gthoⁿ, I placed it upon another.
a′-tha-gthoⁿ, you placed it upon another.
oⁿ-ga′-gthoⁿ i, we placed it upon another.

a′-gthoⁿ-thiⁿ, to forget; failure to remember; unable to recall something that is past.
a′-a-gthoⁿ-bthiⁿ, I failed to remember.
a′-tha-gthoⁿ-ni, you failed to remember.
oⁿ-ga′-gthoⁿ thiⁿ i, we forgot.

a′-gthu-çta, to bandage one's own leg.
a′-a-gthu-çta, I bandaged my own leg.
a′-tha-gthu-çta, you bandaged your own leg.
oⁿ′-ga-gthu-çta i, we bandaged our own legs.

a′-gu-di (Om. same), where.

a-hi′, he has been to.

a-hi-a′bo, coming; he is coming; they are coming.

a-hi-de′, arm, from the middle to the shoulder joint.

a-hi′-gthiⁿ, having arrived there I sit. A ritual expression.

a′-hiⁿ, (Om. same), wings.

a hiⁿ a, interrogative particle.

a′-hi-noⁿ-zhiⁿ, he stood on the summit.

a′-hiⁿ u-ça′-gi (Om. same), the hard part of a wing.

A′-hiⁿ-u-ha-zhi-hi, Red-fore-legs. Personal name. Refers to the reddish brown of the buffalo's legs.

A-hiⁿ-u-k'u-dse, Holes-in-the-wings. A personal name. Refers to the spaces in the wings of an eagle.

a′-hiu moⁿ-thiⁿ, wings walking; the turkey cock.

a′-hiu-ţa-ţa, the sacred eagle. A symbol of the Hoⁿ′-ga a-hiu-ţoⁿ gens.

a′-hiu, wings. This expression is also found in a ritual.

A′-hiu-çka, White-wings. Personal name.

A′-hiu-do-ba, Four-wings. Female personal name.

a′-hiu-ha, their arms. A ritual term.

a′-hiu-he, alighted upon.

a′-hiu-ṭoⁿ, who possesses wings. A ritual term.

A′-hiu-zhiⁿ-ga, Little-wings. Personal name.

a′-hoⁿ-ba, daylight came while they were yet at the same place where they had halted.

a′-ho-pshe, contrary; stubborn; obstinate.

a-ho′-pshe wa-gthiⁿ bi a, he is very stubborn.

a′-hu-shi-ge, compulsion; to force one to yield.

a′-a-hu-shi-ge ha, I compelled him.

a′-tha-hu-shi-ge ha, you forced him to yield.

oⁿ′-ga-hu-shi-ga i, we forced him to yield.

a′-i-the, to discuss.

i-a′-the, I discuss.

i′-tha-the, you discuss.

i′-oⁿ′-tha i, we discuss.

a′-i-tsiⁿ, to strike with the arm.

a-i-tha′-tsiⁿ ha, I struck him with my arm.

a-i′-tha-tsiⁿ ha, you struck him with your arm.

a-ḳa′, is.

a′-ḳ’a, the south wind.

A′-ḳ’a, South-wind. Personal name. Refers to a life symbol.

a′ḳ’a-dsi, archaic name for south.

A′-ḳ’a-hiu-e, Wind-is-from-the-south.

a-ḳa iⁿ da, he is.

A′-ḳ’a-mi-ṭse-xi, South-wind-Mi-na-the-favorite. The term Mi-na is given to the first daughter.

A′-ḳ’a-wiⁿ, South-wind-woman. Female personal name.

a′-ḳia-çta, in a pile.

zhoⁿ′-tse a-ḳia-çta pa-xe, I piled the wood.

zhoⁿ′ tse a-ḳia-çta shka-xe, you piled the wood.

zhoⁿ′-tse a-ḳia-çta oⁿ-ga-xa i, we piled the wood.

a-ḳia′-sha, equal in numbers.

a′-ḳi-da, officer or soldier; grenadier; policeman.

a′ḳi′-da a-ba ba-dse btha-çka wiⁿ ga-xa bi a, the soldiers made a pontoon.

a′-ḳi-da a-ba zhoⁿ′-zhe-ga-u-gthe wiⁿ a-thiⁿ bi a, the soldier has a wooden leg.

a′-ḳi-da do-doⁿ-hoⁿ-ga, an army officer of rank.

A′-ḳi-da-ga-hi-ge, Chief-protector. Personal name. Refers to the one who protects the chiefs.

a′-ḳi-da ga-hi-ge, captain. Also used as a personal name by the Osage and Omaha tribes.

a′-ḳi-da moⁿ-hiⁿ—a-ḳi-da, soldier; moⁿ-hiⁿ, knife: a sword.

a′-ḳi-da ṭoⁿ-woⁿ, a fort, fortification.

a′-ḳi-da-ṭsi, officer’s house.

a′-ḳi-da u-ḳ’oⁿ, to drill; to engage in military exercises.

a-′ḳi-da u-noⁿ-zhi ṭse-ga—a-ḳi-da, soldier; u-noⁿ-zhi, standing in; ṭse-ga, recent: a recent-soldier-standing-in; a recruit.

a′-ḳi-da wa-gi-shi-be—a-ḳi-da, soldiers; wa-gi-shi-be, payment of or to; payment-of-or-to-soldiers: pension.

a′-ḳi-da wa-ṭoⁿ-ga—a-ḳi-da, guards, soldiers; wa-ṭoⁿ-ga, great ones or principals: officers.

a′-ḳi-da wa-ṭoⁿ-ga, an officer of high rank, a general.

a′-ḳi-da zhiⁿ-ga, a private (soldier).

A′-ḳi-da-zhiⁿ-ga, Little soldier. Personal name.

a′-ḳi-dsi-çe, sweep aside in masses.

a-ki′-e tha-ha, when I get home.

a-ḳi′-gtha-thiⁿ, to keep for themselves.

a-ḳi′-gthiⁿ, returns to his own seat.

a′-ḳi-gthiⁿ (Om. same), to sit upon one another.

a′ḳi-gthiⁿ-gthiⁿ, sitting on one another.

a′-ḳi-gthoⁿ, to place one round object on top of another round object.

a′-ḳi-hi-de, to care for, as to care for a child; to attend to.

a′-a-ḳi-hi-de, I attended the child.

a′-tha-ḳi-hi-de, you attended the child.

oⁿ′-ga-ḳi-hi-da i, we attended the child.

a′-ḳi-hoⁿ, to go beyond a certain place.

a′-ḳi-hoⁿ bthe ha, I went beyond the place.

a′-ḳi-hoⁿ—continued.

a′-ḳi-hoⁿ stse ha, you went beyond the place.

a′-ḳi-hoⁿ oⁿ-ga hi i, we went beyond the place.

a′-ḳi-hoⁿ xo-ḳa, one chosen who is competent to properly conduct a ceremony; a substitute.

a′-ḳi-hoⁿ the tse, a deeper abyss.

a′-ḳi-ḳ'e, to swarm, as a large crowd.

a′-ḳi-ḳi-gthe, to join poles or boards.

a′-a-ḳi-ḳi-gthe, I joined two boards.

a′-tha-ḳi-ḳi-gthe, you joined two boards.

oⁿ′-ga-ḳi-ḳi-gtha i, we joined two boards.

a′-ḳi-ḳi-p̣a, to meet together; to meet one another.

u-xtha-be ke-dse oⁿ-ga-ḳi-ḳi-p̣a i ha, we met in the forest.

wa′-a-ḳi-ḳi-p̣a, I met with them.

wa′-tha-ḳi-ḳi-p̣a, you met with them.

a′-ḳi-ḳoⁿ, leaning against each other.

a′-ḳi-noⁿ-zhiⁿ, to protect.

a′-a-noⁿ-zhiⁿ ha, I protect.

a′-tha-noⁿ-zhiⁿ, you protect.

oⁿ-ga′-gi-noⁿ-zhiⁿ i, we protect.

a′-ḳi-oⁿ-the u-moⁿ-ḳa, spread easily; infectious.

a′-ḳi-p̣a (Om. same), to meet another.

a′-a-ḳi-p̣a, I met him.

a′-tha-ḳi-p̣a, you met him.

oⁿ′-ga-ḳi-p̣a i, we met him.

a′-ḳi-p̣a-moⁿ-gthe, to lie with head to head.

a′-ḳi-p̣a-ṭs'u, the blocking of a narrow passage by men or animals.

a′-ḳi-p̣e-ṭoⁿ, tangled up in a rope, as a tethered horse.

a′-ḳi-sho-ga, dense; density; a dense crowd; a dense forest.

a′-ḳi-tha (Om. same), to contend as in a fight.

a′-a-ḳi-btha, I contend.

a′-tha-ḳi-na, you contend.

oⁿ′-ga-ḳi-tha i, we contend.

a′-ḳi-tha-çka-be (Om. same), to attach two objects together.

a′-ḳi-tha-çta, the sticking of one object to another.

a′-ḳi-tha ṭse, defiance; to defy.

a′-ḳi-tha-zha-ṭa, the parting of in forked lines. (From a ritual.)

a′-ḳi-tha-zha-ṭa, make way for them.

a′-ḳi-the, I cause myself to. A ritual term.

a′-ḳi-thi-çta, double; to double a shawl or a blanket.

ha-xiⁿ a′-ḳi-thi-çta p̣a-xe, I doubled a blanket.

ha-xiⁿ a′-ḳi-thi-çta shka-xe, you doubled a blanket.

ha-xiⁿ a′-ḳi-thi-çta oⁿ-ga-xai, we doubled the blanket.

a′-ḳi-thi-tse, that which lies across; the breast.

a′-ḳi-thu-ṭoⁿ, opposite.

a′-ḳi-ṭoⁿ-be (Om. same), discreet; to guard one's self against trouble. (*See* noⁿ′-xe ga-çi.)

a′-a-ḳi-ṭoⁿ-be, I am discreet.

a′-tha-ḳi-ṭoⁿ-be, you are discreet.

oⁿ′-ga-ḳi-ṭoⁿ-ba i, we are discreet.

a′-ḳi-wi-çi-çi, the little animals that leap upon one another when at play. (From a ritual.)

a-ḳi′-xo-be, to have respect for another.

a′-a-xo-be ha, I have respect for him.

a′-tha-xo-be ha, you have respect for him.

oⁿ′-ga-xo-ba i, we have respect for him.

a′-ḳi-zhi, one piece of tree piled on another.

a′-ḳi-zhiⁿ, self-esteem.

a′-ḳo-i-pshe, to have misgivings.

a′-a′ḳo-i-pshe, I had misgivings.

a′-tha-ḳo-i-pshe, you had misgivings.

oⁿ′-ga-ḳo-i-psha i, we had misgivings.

a′-ḳoⁿ (Om. a′-ḳoⁿ-ṭa), muscle of the arm.

a′-ḳoⁿ oⁿ-ni-e ha, my muscle is sore.

a′-ḳoⁿ bu-çi-çi, a pulsating vein in the arm.

a′-koⁿ (Om. same), to lean on a post, tree, or rock.

a′-a-koⁿ, I lean on a rock.

a′-tha-koⁿ, you lean on a rock.

oⁿ′-ga-koⁿ i, we lean on a rock.

a′-ḳ'oⁿ-gi-the (Om. same), to falter; to hesitate.

a′-ḳ'oⁿ a-gi-the, I hesitate.

a′-ḳ'oⁿ tha-gi-the, you hesitate.

a′-ḳ'oⁿ oⁿ-gi-tha i, we hesitate.

a′-ḳoⁿ-gthe, to envy.
a′-a-ḳoⁿ-gthe, I envy.
a′-tha-ḳoⁿ-gthe, you envy.
oⁿ′-ga-ḳoⁿ-gtha i, we envy.

a′-ḳoⁿ-gthe, whippoorwill.

a-ḳ'oⁿ-he, to sign a name on paper.
wa-gthe-çe i-zha-zhe a′-a-ḳ'oⁿ he, I signed.
wa-gthe-çe i-zha-zhe a′-tha-ḳ'oⁿ he, you signed.
wa-gthe-çe i-zha-zhe oⁿ-ga-gi-ḳ'oⁿ ha i, we signed.

a′-ḳoⁿ-ṭa, wristband; wrist guard.

a′-ḳoⁿ ṭoⁿ-ga, muscle of the arm or foreleg.

a′-kshe, a sleeve.

a′-kshiⁿ-dse, I struck a blow that glanced away.
tha′-kshiⁿ-dse, you struck a blow that glanced away.
oⁿ-ga′-kshiⁿ-dsa i, we struck a blow that glanced away.

a′-mi-de (Om. same), to creep or crawl on a log.
zhoⁿ ke a′-a-mi-de ha, I crept on the log.
zhoⁿ ke a-tha-mi-de ha, you crawled on the log.
zhoⁿ′ ke oⁿ′-ga-mi-da i, we crawled on the log.

a′-mi-xe, a crowd; a great gathering; a throng; a legion.

a′-moⁿ-gthe, to plant a pole upright.

a′-moⁿ-ḳa-e wa-tha-zhi, intolerable.

a′-moⁿ-ḳa-zhi, to become impatient with another; a nuisance.
a′-moⁿ-ḳa-zhi wa-tha, he is a nuisance.
a′-a-moⁿ-ḳa moⁿ-zhi, I am impatient with him.
a′-tha-moⁿ-ḳa a-zhi, you are impatient with him.
oⁿ-ga′-moⁿ-ḳa ba-zhi i, we are impatient with him.

a′-moⁿ-ḳoⁿ u-zhi, to vaccinate.
a′-moⁿ-ḳoⁿ oⁿ-woⁿ-zhi bi a, I have been vaccinated.
a′-moⁿ-ḳoⁿ u-thi-zhi bi a, you have been vaccinated.
a′-moⁿ-ḳoⁿ u-wa-zhi bi a, we have been vaccinated.

a′-moⁿ-shi, upstairs.
a′-moⁿ-shi bthe ha, I went upstairs.

a′-moⁿ-shi—continued.
a′-moⁿ-shi ne ha, you went upstairs.
a′-moⁿshi oⁿ-ga tha i ha, we went upstairs.

a′-moⁿ-shi-a-ṭa, above; up there.

a-ni′, having in your hands.

a′-ni-doⁿ ga-xe, to make farm lands wet by artificial means; to irrigate.
a′-ni-doⁿ ṗa-xe, I irrigated.
a′-ni doⁿ shka-xe, you irrigated.
a′ni-doⁿ oⁿ-ga-xa i, we irrigated.

a-ni′ḳa-shi-ga, I am a person having that power. An expression from a ritual.

a′-noⁿ-çe, to surround; to cut off a retreat.
a′-a-noⁿ-çe, I surround.
a′-tha-noⁿ-çe, you surround.
oⁿ′-ga-noⁿ-ça i, we surround.

a′-noⁿ-çoⁿ-dse, to prevent paper from blowing away by placing the foot on it.

a′-noⁿ-ge, to run over a person.
a′-a-noⁿ-ge ha, I ran over him.
a′-tha-noⁿ-ge ha, you ran over him.
oⁿ-ga′-noⁿ-ga i, we ran over him.

a′-noⁿ-ḳo-ge, floor; porch.

a′noⁿ-ḳ'oⁿ, to cause to be heard by Wa-ḳoⁿ′da.

a′-noⁿ-ḳ'oⁿ (Om. same), to harken; to listen to; to obey.
a′-a-noⁿḳ'oⁿ, I listen to.
a′-tha-noⁿ-ḳ'oⁿ, you listen to.
oⁿ′-ga-noⁿ-ḳ'oⁿ i, we listen to.

a′-noⁿ-ḳ'oⁿ zhi, to disobey.
a′-a-noⁿ-ḳ'oⁿ moⁿ-zhi, I disobey.
a′-tha-noⁿ-ḳ'oⁿ a-zhi, you disobey.
oⁿ′-noⁿ-ḳoⁿ ba-zhi i, we disobey.

a′-noⁿ-ḳ'u (Om. same), to cover a thing with dirt by use of the foot.
a′-a-noⁿ-ḳ'u, I covered it.
a′-tha-noⁿ-ḳ'u, you covered it.
oⁿga′-noⁿ-ḳ'u i, we covered it.

a′-noⁿ-ḳu-ge—a, upon; noⁿ, action of the feet; ḳu-ge, thud—thud-upon-by-action-of-the-feet: a porch.
a′-noⁿ-ḳu-ge tha-gthiⁿ wiⁿ a-bthiⁿ, I have a nice porch.
a′-noⁿ-ḳu-ge gthoⁿ-the wiⁿ a-ni, you have a nice porch.

a′-noⁿ-stsu-dse, to kick off moccasins on some object.

a′-noⁿ-ṭa-xi—a, on which to; noⁿ, action of the feet; ta-xi, clattering noise: shoes.

a′-noⁿ-ṭa-xi wi-ṭa a-ka ça-be bi a, my shoes are black.

a′-noⁿ-tha (Om. same), to overshadow; to obscure.

mi a-ka moⁿ-xpi a-noⁿ-tha bi a, the sun is obscured by a cloud.

a′-noⁿ-xthe (Om. same), to hide something; to secrete; to conceal.

a′-a-noⁿ-xthe, I concealed it.

a′-tha-noⁿ-xthe, you concealed it.

oⁿ′-ga-noⁿ-xtha i, we concealed it.

a′-noⁿ-zhiⁿ, to stand on.

a′-a-noⁿ-zhiⁿ, I stand on something.

a′-tha noⁿ-zhiⁿ, you stand on something.

oⁿ′-ga noⁿ-zhiⁿ i, we stand on something.

a′-noⁿ-zhiⁿ (Om. same) to rain on.

oⁿ-noⁿ′-zhiⁿ, it rained on me.

a-thi′-noⁿ-zhiⁿ, it rained on you.

wa′-noⁿ-zhiⁿ i, it rained on us.

a-noⁿ′-zhiⁿ a-toⁿ hi o, I stand up.

a′-noⁿ-zhiⁿ-gthe—a, on which to; noⁿ-zhiⁿ, stand; gthe, a thing placed in an upright position—thing-placed-in-an-upright-position-on-which-to-stand: stairs.

a′-noⁿ-zhiⁿ-gthe tse oⁿ-woⁿ-xpa-the, I fell down the stairs.

a′-noⁿ-zhiⁿ-zhoⁿ, I took the Rite of Vigil. This is a ceremonial occasion, and lasts from six to seven days, during which time the person seeks quiet and solitude. He fasts and cries to Wa-ḳoⁿ-da, and waits for a sign of approval from the Supernatural. (For fuller account see pp. 69 and 70, 36th Ann. Rept. B. A. E; also Noⁿ-zhiⁿ-zhoⁿ, same volume.)

a-p̣a′, they are.

a′-p̣a-bo, a slope

a′-p̣a-çe, to remain in camp for two or more days.

a′-p̣a-ḳ’e, to cut meat close to the bone.

A-p̣a′-tsi, Apache.

a′-p̣a-xthu-dse, to flesh the hide.

a′-p̣e, to invite one to go on a journey, or on a fishing trip; to persuade.

a′-a-p̣e, I invited him to go fishing.

a′-tha-p̣e, you invited him to go fishing.

oⁿ′-ga-p̣a i, we invited him to go fishing.

a′-p̣o-ga, downward; the descent of the sun.

mi a′-p̣o-ga doⁿ, when the sun takes its downward course.

a′-p̣o-ḳi, I struck with a noise. Used in a ritual.

a′-pshe, to walk on, or to go from house to house.

a′-pshe bthe ha, I go.

a′-pshe ne ha, you go.

a′-pshe oⁿ-ga tha i, we go.

a′-shi-be, evade or overcome. I evade all difficulties. A ritual term.

a′-shi-moⁿ-koⁿ (Om. same), to kneel on something.

a′-a-shi-moⁿ-koⁿ, I kneel on something.

a′-tha-shi-moⁿ-koⁿ, you kneel on something.

oⁿ-ga′-shi-moⁿ-koⁿ i, we kneel on something.

a′-shi-oⁿ-tha, to oust; to eject; to be put out of one’s own house.

a′-shi-oⁿ-btha, I ousted him.

a′-shi-oⁿ-shta, you ousted him.

a′-shi-oⁿ-oⁿ-tha i, we ousted him.

a′-shi-ṭa, outside.

a′-shi the (Om. same), exit; to go out.

a′-shi bthe a tha, I am going out.

a′-shi ne a tha, you are going out.

a′-shi oⁿ-ga tha i a-tha, we are going out.

a′-shka (Om. same), near; close by; short distance.

a′-shka xtsi moⁿ-bthiⁿ, I walked a short distance.

a′-shka xtsi moⁿ-ni ha, you walked a short distance.

a′-shka xtsi oⁿ-moⁿ-thiⁿ i, we walked a short distance.

a′-ṭa, beyond.

a′-ṭa-gthe, to place a small object on a saddle.

a′-a-ṭa-gthe, I placed a small object on a saddle.

a′-ṭa-gthe—continued.

a′-tha-ṭa-gthe, you placed a small object on a saddle.

oⁿ′-ga-ṭa-gtha i, we placed a small object on a saddle.

a′-ṭa-kshiⁿ, to stumble; to stub the toe.

a′-a-ṭa-kshiⁿ, I stubbed my toe.

a′-tha-ṭa-kshiⁿ, you stubbed your toe.

oⁿ′-ga-ṭa-kshiⁿ i, we stubbed our toes.

a′-tha, indeed; truly.

a′-tha-’a-be, the side of a hill; a steep incline.

a-tha′ bi e-çkoⁿ, perhaps he has gone.

a′-tha-coⁿ-dse (Om. same), to hold an object firmly with the teeth; to close the teeth tightly.

a′-tha-çta, to stick together as two pieces of wood are stuck with glue.

a′-tha-çta-noⁿ-zhiⁿ, to stand close to a trunk of a tree.

a′-tha-de, to recite.

a′-btha-de, I recite.

a′-na-de, you recite.

oⁿ′-ga-tha-da i, we recite.

a′-tha-dse, to make a motion; motion to adjourn.

ba′-noⁿ-the a-btha-dse, I move to adjourn.

ba′-noⁿ-the a-shta-dse, you move to adjourn.

ba′-noⁿ-the oⁿ-ga-tha-dsa i, we move to adjourn.

a′-tha-dse, to nominate; to make a motion.

a′-btha-dse, I nominate.

a′-na-dse, you nominate.

oⁿ′-ga-tha-dsa i, we nominate.

a′-tha-ge, to feather arrow shafts.

moⁿ-a-btha-ge, I feathered the arrow shafts.

moⁿ-a′-shda-ge, you feathered the arrow shafts.

moⁿ-oⁿ-ga-tha-ga i, we feathered the arrow shafts.

a′-tha-ha (Om. same), to stick to one as does mud.

oⁿ′-tha-ha, mud sticks to me.

a′-thi-tha-ha, mud sticks to you.

a′-tha-ha thiⁿ-ge, entirely naked; nude.

a′-tha-ḳ’a be (Om. same), slope of a hill.

a′-tha-xiⁿ, has shrunken.

a′-tha-xiⁿ, the receding waters in a flood; (2) to subside.

a′-thi-’a, to drop medicine into water.

a′-thi-btha, to spread oilcloth.

a′-bthi-btha, I spread oilcloth.

a′-ni-btha, you spread oilcloth.

oⁿ′-ga-thi-btha i, we spread oilcloth.

a′-thi-çoⁿ-dse, to clasp one’s legs around a horse when riding bareback; (2) to hold firmly between the hands or fingers; to squeeze.

a-bthi-çoⁿ-dse, I squeeze.

a′-ni-çoⁿ-dse, you squeeze.

oⁿ′-ga-thi-çoⁿ-dsa i, we squeeze.

a′-thi-doⁿ, to pull over one, as a blanket; (2) to shut, as a door.

a′-bthi-doⁿ, I pulled it over me.

a′-shni-doⁿ, you pulled it over.

oⁿ′-ga-thi-doⁿ i, we pulled it over.

a′-thi-doⁿ hi e-goⁿ—a-thi-doⁿ, to pull on; hi, to arrive at; e-goⁿ, like: sudden.

a′-thi-gi-xe, the bend in a road; a circle.

a′-thi-ḳoⁿ zhoⁿ—a-thi-ḳoⁿ, lay on either side; zhoⁿ, sleep: to recline.

a′-thi-ḳoⁿ a-zhoⁿ, I recline.

a′-thi-ḳoⁿ tha-zhoⁿ, you recline.

a′-thi-ḳoⁿ oⁿ-zhoⁿ i, we recline.

a′thi-ḳ’u (Om. same), to pull earth over some object.

a′-bthi-ḳ’u, I pull earth over it.

a′-shni-ḳ’u, you pull earth over it.

oⁿ′-ga-thi-ḳ’u i, we pull earth over it.

a′-thi-ḳu-sha, a tine in an elk’s horn; brow antlers.

a′-thi-shtoⁿ (Om. same), the stopping of a fever or a pain.

a-thiⁿ′ (Om. same), to have.

a-bthiⁿ′, I have.

a-ni′, you have.

oⁿ-ga′-thiⁿ i, we have.

a′-thiⁿ (Om. same), a ridge or divide.

a′-thiⁿ-bo-ça, on a slant; oblique.

a′-thiⁿ-çki-da, a gap in a ridge.

a′-thiⁿ-da-çe wa-tha zhi, a copperhead snake. A person bitten by a copperhead is not able to reach his home.

a-thiⁿ′ da-çe-wa-the, an adder. It is commonly believed that a person bitten by an adder can not reach the nearest hill toward home, so deadly is its poison.

a-thiⁿ gi (Om. same), to fetch.
a′-bthiⁿ p̣i, I fetch.
a′-ni shki, you fetch.
oⁿ-ga′-thiⁿ oⁿ-ga-gi i, we fetch.

a-thiⁿ′-gthe (Om. same), to take something home.
a-bthiⁿ-a-gthe, I took something home.
a-ni′ tha-gthe, you take something home.
oⁿ-ga′-thiⁿ oⁿ-ga-gtha i, we took something home.

a-thiⁿ-gthi (Om. same), to bring something home.
a-bthiⁿ a-gthi, I brought something home.
a-ni′ tha-gthi, you brought something home.
oⁿ-ga′-thiⁿ oⁿ-ga-gthi i, we brought something home.

a-thiⁿ′ he noⁿ, in my walk of life.

a-thiⁿ′he, in my life movements. A ritual term.

a-thiⁿ′-he iⁿ da, in the course of my life. A ritual term.

a-thiⁿ′ he noⁿ, I am in the habit of doing this as I travel in life's pathway. (From a ritual.)

a-thiⁿ′ he o (Om. same), as I go forth.

a-thiⁿ′ he the (fem. sp.), as I travel or go forth.

a-thiⁿ′hi (Om. same), to reach a place with some object.

a-thiⁿ′-hiⁿ-da, I have always.

a′-thiⁿ p̣a-çi (Om. same), the summit of a hill.

A-thiⁿ p̣a-çi zhu-dse, Red-hill-top. According to Bacon Rind the name should be Moⁿ-ha p̣a-çi zhu-dse, which means Red Cliffs. This was the sixteenth camp of the first trail; (2) this was also the sixteenth camp of the second buffalo trail.

a-thiⁿ′-the (Om. same), to take away an object.
a-bthiⁿ′-bthe, I took it away.
a-ni′ stse, you took it away.
oⁿ-ga′-thiⁿ oⁿ-ga-tha i, we took it away.

a′-thi-ṭa (Om. same), to go across country; across the bend of a river; to violate a law.
a′-thi-ṭa-bthe, I went across country.
a′-thi-ṭa stse, you went across country.
a′-thi-ṭa oⁿ-ga-tha i, we went across country.

a′-thi-ṭa, one who violates a taboo.

a′-thi-ṭa dsi i-e, to interrupt a conversation between two people; (2) to interpolate.

a′-thi-xe (Om. same), the marriage of a woman.

a′-thoⁿ-çka a(?), of what size is it? how large?

a′-tho-ṭoⁿ, to oppose.
a′-a-ḳi-tho-ṭoⁿ, I oppose.
a′-tha-ḳi-tho-ṭoⁿ, you oppose.
oⁿ-ga′-ḳi-tho-ṭoⁿ i, we oppose.

a′-thu-çta, to bind a leg.
zhe-ga a′bthu-çta, I bind a leg.
zhe-ga a′-ni-çta, you bind a leg.

a-thu′-ha, again.

a′-thu-ṭa, to go across country by the most direct way.

a′-thu-ṭa the, to diverge.

a′-thu-tse, violation of a taboo or law.
a′-bthu-tse, I violated the law.
a′-ni-tse, you violated the law.
oⁿ′-ga-thu-tsa i, we violated the law.

a′-thu-xe, to take a husband.

a′-ṭoⁿ (Om. same), to tread upon; to step upon.
a′-a-ṭoⁿ, I tread upon (the ground).
a′-tha-ṭoⁿ, you tread upon (the ground).
oⁿ-ga′-ṭoⁿ i, we tread upon (the ground).

a-toⁿ-he, I stand. A ritual term.

a-toⁿ he iⁿ da, as I stand. A ritual term.

a-tsia′-tha, to pass by.

a-tsi′-bthe oⁿ-thoⁿ tha-the, you saw me pass along.

a-ṭsi′-e tho, I have come.

a-tsi′iⁿ do, I have come.

a′-tsiⁿ ga-ba-xe—a-tsiⁿ, fever; ga-ba-xe, demolisher; fever-demolisher: quinine.

a-tsi′-noⁿ-zhiⁿ, came and stood.

a-u, masculine oral stop.

a-u′-btha-çka, lower part of arm.

a-u′-çki-da, armpit.

a-u´-ḳi-te (Om. same), joints of the arms.

a´-u-shoⁿ-shoⁿ, the wrist.

a´-u-shoⁿ-shoⁿ tse oⁿ-ni-e ha, my wrist pains.

a-u-ṭoⁿ´-ga, the arm above the elbow.

a´-u-zhiⁿ-ga (Om. same), lower or forearm, from the elbow down to and including the wrist.

a´-wa-noⁿ-bthe—a, on which to; wa-noⁿ-bthe, eat—on-which-to-eat: a table.

a´-wa-noⁿ-bthe a-thi-btha, oilcloth for table use; as a tablecloth.

a´-wa-noⁿ-bthe tse-dsi a-gthiⁿ-ge i-tse-tha i-a he, place the chairs at the table.

a´-wa-thi-gthoⁿ (Om. same), to deliberate; to consider.

a´-wa-bthi-gthoⁿ, I considered it.

a´-wa-ni-gthoⁿ, you considered it.

oⁿ´-ga-wa-thi-gthoⁿ i, we considered it.

a-wa-zha, to doubt another's statement.

e´-zha, I doubt his statement.

the-zha, you doubt his statement.

gi´-zha, they doubt his statement.

a-xi´-be, lower arm; the foreleg.

a-xi´-be tha-ṭa tse a bi a, the left wrist it is said. This is an expression taken from a ritual.

a´-xo-ba-bi, inviolable; can not be violated.

a´-xo-ba zhi, to desecrate.

a´-a-xo-ba moⁿ-zhi, I desecrated it.

a´-tha-xo-ba a-zhi, you desecrated it.

oⁿ´-ga-xo-ba-ba-zhi i, we desecrated it.

a´-xo-be, deference; respect.

a´-a-xo-be, I respected it.

a´-tha-xo-be, you respected it.

oⁿ-ga´-xo-ba i, we respected it.

a´-xthu-e (Om. same), to exude, as from the gum weed; (2) dripping of sap from a tree or plant after flowing.

a-zhi´, is not.

a´-zhiⁿ, to think or suppose that.

a´-zhiⁿ-mi, I think or suppose.

a´-zha-zhiⁿ, you think or suppose.

a´-zhi-doⁿ, dew falling on a person.

a-zhiⁿ´ tha, think you.

a´-zhoⁿ (Om. same), to lie upon.

a´-zhoⁿ (Om. same), bed; bedstead; couch; lounge.

a-zhoⁿ´ ke a´-a-zhoⁿ, I lie upon a couch.

a-zhoⁿ ke a-tha-zhoⁿ, you lie upon a couch.

a´-zhoⁿ-çoⁿ-çoⁿ-tha, a cradle; a crib.

a´-zhoⁿ-gi-the, to meet; join another.

a´-zhoⁿ-moⁿ-çe—a, on which to; zhoⁿ, sleep; moⁿ-çe, iron—iron-on-which-to-sleep: bed.

a´-zhoⁿ zhiⁿ-ga, a divan.

a´-zhoⁿ zhiⁿ-ga thi-ṭa, your divan.

a´-zhoⁿ zhiⁿ-ga wi-ṭa, my divan.

a´-zhu, to put a number of articles on a rack.

a´-zhu, the arm above the elbow.

a´-zhu-ba, solemn; solemnity.

a´-zhu-ga-wa, muscles of the arm grown flaccid with age. A ritual term.

B

ba, a prefix to denote the act of cutting with a knife.

ba, they.

ba, a plural sign.

ba (Om. ma), snow.

ba, a verb prefix denoting an act is done with a stick, spear, or any other sharp thing.

ba-a´-çe, to repel; to drive back; to check the advance of.

pa´-a-çe, I check the advance.

ba-a´-çe—continued.

shpa´-a-çe, you check the advance.

oⁿ-ba´-a-ça i, we check the advance.

ba-a´-ḳi-gtha-shoⁿ, to turn an object upside down by pushing.

pa´-a-ḳi-gtha-shoⁿ, I turned it upside down.

shpa´-a-ḳi-gtha-shoⁿ, you turned it upside down.

oⁿ-ba´-a-ḳi-gtha-shoⁿ i, we turned it upside down.

ba-ba′-ç’iⁿ, to cause one’s head to bend down by pushing.

p̣a′-ba-ç’iⁿ, I caused his head to bend down.

shpa′-ba-ç’iⁿ, I pushed his head down.

oⁿ-ba′-ba-ç’iⁿ i, we pushed his head down.

ba′-ba-ba-xe, to cut a cord or rope in pieces.

p̣a′-ba-ba-xe, I cut a rope in pieces.

shpa′-ba-ba-xe, you cut a rope in pieces.

oⁿ-ba′-ba-xa i, we cut a rope in pieces.

ba′-ba-xe, to cut a cord or a rope with a knife.

ba′-a-ba-xe, I cut the rope with a knife.

ba′-tha-ba-xe, you cut the rope with a knife.

ba′-oⁿ-ba-xa i, we cut the rope with a knife.

ba-be′-çiⁿ, to turn the edge of any piece of thin metal, by punching or bending.

p̣a′-be-çiⁿ, I turn the edge by bending.

shpa′-be-çiⁿ, you turned the edge by bending.

oⁿ-ba′-be-çiⁿ i, we turned the edge by bending.

ba-btha′-btha-xe, pushed the water into ripples or into waves. A ritual term.

ba′-btha-çe, to cut an animal (buffalo) open when butchering.

ba′-a-btha-çe, I cut the animal open.

ba′-tha-btha-çe, you cut the animal open.

ba′-oⁿ-btha-ça i, we cut the animal open.

ba′-btha-k’a, to flatten a piece of wood, or make smooth as with a plane.

ba′-a-btha-ḳ’a, I flattened the wood by cutting.

ba′-tha-btha-ḳ’a, you flattened the wood by cutting.

ba′-oⁿ-btha-ḳ’a i, we flattened the wood by cutting.

ba-btha′-xe, wavelets.

ba′-bthe-ḳa, to cut meat or bread in thin slices.

ṭa′-do-ḳa thoⁿ ba-a-bthe-ḳa, I cut the meat thin.

ṭa′-do-ḳa thoⁿ ba-tha-bthe-ḳa, you cut the meat thin.

p̣a-bthe-ḳa, I cut the meat in thin slices.

shpa′-bthe-ḳa, you cut the meat in thin slices.

oⁿ-ba′-bthe-ḳa i, we cut the meat in thin slices.

ba-ça′-da, to stretch out.

p̣a′-ça-da, I stretch out (a blanket).

shpa′-ça-da, you stretch out (a blanket).

oⁿ-ba′-ça-da i, we stretch out (a blanket).

ba-ça′-thu, to make a rattling sound as does the gourd rattle.

p̣a′-ça-thu, I made a rattling sound.

shpa′-ça-thu, you made the gourd rattle.

oⁿ-ba′-ça-thu i, we made the gourds rattle.

ba′-çe, to cut hair, cord, or rope with a knife.

we′-thiⁿ ke ba′-a-çe o, I cut the rope.

we′-thiⁿ ke ba′-tha-çe o, you cut the rope.

we′-thiⁿ ke oⁿ-ba-ça i, we cut the rope.

ba-çe′, a woman’s breast.

ba-çe′-iⁿ, a child suckling at its mother’s breast.

ba-çe′iⁿ, same as wa-tha′doⁿ.

ba-çe-i′-ṭa-xe, the tip of a woman’s breast; the nipple.

ba-çe′-ḳ’i, the act of a mother suckling her child.

ba-çe′-ni, milk—ba-çe′, udder; ni, water.

ba-çe′-ni tse a-ṭse, I skim the milk.

ba-çe′-ni ça-gi—ba-çe′-ni, milk; ça-gi, hard: cheese.

ba-çe′-ni ça-gi oⁿ-çu, I like cheese.

ba-çe′-ni ça-gi thi-çu, you like cheese.

ba-çe′-ni çki-the, sweet milk.

ba-çe′-ni hi (Cersium), a plant used for fattening horses.

ba-çe′-ni ni-we-ḳ’u-dse wiⁿ, a quart of milk.

ba-çe′-ni thi-stsu-e, to milk.

ba-çe′-ni, bthi-stsu-e, I milk.

ba-çe′-ni hni, stsu-e, you milk.

ba-çe′-ni oⁿ-thi, stsu-a i, we milk

ba-çe′-ni ts'a-the, sour milk.

ba-çe′-ni we-gthi, butter.

ba-çe′-ni-we-gthi, cream.

ba-çe′-ni-we-gthi wa-çki-the i-da′-be oⁿ-çu, I like cream on fruit.

ba-çe′-ni-we-gthi wa-çki-the i-da′-be thi-çu, you like cream on fruit.

ba-çe′-pa, nipple; teat.

ba-çe′ tha-shtoⁿ, wean; weaned; to stop nursing.

ba-çe′-thu-çe, cutting out the udder of a buffalo when butchering.

ba-çe′-wa-tha-çe, katydid. The Osage women lived in fear of the katydid.

ba′-çi, hailstones. This is a life symbol of the Ni′-ḳa wa-ḳoⁿ-da-gi gens of the Osage. This gens represents the cloud region of the sky. When the people of this gens descended from the sky to make the earth their home, they came to the first division of the sky where their runner met Ni-ḳa wa-ḳoⁿ-da-gi, the ruler of the cloud region. On reporting this meeting to the people the runner described him as a fear-inspiring man, and therefore his name must be "Fear-inspiring," they said. The people then adopted this as a personal name, Noⁿ′-pe-wa-the. Ni′-ḳa wa-ḳoⁿ-da-gi offered to the people his protection, and gave them two sacred names, Gthe-doⁿ′ zhiⁿ-ga, "Little Hawk," and Gthe-doⁿ′wiⁿ, "Hawk woman," which they use to this day. (See pp. 278 and 279, lines 36–51, 36th Ann. Rept. B. A. E.)

ba-çi′, to drive away.

p̣a′-çi, I drive away.

shpa′-çi, you drive away.

oⁿ-ba′-çi i, we drive away.

ba-çi′ge, to sting; stung by a bee or a wasp.

ba-çi′-ge, spiked.

ba-ç'iⁿ′-tha, wrinkles.

Ba′-çiu-ṭoⁿ-ga, Big-tail. Personal name.

ba-çke′-be, to scrape water from a hide in the process of tanning.

p̣a′-çke-be, I scraped the water from the hide.

shpa′-çke-be, you scraped the water from the hide.

oⁿ-ba′-çke-ba i, we scraped the water from the hide.

ba′-çke-be, to hew or shave to the desired size.

ba′-a-çke-be, I shaved it.

ba′-tha-çke-be, you shaved it.

oⁿ-ba′-çke-ba i, we shaved it.

ba-çkiu′, near; side by side; contiguous; adjacent.

ba-çnoⁿ′tha-gthiⁿ, cutlet.

ba-çnoⁿ, to roast meat of any kind over the fire on a sharpened stick. The meat on the shoulder blade is usually roasted in such fashion, and it is from this that the shoulder blade got its name (wa-ba′-çnoⁿ wa-hi).

p̣a′-çnoⁿ, I roast meat on a sharpened stick.

shpa′-çnoⁿ, you roasted meat on a sharpened stick.

oⁿ-ba′-çnoⁿi, we roasted meat on a sharpened stick.

ba-çnoⁿ′-tha, to shell corn by running a sharp stick between the rows of grain in a cob.

p̣a′-çnoⁿ-tha, I shelled the corn with a sharp stick.

shpa′-çnoⁿ-tha, you shelled the corn with a sharp stick.

oⁿ-ba′-çnoⁿ-tha i, we shelled the corn with a sharp stick.

ba′-çoⁿ, from the cedars; the north. A ritual term.

ba′-çoⁿ-dsi, north.

ba′-çoⁿhi, spruce or pine trees.

ba′-çoⁿ hi, tse u-thi-btha xta a-the ha, I like the smell of the pine tree.

ba′-çoⁿ hi ga-xa wa-hu-stsa wiⁿ ḳoⁿ-btha, give me a sprig of the pine tree.

ba-çpoⁿ′, to nudge with the hand, the elbow, or with a stick to attract the attention of another.

p̣a′-çpoⁿ, I nudged with my hand.

shpa′-çpoⁿ, you nudged with your hand.

ba-çpoⁿ′—continued.

oⁿ-ba′-çpoⁿ i, we nudged with the our hands.

ba-çu′, pokeweed (*Veratrum viride*). This is similar to the Indian poke used as an emetic.

ba-da′-ḳa-dse, to be hot from a fever.

oⁿ′-ba-da-ḳa-dse, I am hot from fever.

thi′-ba-da-ḳa-dse, you are hot from fever.

ba′-da-p̣a, to cut a piece of skin round like a shield, or a piece of wood into the shape of a ball.

p̣a′-da-p̣a, I cut the skin round.

ba′-tha-da-p̣a, you cut the piece of wood round.

oⁿ-ba′-da-p̣a i, we cut the wood round.

ba-da′-zhe, to blister the hands by the use of a tool requiring pushing.

sha′-ge p̣a-da-zhe, I blistered my hands.

sha′-ge shpa-da-zhe, you blistered your hands.

sha′-ge oⁿ-ba′-da-zha i, we blistered our hands.

ba-da′-zhi, to extinguish a fire by poking.

p̣a′-da-zhi, I extinguish the fire by poking it.

shpa′-da-zhi, you extinguish the fire by poking it.

oⁿ-ba′-da-zhi i, we extinguish the fire by poking it.

ba-do′, a knoll; a small hill; hillock.

ba-doⁿ′, to push.

p̣a′-doⁿ, I push.

shpa′-doⁿ, you push.

oⁿ-ba′-doⁿ i, we push.

ba-doⁿ′, they were. A ritual term.

ba-dse′, any kind of a boat.

ba-dse′ a-ba u′-ga-bi-xoⁿ tha-bthiⁿ wa-ṭoⁿ bi a, the boat has three sails.

ba-dse′ btha-çka—ba-dse, boat; btha-çka, flat: flat boat; (2) a pontoon.

ba-dse′ ha, a skin boat.

ba-dse′ ni pa ha i-the, the sinking of a boat.

ba-dse′ ni p̣a-ha i-the a-the, I sink the boat.

ba-dse′ ni p̣a-ha i-the tha-the, you sank the boat.

ba-dse′ ni p̣a-ha i-the oⁿ-tha i, we sank the boat.

ba-dse′ o-pshe-tse, a boat landing; a wharf; a dock.

ba-dse′ o-pshe tse, ferry.

ba-dse′ p̣e-dse—ba-dse, boats; p̣e-dse, fire: steamboat.

ba-dse u′-thu-ga-hi—ba-dse, boat; u-thu-ga-hi, to row with, an oar: a rowboat.

ba-dse′ zhiⁿ-ga—ba-dse, boat; zhiⁿ-ga, small: small boat; pirogue.

ba-dsu′-tha, any article of clothing punched full of holes with sharp sticks.

p̣a′-dsu-tha, I punched the clothes full of holes.

shpa′-dsu-tha, you punched the clothes full of holes.

oⁿ-ba′-dsu-tha i, we punched the clothes full of holes.

ba-dsu′-zhe, to open a sore to let the pus out.

p̣a′-dsu-zhe, I opened the sore.

shpa′-dsu-zhe, you opened the sore.

oⁿ-ba′-dsu-zha i, we opened the sore.

ba′-ga-sho-dse, blizzard; snow driven by the wind like smoke.

ba-gi′-dse—ba, an act of pushing; gi-dse, squeak: a fiddle.

ba-gi-dse ke spa′-gi-dse ha, you play the fiddle.

ba′-gi-xe, to cut a finger or hand.

noⁿ-be p̣a′-gi-xe, I cut my finger.

noⁿ-be shpa′-gi-xe, you cut your finger.

noⁿ-be oⁿ-ba′-gi-xa i, we cut our fingers.

ba′-goⁿ, to whittle a piece of wood down to the desired size.

ba′-a-goⁿ, I whittle a piece of wood.

ba′-tha-goⁿ, you whittle a piece of wood.

oⁿ-ba′-goⁿ i, we whittled the piece of wood.

ba-gu′-dse, to probe into a hole, as cleaning a pipe with a stick.

p̣a′-gu-dse, I cleaned my pipe with a stick.

shpa′-gu-dse, you cleaned your pipe with a stick.

oⁿ-ba′-gu-dsa i, we cleaned our pipes with a stick.

ba-ha, to exhibit; to hold to view; to offer. These terms are used in the ritual also.

ba-ha′, to show; to display.

p̣a′-ha, I show.

shpa′-ha, you show.

oⁿ-ba′-ha i, we show.

ba-ha′ i-ba-hoⁿ wa-ḳ'i—ba-ha, to present; i-ba-hoⁿ, for purpose of knowing; wa-ḳ'i, give: to-present-for-purpose-of-knowing; to introduce.

ba-he′, the height of the wigwam. From a wi-gi-e.

ba′-he-i-the-a-tha, to cause one to stagger, by pushing.

pa′-he i-the-a-tha I caused him to stagger.

shpa′-he i-the-tha-the, you caused him to stagger.

oⁿ-ba′-he i-the-oⁿ-tha i, we caused him to stagger.

ba-hi′, to pick, as selecting one from many; (2) to sort; to sort the good from the bad; (3) picked; selected; the best.

p̣a′-hi, I picked.

shpa′-hi, you picked.

oⁿ-ba′-hi i, we picked.

ba-hi′-dse, to point the muzzle of a gun lower; (2) to aim lower than the mark.

p̣a-hi′-dse, I aimed the gun lower.

shpa′-hi-dse, you aimed the gun lower.

oⁿ-ba′-hi-dsa i, we pointed the gun lower.

ba-hiu′-the—ba, snow; hiu-the, coming: snowstorm.

ba-hi′-xtsi, elite; picked from the best of the people.

ba-hni′-tse, an attack of malaria or chills.

ba-hoⁿ′, pounded parched corn, served with broth.

ba-hoⁿ′, to raise an object by pushing.

ba-hu′-ṭoⁿ, to make an animal cry or growl by punching with a stick.

ba′-iⁿ-zhi, to fail to cut because of dull knife.

ba′-a-iⁿ moⁿ-zhi, I failed to cut it.

ba′-tha-iⁿ a-zhi, you failed to cut it.

ba′-k'a-be, to make a notch in a stick with a sharp knife.

ba′-a-k'a-be, I made a notch in a stick.

ba′-tha-k'a-be, you made a notch in a stick.

ba′-k'a-be—continued.

ba′-oⁿ-k'a-ba i, we made a notch in a stick.

ba′-ḳ'a hi, cottonwood tree (*Populus sargentii*). This is a sacred tree and is used as a symbol in the Osage rites.

ba′-ḳ'a-ḳ'a-be, to cut notches in a piece of wood.

ba′-a-ḳ'a-ḳ'a-be, I cut notches in the wood.

ba′-tha-ḳ'a-ḳ'a-be, you cut notches in the wood.

oⁿ-ba′-ḳ'a-ḳ'a-ba i, we cut notches in the wood.

Ba′-ḳ'a Zho-i-ga-the, Cotton-tree People. A subgens of the Ḳe′-ḳiⁿ gens; acts as Sho-ḳa for itself and the Ḳe-ḳ'iⁿ.

ba-ḳi′-gtha-shoⁿ, to push an object so that it turns upside down.

p̣a′-ḳi-gtha-shoⁿ, I pushed it upside down.

shpa′-ḳi-gtha-shoⁿ, you pushed it upside down.

oⁿ-ba′-ḳi-gtha-shoⁿ i, we pushed it upside down.

ba-ḳ'iⁿ′-tha, the wrinkles. (From a ritual.)

ba-ḳ'i′-tha, to give a dig or punch or to scratch an itching part of the back to get relief.

noⁿ′-ḳa oⁿ-tha-ḳ'i-tha, I scratched my back.

noⁿ′-ḳa thi-tha-ḳ'i-tha, you scratched your back.

ba-ḳi′-tha-ha, to push apart two objects with a stick or pole.

p̣a′-ḳi-tha-ha, I pushed them apart with a pole.

shpa′-ḳi-tha-ha, you pushed them apart with a pole.

oⁿ-ba′-ḳi-tha-ha i, we pushed them apart with a pole.

ba-ko′-ge, a thud, caused by thrusting a stick against an object.

p̣a′-ko-ge, I caused a thudding sound.

shpa′-ko-ge, you caused a thudding sound.

ba′-ḳo noⁿ-zhiⁿ o′, to stand bent over.

ba′-ḳo a-noⁿ-zhiⁿ, I stood bent over.

ba′-ḳo tha-noⁿ-zhiⁿ, you stood bent over.

ba-kshiⁿ′-dse, to miss an object at which a thrust is made; to scrape a hide.

p̣a′-kshiⁿ-dse, I missed the object.

shpa′-kshiⁿ-dse, you missed the object.

oⁿ-ba′-kshiⁿ-dsa i, we missed the object.

ba-ḳ’u′, to dig a ditch.

p̣a-ḳ’u, I dig a ditch.

shpa′-ḳ′u, you dig a ditch.

oⁿ-ba′-ḳ’u i, we dig a ditch.

ba-ḳu′-wiⁿ-xe, to make an object turn by pushing; to make a horse turn by driving.

a′-wa-noⁿ-bthe thoⁿ p̣a-ḳu-wiⁿ-xe, I turned the table.

ḳa′-wa the p̣a-ḳu-wiⁿ-xe, I made the horse turn.

ka′-wa the shpa-ḳu-wiⁿ-xe, you made the horse turn.

ḳa′-wa the oⁿ-ba-ḳu-wiⁿ-xa i, we made the horse turn.

ba-moⁿ′, to remove the outer skin of corn by rubbing; to file.

p̣a′-moⁿ, I removed the outer skin.

shpa′-moⁿ, you removed the outer skin.

oⁿ-ba′-moⁿ i, we removed the outer skin.

zhoⁿ ke p̣a-moⁿ, I filed the wood.

zhoⁿ ke shpa-moⁿ, you filed the wood.

ba-moⁿ′-da-da, to rub the hands with joy; satisfaction.

ba-moⁿ′-shi, to raise an object by pushing it upward with the hands or with a pole.

p̣a′-moⁿ-shi, I raised the object with my hands.

shpa′-moⁿ-shi, you raised it with your hands.

oⁿ-ba′-moⁿ-shi i, we raised it with our hands.

ba-moⁿ′-tha i-the-the, to push a person backward.

p̣a′-moⁿ-tha i-the-a-the, I pushed him backward.

shpa′-moⁿ′-tha i-the-tha-the, you pushed him backward.

oⁿ-ba′-moⁿ-tha i-the-oⁿ-tha i, we pushed him backward.

ba-moⁿ′-xe, bowed; bent low. A ritual term.

ba-ni′-çu-dse, to mash potatoes or other vegetables.

p̣a-ni′-çu-dse, I mashed the potatoes.

shpa-ni′-çu-dse, you mashed the potatoes.

oⁿ-ba′-ni-çu-dsa i, we mashed the potatoes.

ba-ni′-gthu-çe, to soften mush or corn meal by adding water and stirring it.

p̣a′-ni-gthu-çe, I softened the mush with water.

shpa′-ni′-gthu-çe, you softened the mush with water.

ba-ni′-ṭa, to shake with cold; to shiver.

p̣a-ni-ṭa, I shiver.

shpa-ni-ṭa, you shiver.

oⁿ-ba-ni-ṭa i, we shiver.

ba-ni′-ṭse, malaria.

ba-noⁿ′-tha, to disband; to adjourn a meeting. (Same as u-ga′-e-btha.)

ba-noⁿ′-the, recess.

Ba′po, the name of a subgens of the Tsi′-zhu Wa-shta-ge (Peace) gens of the Ṭsi′-zhu tribal division. The office of the Ba′-po subgens is to make the pipestem for the sacred pipe of the Ṭsi′-zhu gens; its meaning is elderberry bush, out of which the pipestem is made.

ba-p̣o′-ḳi, popgun made from the stalk of the elder bush. The Osage boys knew how to make a popgun before contact with the whites.

ba-p̣o′-ḳi wiⁿ a-bthiⁿ, I have a popgun.

ba-p̣o′-ḳi wiⁿ a-ni, you have a popgun.

ba-p̣o′-ḳi hi or hiu, elderberry bush or tree (*Sambucus canadensis*).

ba-shda′-dse, to lift something out of a hole on the end of a stick or long pole.

p̣a′-shda-dse, I lifted it out of the hole.

shpa′-shda-dse, you lifted it out of the hole.

oⁿ-ba′-shda-dsa i, we lifted it out of the hole.

ba-shda′-ha, to make a smooth surface by planing.

pa′-shda-ha, I planed the surface smooth.

shpa′-shda-ha, you planed the surface smooth.

oⁿ-ba′-shda-ha i, we planed the surface smooth.

ba-shta′-dse, to lift anything by the aid of a stick or pitchfork.

pa′-shta-dse, I lifted it with a pitchfork.

shpa′-shta-dse, you lifted it with a pitchfork.

oⁿ-ba′-shda-dsa i, we lifted it with a pitchfork.

ba-shi′-be, the escape of horses or cattle by the breaking of a fence.

ba-shi′-zhe, curved (as applied to the horns of a deer).

ba-shku′-shku-da, to make many dents in a piece of wood.

pa′-shku-shku-da, I made several dents.

shpa′-shku-shku-da, you made several dents.

oⁿ-ba′-shku-shku-da i, we made several dents.

ba-shoⁿ′, incurve, the bend of a river.

ba-shoⁿ′, crooked.

ba-shoⁿ′-shoⁿ, in a zigzag way.

ba-shoⁿ′-tha, to spill water from a vessel, either by accident or on purpose.

pa′-shoⁿ-tha, I spilled the water on purpose.

shpa′-shoⁿ-tha, you spilled the water by accident.

oⁿ-ba′-shoⁿ-tha i, we spilled the water by accident.

ba′-shpa-shpa, to cut an apple or a potato into many pieces with a knife.

ba′-a-shpa-shpa, I cut it in many pieces.

ba′-tha-shpa-shpa, you cut it in many pieces.

oⁿ-ba′-shpa-shpa i, we cut it in many pieces.

ba′-shpe, to cut a piece of fruit or vegetable with a knife.

ba′-a-shpe, I cut a piece of fruit.

ba′-tha-shpe, you cut a piece of fruit.

oⁿ-ba′-shpa i, we cut a piece of fruit.

ba-shpe′, to punch a piece out of the trunk of a tree or some other object by hard thrusting with a sharp iron bar or a heavy pole.

ba-shpi′, to shell corn with a knife or with other sharp-edged instruments by running the edge between the grains.

pa′-shpi, I shelled the corn with a knife.

shpa′-shpi, you shelled the corn with a knife.

oⁿ-ba′-shpi i, we shelled the corn with a knife.

ba-shta′, coneflower; a hair cut. The coneflower is a life symbol of the Ṭsi′-zhu Wa-shta-ge (Peace) gens of the Osage Tribe. The flower was called ba-shta because the people of the gens cut the hair of their children in such a fashion as to resemble the head and petals of the flower. Sometimes this is mentioned in the rituals Ba-shta′-e-goⁿ zhiⁿ-ga (*Ratibida columnaris*).

ba-shta′ e-goⁿ, same as ba-shta (which see).

> No Anger said to them: Of a little yellow flower
> I, as a person, have verily made my body.
> The little Ba-shta′ e-goⁿ (*Ratibida columnaris*).
> When the little ones make of it their bodies,
> They shall cause themselves to live together without anger or violence.
>
> (From a ritual).

ba-shta′-ha, to polish wood or stone.

pa-shta′-ha, I polished the wood.

shpa-shta′-ha, you polished the wood.

oⁿ-ba′-shta-ha i, we polished the stone.

ba-stse′-ga, strawberry.

ba-stse′-ga a-ba noⁿ-bthe tha-gthiⁿ, strawberries are good to eat.

ba-stse′-ga oⁿ-tha-gthiⁿ noⁿ a-tha, I like strawberries.

ba-stse′-ga-hiu, strawberry vine; the berry is called ba-stse′-ga.

ba′-stse-ge, to gash the skin with a knife.

ba′-stse-stse-ge, to cut skin or meat into many strips with a knife.

ba′-a-stse-stse-ge, I cut into strips.

ba′-tha-stse-stse-ge, you cut into strips.

oⁿ-ba′-stse-stse-ga i, we cut into strips.

ba′-ţa, an egg.

ba′-ţa-ţa, faction.

ba-ţa′-the, to make a house fall to pieces by pushing it down.

p̣a-ṭa-the, I pushed the house down.

shpa′-ṭa-the, you pushed the house down.

oⁿ-ba′-ṭa-tha i, we pushed the house down.

ba′-ţa zhe-gthoⁿ, omelet.

ba′-ṭa zhe-gthoⁿ oⁿ-tha-gthiⁿ, I like an omelet.

ba′-ṭa zhe-gthoⁿ thi-tha-gthiⁿ a, do you like an omelet?

ba′-tha btha-çe, you cut the skin open with a knife.

ba′-the, winter.

ba′-the dse zhoⁿ u-tha-oⁿ ṭa-ṭse a-ni ke a-hiⁿ, have you wood for the winter?

ba′-the tse zhoⁿ a-bthiⁿha, I have my wood for the winter.

ba-thiⁿ′-ge, to rid the ground of roots, preparatory to planting.

p̣a′-thiⁿ-ge, I rid the ground of roots.

shpa′-thiⁿ-ge, you rid the ground of roots.

oⁿ-ba′-thiⁿ-ga i, we rid the ground of roots.

ba thiⁿ ha, in your movements.

ba thiⁿ ho, an emphatic expression used at the end of a sentence.

u-noⁿ-xthiⁿ ba thiⁿ ho, hurry up.

xiⁿ-tha-tha ba thiⁿ ho, be quick.

ba′-tho, harvest fly; locust.

ba′-tho a-ba zhoⁿ-a-be ge tha-çni a bo, the locust eats the leaves of trees.

ba′-thoⁿ-ba-ha, to cut an object in two parts.

ba′-ţo-be, to slice; to cut up.

p̣a′-ṭo-be, I sliced (the bread).

shpa′-ṭo-be, you sliced (the bread).

oⁿ-ba′-ṭo-ba i, we sliced (the bread).

ṭa′-do-ḳa thoⁿ ba-a-ṭo-be, I cut up the meat.

ṭa′-do-ḳa thoⁿ ba-tha-ṭo-be, you cut up the meat.

ba-ţoⁿ′, to thrust a stick into the ground as a feeler.

p̣a′-ṭoⁿ, I thrust a stick into a hole as a feeler.

ba-ţoⁿ′—continued.

shpa′-ṭoⁿ, you thrust a stick into a hole as a feeler.

oⁿ-ba′-ṭoⁿ i, we thrust a stick into a hole as a feeler.

ba-tse′, to sew.

p̣a′-tse, I sew.

shpa′-tse, you sew.

oⁿ-ba′-tsa i, we sew.

ba-ţse, a bunch of. A ritual term.

ba-ţse′, or **ba-ţa′ţa**, faction.

ba-ţse′, group; clump; clump of grass; bunch.

ba-tsi′-tsi-zhe, to push through thickets with a crashing noise.

p̣a′-tsi-tsi-zhe, I made a crashing noise in going through the forest.

shpa′-tsi-tsi-zhe, you made a crashing noise in pushing through the forest.

oⁿ-ba′-tsi-tsi-zha i, we made a crashing noise in pushing through the forest.

ba-ts'iⁿ′, head down and feet up; headlong; head foremost.

ba-ţs'iⁿ′ sha, to bend the top of a stick or pole by pushing it against a tree or stump.

p̣a-ṭs′iⁿ-sha, I pushed the stick and bent it.

shpa′-ṭsiⁿ-sha, you pushed the stick and bent it.

ba-xa′-dse, hair roached, a style of hair cut.

ba-xa′-dse p̣a-xe, I roached my hair.

ba-xa′dse shka-xe, you roached your hair.

ba-xa′-dse oⁿ-ga-xa i, we roached our hair.

ba-xi′, to arouse one from sleep by pushing.

p̣a′-xi, I aroused him.

shpa′-xi, you aroused him.

oⁿ-ba′-xi i, we aroused him.

ba-xi′-dse, to perspire.

oⁿ′-ba-xi-dse, I perspire.

thi′-ba-xi-dse, you perspire.

wa′-ba-xi-dsa i, we perspire.

ba-xi′-tha, to push a person down.

p̣a′-xi-tha, I pushed him down.

shpa′-xi-tha, you pushed him down.

oⁿ-ba′-xi-tha i, we pushed him down.

Ba′-xo-dse, the name of the Iowa tribe of Indians living in the State of Nebraska.

ba-xoⁿ′, to break.

pa′-xoⁿ, I break, by pushing.

shpa′-xoⁿ, you break, by pushing.

oⁿ-ba′-xoⁿ i, we break, by pushing.

ba′-xoⁿ, to cut a stick or log across the grain.

pa′-xoⁿ, I cut across the grain of the log.

shpa′-xoⁿ, you cut across the grain of the log.

oⁿ-ba′-xoⁿ i, we cut across the grain of the log.

ba-xoⁿ′, to break a stick, tent pole, or an awl by pushing.

pa′-xoⁿ, I broke the tent pole by pushing.

shpa′-xoⁿ, you broke the tent pole by pushing.

oⁿ-ba′-xoⁿ, we broke the tent pole by pushing.

zhoⁿ′-xa ke pa-xoⁿ, I broke the stick.

zhoⁿ′-xa ke bthi-xoⁿ, I broke the stick in two.

zhoⁿ′-xa ke shpa′-xoⁿ, you broke the stick.

zhoⁿ′-xa ke stsi-xoⁿ, you broke the stick in two.

ba′-xpe, small stunted oaks. A ritual term.

ba-xthe′-ge, to crack pottery by thrusting.

pa′-xthe-ge, I crack pottery.

shpa′-xthe-ge, you crack pottery.

oⁿ-ba′-xthe-ga i, we crack pottery.

ba-xtho′-ga, to pierce or wound.

pa′-xtho-ga, I wounded.

shpa′-xtho-ga, you wounded.

oⁿ-ba′-xtho -ga i, we wounded.

ba-xtho′-ge, to perforate; to perforate the ear.

noⁿ-ṭa′-pa-xtho-ge, I perforated my ears.

noⁿ-ṭa′-shpa-xtho-ge, you perforated your ears.

noⁿ-ṭa′-oⁿ-ba-xtho-ga i, we perforated our ears.

ba-xtho′-ge, to punch; to make a hole in a piece of leather.

pa′-xtho-ge, I punched a hole in the leather.

ba-xtho′-ge—continued.

shpa′-xtho-ge, you punched a hole in the leather.

oⁿ-ba′-xtho-ga i, we punched a hole in the leather.

ba-xthu′, to stoop and push a way through a fence or a thicket.

ba-xthu′ bthe, I stooped and pushed through.

ba′-xthu′ stse, you stooped and pushed through.

ba-xthu′ oⁿ-ga-tha i, we stooped and pushed through.

ba-xthu′-dse, to push the bark off a tree.

pa′-xthu-dse, I pushed the bark off the tree.

shpa′-xthu-dse, you pushed the bark off the tree.

oⁿ-ba′-xthu-dsa i, we pushed the bark off the tree.

ba-xthu′-ge, to punch holes through skin with an awl in sewing.

pa′-xthu-ge, I punched a hole with an awl.

shpa′-xthu-ge, you punched a hole with an awl.

oⁿ-ba′-xthu-ga i, we punched a hole with an awl.

ba-xthu′-the, to crawl under a fence.

ba-xthu′-bthe, I crawl under the fence.

ba-xthu′-stse, you crawl under the fence.

ba-xthu′-oⁿ-ga-tha i, we crawl under the fence.

ba-xtoⁿ′, to spill the contents of a vessel by pushing.

pa′-xtoⁿ, I spilled the water by pushing the vessel.

shpa′-xtoⁿ, you spilled the water by pushing the vessel.

oⁿ-ba′-xtoⁿ i, we spilled the water by pushing the vessel.

ba-xtse′, to manacle, handcuff, shackle.

pa′-xtse, I handcuffed (him).

shpa′-xtse, you handcuffed (him).

oⁿ-ba′-xtsa i, we handcuffed (him).

ba-xtse′, to tie up into bundles as a sheaf.

pa′-xtse, I tied it into bundles.

shpa′-xtse, you tied it up.

oⁿ-ba′-xtsa i, we tied it up.

ba′-xtse, the waist line.

ba-xu′, a hill; a ridge.

Ba-xu da-p̣a, Round Hills. This was near the farm of Henry Pratt, a distance of about 45 miles from the first camp. This was the site of the second camp of the third buffalo trail.

ba-xu′-da-p̣a, solitary hill; round hill.

ba-xu′-du-ba, four-cornered, as a box.

ba-xu′-e, to make an object slide along the ground by pushing.

p̣a′-xu-e, I pushed it and made it slide.

shpa′-xu-e, you pushed it and made it slide.

oⁿ-ba′-xu-a i, we pushed it and made it slide.

ba-xu′-e-ḳ’oⁿ, shoving game; checkers; draughts.

ba-xu′-e-ḳ’oⁿ oⁿ-tha-gthiⁿ a tho, I like to play checkers.

ba-xu′-e-ḳ’oⁿ thi-tha-gthiⁿ a-tho, you like to play checkers.

ba-xu′-e-ḳ’oⁿ wa-tha-gthiⁿ bi a, we like to play checkers.

ba-xu′-p̣a-çi, the top of a hill; a peak.

ba-xu′-shda, a bare hilltop.

ba-xu′-stse-dse, a tall mountain.

ba-xu′ ṭoⁿ-ga, a mountain.

ba-xu′-zhiⁿ-ga, a small hill.

ba-zha′-be, to scrape, as scraping particles of meat left on a green hide.

p̣a′-zha-be, I scraped the meat off the hide.

shpa′-zha-be, you scraped the meat off the hide.

oⁿ-ba′-zha-ba i, we scraped the meat off the hide.

ba′-zha-be, to pare; to pare the skin off potatoes or apples.

p̣a′-zha-be, I pared the apple.

shpa′-zha-be, you pared the apple.

oⁿ-ba′-zha-ba i, we pared the apples.

ba′-zha-ge, to enlarge a hole with a knife.

ba′-a-zha-ge, I enlarged it with a knife.

ba′-tha-zha-ge, you enlarged it with a knife.

oⁿ-ba′-zha-ga i, we enlarged it with a knife.

ba′-zha-ṭa, to mark an animal, as a horse, cow, or pig, by slitting the ears.

ba′-a-zha-ṭa, I slit the horse's ear to mark it.

ba′-tha-zha-ṭa, you slit the horse's ear to mark it.

ba′-oⁿ-zha-ṭa i, we slit the horse's ear to mark it.

ba-zhu′-zhu, hilly.

be, any one of them. A ritual term.

Be, spring of the year.

be, whoever.

be a(?) who is it?

be a-ka hni bi a, it is a cold spring.

be doⁿ u-i noⁿ bi a xtha-çka tsu-hu a-ba, violets grow in the spring.

be′ e-a-wa-ke a, who do I mean?

be′ e-wa-tha-ke a, who do you mean?

be′ e-wa-ke a, who does he mean?

Be-ga-xa-zhi, Never beaten. Personal name.

be′ ga-xa zhi, invincible; unconquerable. This is also used as a personal name.

be′-goⁿ-tha e-wa-tha-zhi, undesirable.

be′-i-tha-zhi, seen by no one; unseen; invisible.

be′-ni-ha, languid; wretched.

be′ oⁿ-woⁿ-ga-ç’iⁿ ba thoⁿ ṭa zhi, it is not possible for any person to look in on me stealthily. (From the ritual relating to the black bear.)

be′-shiⁿ, the shape of a china cup which flares at the top.

be′-thiⁿ-ge, nobody.

be-ṭoⁿ′, to fold goods.

p̣e-ṭoⁿ′, I fold goods.

shpe-ṭoⁿ, you fold goods.

oⁿ-be′-toⁿ i, we fold goods.

bi, they.

bi-be′-xoⁿ-xoⁿ, wrinkles.

bi′-çe, dry.

bi-çpa′-çpa, to hide repeatedly while waylaying a person.

bi-çpe′, to crouch.

bi-çpe′ a-zhoⁿ, I crouch.

bi-çpe′ tha-zhoⁿ, you crouch.

bi-çpe′ oⁿ-zhoⁿ i, we crouch.

bi-çpe′, to lurk; to lie in wait; to crouch; to hide.

bi-da′-zhi, to extinguish; to cause to become extinct.

p̣i′-da-zhi, I cause it to become extinct.

shpi′-da-zhi, you cause it to become extinct.

oⁿ-bi′-da-zhi i, we cause it to become extinct.

bi-doⁿ′, when.

bi-dsiu′-tha, to wear clothes into shreds, or rags.

p̣i′-dsiu-tha, I wore my clothes to rags.

sphi′-dsiu-tha, you wear your clothes to shreds.

oⁿ-bi′-dsiu-tha i, we wear our clothes to rags.

bi′-gthoⁿ-tha, missing hold of a rabbit which is pressed to the ground.

p̣i′-gthoⁿ-tha, I let the rabbit go.

shpi′-gthoⁿ-tha, you let the rabbit go.

oⁿ-bi-gthoⁿ-tha i, we let the rabbit go.

bi-hu′-ṭoⁿ, blowing a wind instrument.

p̣i′-hu-ṭoⁿ, I blow (a flute).

shpi′-hu-ṭoⁿ, you blew (a flute).

oⁿ-bi′-hu-ṭoⁿ i, we blew (a flute).

bi-ka′ (Om. same), to efface; to erase; (2) to obliterate; to wipe out.

p̣i′-ka, I erase.

shpi′-ka, you erase.

oⁿ-bi′-ka, we erase.

bi-shu′-ḳa, rolled up; position of an animal when killed.

bi-thiⁿ′-ge, worn down; threadbare.

p̣i′-thiⁿ-ge, I wore down to nothing.

shpi′-thiⁿ-ge, you wore down to nothing.

oⁿ-bi′-thiⁿ-ga i, we wore down to nothing.

bi-thu′-ṭoⁿ, to straighten by pressure of the hand.

p̣i′-thu-ṭoⁿ, I straightened it by hand.

shpi′-thu-ṭoⁿ, you straightened it by hand.

oⁿ-bi′-thu-ṭoⁿ i, we straightened it by hand.

bi-ṭse′-ga, to make bright; to polish.

p̣i′-ṭse-ga, moⁿ-çe tse, I polish the metal.

shpi′-ṭse-ga, moⁿ-çe tse, you polish the metal.

bi-ṭse′-ga—continued.

oⁿ-bi′-ṭse-ga i, moⁿ-çe tse, we polish the metal.

wa-ho′-ṭoⁿ-the a-gi p̣i-ṭse-ga, I polish my gun.

wa-ho′-ṭoⁿ-the tha-gi shpi-ṭse-ga, you polish your gun.

biu′-çe, dry; withered.

xtha-çka te biu′-çe ha, the rose is withered.

bi′-wa-shta-ge, to break a wild horse.

p̣i′-wa-shta-ge, I broke the wild horse.

shpi′- wa-shta-ge, you broke the wild horse.

oⁿ-bi′-wa-shta-ga i, we broke the wild horse.

bi′-xoⁿ, to make a fire burn by blowing.

p̣i′-xoⁿ, I made the fire burn by blowing.

shpi′-xoⁿ, you made the fire burn by blowing.

oⁿ-bi′-xoⁿ i, we made the fire burn by blowing.

bi-xoⁿ′, to crease.

p̣i′-xoⁿ, I crease.

shpi′-xo, you crease.

oⁿ-bi′-xoⁿ i, we crease.

bi-xoⁿ′-i-the-the, blow; a thistle, called so because the down of the thistle was used for the wings of the arrows of the blowgun.

bo, black haw. The fruit of the black haw (*Viburnum prunifolium*) was used for food by the Osage.

bo′-btha-çka, to flatten by shooting.

bo′-bthi, skins that sway in the wind.

bo′-bthi, water continually bubbling up; a spring.

bo′-bthi, to go forth in a body as though in a swarm.

bo′-ça, to plant a post in the ground.

zhoⁿ gthe ke bo′-a-ça ṭoⁿ-dse ke dsi, I placed a pole in the ground.

zhoⁿ gthe ke ṭoⁿ-dse ke no′-tha-çe, you placed a pole in the ground.

bo′-çi-çi-dse, shooting upward with a hissing sound.

bo′-çu, rice.

bo′-çu oⁿ-tha-gthiⁿ, I like rice.

bo′-çu thi-tha-gthiⁿ, you like rice.

bo′de-ḳ′a-gthe, head of a ravine.

bo′-gthoⁿ-tha, to miss any mark.
bo′-a-gthoⁿ-tha, I missed a mark.
bo′-tha-gthoⁿ-tha, you missed the mark.
bo′-oⁿ-gthoⁿ-tha i, we missed the mark.

bo′-ḳi-tha-tsi-çe, somersault.

bo′-ḳi-tha-tsi zhu, somerset.
bo′-ḳi-tha tsi zhu oⁿ bi tse thi-p̣i xtsi oⁿ bi a, he made a complete somerset.

boⁿ, to call; to shout.
a-p̣oⁿ′, I call or shout.
tha′-shpoⁿ, you call or shout.
oⁿ-boⁿ′ i, we call or shout.

Boⁿ′-gui-da, Lowing. Female personal name. Refers to the lowing of a herd of buffalo in the distance.

boⁿ hu′-ça-gi, to call or shout loudly.
a-hu′-ça-gi, I call loudly.
tha-hu′-ça-gi, you call loudly.
oⁿ-hu′-ça-gi i, we call loudly.

bo′-ṭa-ṭo-xa, foam.

bo′-the, to winnow.

bo′-xpa-ni-dse-çka, red-headed woodpecker.

bo′-xpa ni-dse-xo-dse, golden-fronted woodpecker.

btha′-ḳ’a, flat board.

btha-btha′-çe, ragged; tattered, as clothes; shabby.
btha-btha′-çe ha, u-doⁿ-be tse, he looks shabby.

btha′-tha, broad; wide.

btha-xe, spread out.

btha′-xe, mountainous.

btha′-xu-e, I dragged it with my teeth. (From a ritual.)

bthe a-thiⁿ he-tha mi-hi-the kshe ṭa-he, I go onward toward the west.

bthe′-ḳa, thin.

bthiⁿ iⁿ da, I am.

bthi-ṭoⁿ, I touched it with my hand.

bthi wiⁿ ḳoⁿ-btha e-goⁿ da-doⁿ e′-p̣a-ha, I made him an offer.

btho′-ga, round; cylindrical.

btho′-ga, entire; a whole thing.

btho′-ga, a whole; a dollar.
btho′-ga wiⁿ-xtsi, one dollar.
btho′-ga thoⁿ-ba, two dollars.
btho′-ga wiⁿ xtsi u-tha-kshe-ṭoⁿ, you earned a dollar.
btho′-ga wiⁿ xtsi u-wa-kshe-ṭoⁿ, I earned a dollar.

Btho′-ga-hi-ge, Chief-of-all. Personal name. Refers to the sacred character of the hereditary chief.

bthoⁿ, odor; scent.

bthoⁿ-tha′-gthiⁿ—bthoⁿ, odor, smell; tha-gthiⁿ, good—odor smell good: fragrance; pleasing odor.

bthoⁿtha′-gthiⁿ u-ga-bthoⁿ—bthoⁿ, odor; tha-gthiⁿ, good; u-ga-btho, scattered—good-odor-scattered: redolence.

bthoⁿ-xe′, cracked.

bthoⁿ′ pi-zhi, an offensive smell.

bthu′-shke iⁿ-do, I untie the knot.

bu, black haws.

bu, to shoot and send a thing rolling.
bu′-a-ṭoⁿ-tha, I shot and sent it rolling.
bu′-tha-ṭoⁿ-tha, you shot and sent it rolling.

bu′-ce, to cut by shooting.
bu′-a-çe, I cut it by shooting.
bu′-tha-çe, you cut it by shooting.

bu′-çi-çi, the pulse. (Refers to the throbbing of the pulse.)

bu′shpe, to shoot a piece out of a tree.
bu-a′-shpe, I shoot a piece out of a tree.
bu-tha′-shpe, you shoot a piece out of a tree.
bu-oⁿ′-shpa i, we shoot a piece out of a tree.

bu′-ṭa-ṭa, actions of a bucking horse.

bu′-xpa, a woodpecker.

bu′-xpa xo-dse, red-headed woodpecker.

Ç

ça, rush (*Eleocharis interstincta*) out of which mats are made.

ça-ba′ bi o, be cautious (advice from an older person).

ça-ba′-zhi, suddenly; without warning.

ça′-be (Om. same), black.
ça′-be tse ḳoⁿ-btha, I prefer black.
ça-be tse shkoⁿ-shta, you prefer black.

ça′-be, the black. A ritual term referring to the black bear.

ça-be′, to be cautious.

a-ça′-be, I am cautious.

tha-ça′-be, you are cautious.

oⁿ-ça′-ba i, we are cautious.

ça′-btha-çka, grows in ponds.

ça′-da, stretched; stretch.

bthi′-ça-da, I stretch.

ni′-ça-da, you stretch.

oⁿ-thi′-ça-da i, we stretch.

ça′-da, stiff; rigid; stiff-jointed.

ça-da′ ga-xe—ça-da, stiff; ga-xe, to make—to make stiff: stiffen.

ça-dse′, hair grown scant with age. (From a ritual.)

Ça-ge′-wa, Sac and Fox. This term is used when speaking of these tribes by the Osage.

ça-gi′, durable; hard; lasting; tough; tough meat; (2) strong; (3) inflexible; (4) not easily bent.

ça-gi′, firm; solid; strong; hard.

ça-gi′a bi, spoken of as strong. A ritual term.

ça-gi′-ga-xe, to solidify; to make hard.

ça-gi′ p̣a-xe, I made it hard.

ça-gi′-shka-xe, you made it hard.

ça-gi′ oⁿ-ga-xa i, we made it hard.

ça-gi′shoⁿ-shoⁿ-e—ça-gi, solid, strong; shoⁿ-shoⁿ-e, always: permanency, permanent.

ça-gi′ u-thi-moⁿ, to make fast; to secure; to fasten.

ça-gi′ u-bthi-moⁿ, I made secure.

ça-gi u-stsi-moⁿ, you fastened it.

ça-gi′ oⁿ-gu-thi-moⁿ i, we fastened it.

ça-gi′-u-thiⁿ-ge, to hold one fast.

ça-gi′-u-bthiⁿ-ge, I held him fast.

ça-gi′-u-stsiⁿ-ge, you held him fast.

ça-gi′-oⁿ-gu-thiⁿ-ga i, we held him fast.

ça-gi′-zhiⁿ-ga, slim; slender; thin.

ça′-gthu-ha-sho-ga, thick-barked hickory tree.

ça′-gthu-hi, hickory tree; pignut.

Ça′-gthu hi u-gthe, Hickory Creek, Okla.

ça′-ḳa, loose; scattered. (Refers to stones.)

ça′-ḳa, raw; uncooked.

ça′-ḳi′-ba, side by side; parallel.

ça′-ḳiu, watermelon.

ça′-kiu tha-tse oⁿ-çu shna a-tha, I like watermelon.

ça′-kiu iⁿ-shta-xiⁿ i-ta, white man's melon; muskmelon; cantaloupe.

ça′-ḳu e-goⁿ bthoⁿ, smells like watermelon; the acacia (*Mimosaceae*).

ça-moⁿ′, a scar.

iⁿ-dse ça-moⁿ oⁿ-gthoⁿ ha, I have a scar on my face.

noⁿ-be′-he ça-moⁿ a-thi-gthoⁿ ha, you have a scar on your hand.

ça-ni′, all; everything; everybody. (*See* btho-ga.)

ça-ni a-tha bi a, everybody is going.

ça-ni′, total, all.

ça-thu, to rattle.

bthi′-ça-thu, I made it rattle.

ni′-ça-thu, you made it rattle.

oⁿ-thi′-ça-thu i, we made it rattle.

ça′-ṭoⁿ a-zhi—ça-ṭoⁿ, five; a-zhi, scattered upon: five-spot in deck of cards.

ça′ u-dse-ṭoⁿ-ga, the rush (*Scirpus occidentalis*). This rush is much larger at the base than at the top. It was rejected by the Noⁿ′-hoⁿ-zhiⁿ-ga as not being suitable for use in making the shrine for the sacred hawk, because of its uneven shape.

ça zhiⁿ-ga, the little rush (*Eleocharis interstincta*). This was chosen by the Noⁿ′-hoⁿ-zhiⁿ-ga as being suitable for making the symbolic shrine for the sacred hawk. It is very nearly the same size from the base to the top and with it the weaver could do better work than with the larger rush. One part of the rush shrine symbolizes the sky with its stars and clouds and the other part the earth, to which all forms of life descend from the sky.

ça-zhiⁿ′-ga, brushwood; dead branches used for making fires.

çe′-ça-ça (Om. same), trot; the trotting of a horse.

Çe′-ça-gi-da, Returns-trotting. Personal name.

çe′-çe-ḳ’oⁿ-ça-gi, a fast trotter.

Çe′-çe-moⁿ-iⁿ , Trots-as-he-travels. Personal name. Refers to the restless movements of the elk.

çe gtha-gtha, with a line of groves upon its banks. A ritual term.

Chi-zhe′-wa-the, Rustles-the-leaves. Personal name. Refers to the noise made by the deer among the leaves in the forest as he feeds.

çi, foot.

çi (Om. same), yellow.

çi-a′-zhiⁿ, the ear of corn has kernels; seeds.

çi ba-xoⁿ, the act of cutting off the feet of a buffalo when butchering.

çi bi-da′-ṭs'e-ga, numbness in the hands or feet; feet or hands asleep.
çi te p̣i-da′-ṭs'e-ga, my feet are numb.
çi te shpi-da-ṭs'e-ga, your feet are numb.

çi′-btha-ḳ'a, web-footed; (2) flat foot.
mi-xa′ zhiⁿ-ga a-ba çi-ge-btha-ḳ'a bi a, the duck is web-footed.

Çi′-ça-be, Blackfeet. A tribe of Indians.

çi′-çi, stalwart; brave; active.
çi′-çi bi a, he is stalwart.

çi′-çi-e, spotted with yellow. A ritual term.

Çi-çi′-ḳa a-ḳi-çiⁿ, Republican Pawnee. A tribe of Indians.

çi-çu′, thigh.

çi′-da, ripe corn.
ha-ba a-ba çi-da bi o, the corn is ripe.

çi-do′-dsi, yesterday.
çi-do′-dsi wa-ḳoⁿ-da-gi thiⁿ-kshe-dsi pshi, I went to the doctor's yesterday.

çi-du′-hi, slough grass (*Spartina michauxiana*).

çi′-ge, the third daughter (special kinship term).

Çi-ha′, Soles. Personal name. Refers to the footprints of the buffalo.

çi′-ha, horse's hoof.

çi-hi′, legs.
çi-hi′ wi-ṭa ni-e ha, my legs ache.

çi′-hi, pallor; an unhealthy color.

çi′-ḳa hiu-ḳa, a steel needle. This article was not known among the Osage until introduced by the traders.

çi′-ḳi-gtha-çe, to cut a foot accidentally with an ax.

çi-ḳoⁿ′, ankle.

çiⁿ, *Sagittaria latifolia*. The root of this plant was used for food by the Osage Indians. It is also used in the war ceremonies as a symbol.

Çiⁿ′-dse-ço-ṭa, Slender-tail. Personal name. Refers to the slender tail of the buffalo.

çiⁿ′-dse a-gthe—çiⁿ′-dse, tail; a-gthe, to wear on the head as an ornament: Wearers-of-the-symbolic-locks. The name of a gens, one of whose life symbols is the buffalo tail.

çiⁿ′-dse tse, the refrain; the repetition of the last part of a song to which only two or three select men dance. This word also means the tail; it is the last of the dance that those, aside from the select men, must pay in order to dance in the tail.

çiⁿ′-dse-u-oⁿ-he—çiⁿ-dse, tail; u-oⁿ-he, lay: crupper.

çiⁿ′-dse-xa-tha—çiⁿ-dse, tail; xa-tha, thrown backward: scorpion.

Çiⁿ′-dse-thiⁿ-ge, No-tail. Personal name. Refers to the red-black bear.

Çiⁿ′-dse-wa-ḳoⁿ-da, Mystic-tail. Personal name. Refers to the scalps attached to the tail of the sacred hawk.

Çiⁿ′-dse-zhiⁿ-ga, Little-tail. Personal name. Refers to the tail of the buffalo.

çiⁿ′-e-sta, opossum. The opossum is used by the Osage for food.

çiⁿ′-ga, squirrel. The squirrel figures in the myths of the Osage and the Omaha.

çiⁿ′-ga ça-be, black squirrel. The black squirrel is not known to the Omaha.

Çi-gthe′-wa-thi-ṭa, Crosses-trail. Personal name. Refers to the wandering of a bear who crosses the trails of other animals.

çiⁿ′-moⁿ-noⁿ-ṭa, *Nymphaea advena*, a plant used by the Osage in their ceremonies.

çi-noⁿ′-bthe e-goⁿ, resembling a kidney in shape.

çi-oⁿ′-ni e, I have a pain in my foot.

çi-thi′ni-e, you have a pain in your foot.

çi-wa′-ni ai, we have pains in our feet.

çi-p̣a′ (Om. same), toes.

çi-p̣a′-ha, the skin of my toes.

çi-p̣a′-ha, toenail.

çi-p̣a′-hi, all of the toes.

çi-p̣a′-i-ṭa-xe tse, the tip of the toe.

çi-p̣a′-u-ça-be, the toes.

çi-p̣a′u-stse-dse tse, the second toe.

çi-p̣a-u-stse′-dse wa-ho′-k'a tse, the third or middle toe.

çi-p̣a′wa-ho-k'a tse, the fifth or little toe.

çi-shto′-zha tse, instep.

çi-the′-dse, heels.

Çi-the′-dse-xo-dse, Gray-heels. Personal name.

çi′-thu-ça, they took footsteps.

çi′-thu-çe stse-dse, to stride.

çi-thu′-ḳa-thiⁿ, barefoot.

çi-thu′-ḳa-bthiⁿ, I am barefoot.

çi-thu′-ḳa-ni, you are barefoot.

çi-thu′-ḳa-oⁿ-thi i, we are barefoot.

Çi′-ṭoⁿ-ga, Big-feet. Personal name. Refers to the great size of the feet of the buffalo.

çi ṭse, the foot or the feet.

çi ṭse a-ḳi-u ha, I have a wound on my foot.

çi-ṭse oⁿ-thoⁿ-ba, my feet are swollen.

çi-ṭse u-ba-ha de e-thi-thoⁿ-be ha, your foot protrudes.

çi ṭse u-ba-ha ṭa e oⁿ-thoⁿ-be ha, my foot protrudes.

çi-u′-çki-da, the hollow in the sole of the human foot.

çiu′-ḳa-do-ga, a rooster—çiu′-ḳa, chicken; do-ga, male.

çiu′-ḳa-hiu-ḳoⁿ ṭa-xe—çiu-ḳa, turkey; hiu-ḳoⁿ, leg bone; ṭa-xe, knobbed: pin.

çiu′-ḳa mi-ga zhiⁿ-ga—çiu′-ḳa, chicken; mi-ga, female; zhiⁿ-ga, little—little-female-chicken: pullet.

çiu′-ḳa mi-ga zhiⁿ-ga çka wiⁿ a-bthiⁿ, I have a white pullet.

çiu′-ḳa miⁿ-ga, female turkey.

çiu′-ḳa moⁿ-hiⁿ-zhu—çiu′-ḳa, turkey; moⁿ-hiⁿ-zhu, breast of: breast of a turkey.

Çiu-ḳa′-sha-ge e-goⁿ, resembling a turkey track, Flat Rock, Okla.

çiu′-ḳa tha-tse hoⁿ-ba—çiu-ḳa, turkey; tha-tse, eat; hoⁿ-ba, day: Thanksgiving day.

çiu-ḳi-noⁿ-çoⁿ, to lie feet to feet.

çi zha′-ṭa—çi, foot; zha-ṭa, cloven: cloven-foot.

çka′-çka, white spots; flecked with white spots.

çka′ çka-be, sticky or miry; muddy.

çka′-ga-moⁿ, the downy feather of an eagle worn by chiefs on the scalp lock.

çka′-ga-xe, whiten.

çka′-gthe, a white downy feather taken from the under part of an eagle's wing or tail and used as a symbolic or decorative plume. Used as a symbol in the tribal rites, it represents the white light of the sun. In the ceremonies two downy plumes are used, one white and the other red. The red plume is used to represent the red dawn and is called Çka′-gthe zhu-dse.

çka′-gthe-zhu-dse, a red eagle plume used in the tribal rites as a symbol of the red of dawn.

Çka′-gthe, White-plumes. Personal name.

çki′-da, a gap in a ridge.

çki′-the (Om. same), sweet.

çna′-the, to grease a wagon or oil machinery.

çna′-a-the, I grease machinery.

çna′-tha-the, you grease.

çna′-oⁿ-tha i, we grease.

çna′-the, to heal the wound of a child by using an ointment made from buffalo grease.

çnu′-ḳa, oval; egg-shaped.

ba-ṭa a-ba çnu-ḳa noⁿ bi a, the egg is oval.

çoⁿ-çi-ga (Om. same), the flicker; yellow hammer; belongs to the woodpecker family.

Çoⁿ-çi-gthe, Foot-prints-in-the-woods. Female personal name. Refers to the footprints made by the deer.

çoⁿ-çoⁿ′, to tremble.

a-çoⁿ′-çoⁿ, I tremble.

tha-çoⁿ′-çoⁿ, you tremble.

oⁿ-çoⁿ-çoⁿ i, we tremble.

çoⁿ′-çoⁿ-ga, archaic name for creeks.

çoⁿ-dse, upland forest.

Çoⁿ-dse′-ḳoⁿ-tha, Edge-of-the-forest. Personal name.

çoⁿ-dseu′-gthiⁿ, Dwellers-in-the-upland-forest. This was a name given to a group of Osage Indians who fled from their village at the time of an overflow of the river, and halted at a forest, there pitching their camp. This group now dwells in what is known as Hominy, Okla.

Çoⁿ-dse u-gthiⁿ, the upland forest, near a village on the Wa-çe-ṭoⁿ xo-e (Verdigris River). This was the starting point of the third buffalo trail.

Coⁿ-dse-u′-gthiⁿ, Dwellers-in-upland-forests. Personal name.

Çoⁿ′-dse zhiⁿ-ga, Little Upland Forest; this is often referred to as Ni-hni′-bo-shta, Shooting Springs. A camp was made in the woods, these two places being so close together were associated as the location of the thirteenth camp of both the first and second buffalo trail.

çoⁿ′-hoⁿ, whitened animal skins; (2) resembling white.

çoⁿ′-hoⁿ ṭi-tha-tha, white puffs of smoke raised by fighters.

çoⁿ-tha′-i-tha-tha, to rock to and fro as in a rocking-chair.

Çoⁿ′-ṭoⁿ-ça-be, Black-dog. Personal name.

çta-go′, even; level; uniform; smooth.

çta-iⁿ′ ga-xe, persimmon preserving. For this process a flat board two spans long and one span wide, made with a handle, is used. Upon this board seeded persimmons are arranged in layers for preserving. Before placing the fruit on the board buffalo grease is spread on it; then some three or four layers of persimmons are put on the drying board, which is held over a fire until the first layer of fruit is about cooked; then the cake is removed and put away to cool off. When the cake is thoroughly cooled it is put in a parfleche pack with others till the pack is full. Several packs are made of these persimmon cakes which will last till the next season. Several families go and camp in the woods, even to this day, to preserve persimmons.

çta-iⁿ′-ge, persimmon (*Diospyros virginiana*). This fruit was used for food by the Osage. When ripe it was gathered, the seeds taken out, then dried for winter use. They were dried on a rack made of long woven saplings.

çta-iⁿ′-ge hi, persimmon tree (*Diospyros virginiana*).

çto-the′ shu, gathered them together. A ritual expression.

çu, to cut or make a slit in a hide.
a-çu′, I cut the skin.
tha-çu′ you cut the skin.
oⁿ-çu′ i, we cut the skin.

çu-e, foot (archaic).

D

da, contraction of da-doⁿ, whatever or whomever.

da, a prefix denoting fire or the effects of fire in its destruction.

Da, to freeze; frozen.
oⁿda′, I am frozen.
thi da′, you are frozen.
wa da′i, we are frozen.
noⁿ-ṭa′ tse oⁿ-da, my ears are frozen.
noⁿ-ṭa′ tse thi-da, your ears are frozen.

da, to ask for; beg; request; solicit.
a-da′ ha, I asked for it.
tha-da′ ha, you asked for it.
oⁿ-da′ i, we asked for it.
we′-thiⁿ wiⁿ a-da, I asked for a lariat.
we′-thiⁿ wiⁿ tha-da, you asked for a lariat.

da′-a-doⁿ-be pi-oⁿ, competent to look after his own affairs.

da′ a-ga-ha, scum; any impure matter that rises to the surface of stagnant water.

da′ a-moⁿ-ḳa, patience; persistence; endurance.

da a′-a-moⁿ-ḳa, I have endurance.

da-a′-tha-moⁿ-ḳa, you have endurance.

da oⁿ-ga-moⁿ-ḳa i, we have endurance.

da′-a-ḳi-ḳi, discord; controversy.

Da′-ba-dsiⁿ, Swollen. Personal name. Refers to the wounded buffalo in a state of decomposition.

da′-ba-xe, to burn a cord in two.

da′-ba-xe a-the, I caused it to burn in two.

da′-ba-xe tha-the, you caused it to burn in two.

da′-ba-xe oⁿ-tha i, we caused it to burn in two.

da′-bi-çe-ga-xe—da, by heat; bi-çe, to dry; ga-xe, to make: to dry wet clothing by either direct heat or sun.

da′-bi-çe p̣a-xe, I dried my clothes in the sun.

da′-bi-çe shka-xe, you dried your clothes in the sun.

da′-bi-çe oⁿ-ga-xa i, we dried our clothes by the fire.

da′-btha-çe, to be torn open by action of heat.

da′-btha-çe a-the, I caused it to burst open by heat.

da′-btha-çe tha-the, you caused it to burst open by heat.

da′-btha-çe oⁿ-tha i, we caused it to burst open by heat.

da′-bthoⁿ, to smell something cooking or burning.

da′-bthoⁿ u-bthi-bthoⁿ, I smell something burning.

da′-bthoⁿ u-stsi-bthoⁿ, you smell something burning.

da′-bthoⁿ oⁿ-gu-thi-bthoⁿ i, we smell something burning.

da′-ça-ge, to become hardened with heat, as jerked meat.

ṭa-thoⁿ da′-ça-ge a-the, I caused the meat to become hardened by heat.

ṭa-thoⁿ da-ça-ge tha-the, I hardened the meat with heat.

ṭa-thoⁿ da-ça-ge oⁿ-tha i, we hardened the meat with heat.

da′-çe, unawares; to attack from the rear.

ni′-ḳa-shi-ga thiⁿ da′-çe a-the, I took the man unawares.

ni′-ḳa-shi-ga thiⁿ da′-çe tha-the, you took the man unawares.

ni′-ḳa-shi-ga thiⁿ da-çe oⁿ-tha i, we took the man unawares.

da′-çe-ṭa-ha, in the rear; behind.

da′-çe-ṭa-ha a-gthiⁿ ha, I sat in the rear.

da′-çe-ṭa-ha tha-gthiⁿ ha, you sat in the rear.

da′-çe ṭa-ha oⁿ-gthiⁿ i, we sat in the rear.

da′-çe-the, to waylay; to attack from behind; to take by surprise.

da′-çe-a-the, I waylaid him.

da′-çe-tha-the, you waylaid him.

da-ce′ oⁿ-tha i ha, I was taken by surprise.

da-çe′-thi-tha i ha, you are surprised.

da′-çi-çe, to harden the point of a stick or pole by scorching it.

da′-çi-çe a-the, I hardened the point of a stick by scorching it.

da′-çi-çe tha-the, you caused the point of the stick to be hardened.

da′-çi-çe oⁿ-tha i, we caused the point of a stick to be hardened.

da′-çi-ge, sparks that fly from burning wood.

da′-çi-ge, to burn away; to cleanse by heat.

da′-çi-ge a-the, I caused it to burn away.

da′-çi-ge tha-the, you caused it to burn away.

da′-çi-ge oⁿ-tha i, we caused it to burn away.

da′-çi-hi, burned yellow; smoke-tanned. The Osage give a smoke tan to the buffalo, elk, or deer skins to be used for moccasins. This they do by digging a round hole in the ground in which they put corncobs for making the smoke; then they sew up the whole skin like a large bag, which they draw over a framework of saplings built over the hole. The fire of corncobs is then started and kept slowly burning till the whole skin is smoked a dark brown.

da′-çi-hi, to burn a stick until it becomes yellow.

da′-çu-da, to make the ground bare of old grass, by burning.

da′-çu-da a-the, I made the ground bare by burning the old grass.

da′-çu-da tha-the, you made the ground bare by burning the old grass.

da′-çu-da oⁿ-tha i, we made the ground bare by burning the old grass.

da′-çi-hi, to cleanse with heat; to purify. This term is frequently found in rituals.

da′-çi-hi a-ki-the, I cleansed or purified myself with heat.

da′-çi-hi tha-ki-the, you cleansed or purified yourself with heat.

da′-çi-hi oⁿ-ki-tha i, we cleansed or purified ourselves with heat.

da′-çkoⁿ, to melt; to make into a liquid; to liquefy.

moⁿ′-çe-moⁿ da-çkoⁿ a-the, I melted the lead.

moⁿ′-çe-moⁿ da-çkoⁿ tha-the, you melted the lead.

moⁿ′-çe-moⁿ da-çkoⁿ oⁿ-tha i, we melted the lead.

da-çni′-ṭe ṭs'e, you will get choked on it.

da-da′-çe, grasshopper.

da-da′-çe ça-be, cricket; black grasshopper.

da-da′-çe ho ṭoⁿ-ga, great green grasshopper.

da′-da-da-çe, throwing out sparks, as do some kinds of wood when burning.

da′-da-ṭse-ga, the effect of hot water on vegetables and other foods.

da′-doⁿ, what, interrogation.

da′-doⁿ a-gi-tha-da, a decree; an order; edict; a proclamation.

da′-doⁿ a-gtha-thiⁿ, inheritance.

da′doⁿ a-gthiⁿ-ha u-tsi, superabundance.

da′-doⁿ a-noⁿ-xthe shtoⁿ bi a, he is secretive.

da′-doⁿ a-thiⁿ hi, delivery of gifts.

da′-doⁿ ba-ha, an exhibition; an offer; a proposal; a proposition.

bthi wiⁿ ḳoⁿ-btha e-goⁿ da-doⁿ e′-p̣a-ha, I made him a proposition.

da′-doⁿ ba-ha—continued.

shni wiⁿ shkoⁿ-shda e-goⁿ ba-doⁿ the-shpa ha, you made him a proposition.

da′-doⁿ-ça-ni moⁿ-gthe tha bi-ge—da′-doⁿ, whatever things; ça-ni, all; moⁿ-gthe, to grow up; tha, causes; bi-ge, the: The Creation.

da′-doⁿ çiu-we, economical.

da′-doⁿ a-çiu-we, I am economical.

da′-doⁿ tha-çiu-we, you are economical.

da′-doⁿ oⁿ-çiu-wa i, we are economical.

da′-doⁿ ga-the, to donate; to give away; to contribute.

da′-doⁿ p̣a-the, I donate.

da′-doⁿ shka-the, you donate.

da′-doⁿ oⁿ-ga-tha i, we donate.

da′-doⁿ gi-çi, to lay away a thing for future use; economy; reservation.

da′-doⁿ a-gi-çi, I lay away for future use.

da′-doⁿ tha-gi-çi, you lay away for future use.

da′-doⁿ oⁿ-gi-çi i, we lay away for future use.

da′-doⁿ ho-i-sta-sta, various kinds of articles.

da′-doⁿ-i-ba-hoⁿ, a wise or learned man.

da′ -doⁿ-i-ba-hoⁿ ni′-ḳa-shi-ga bi a, he is a wise man.

da′-doⁿ i-ṭa gi-da, to demand a thing belonging to one's self.

da′-doⁿ a-gi-da, I demand.

da′-doⁿ tha-gi-da, you demand.

da′-doⁿ oⁿ-gi-da i, we demand.

da′-doⁿ i-tha-pe, to expect; to anticipate.

da′-doⁿ-pi-zhi, rubbish; trash; refuse; anything discarded.

da′-doⁿ-shki, something.

da′-doⁿ-shki hoⁿ-zhi wiⁿ e-dsi a-ka e-zha-mi, something is wrong.

da′-doⁿ shkoⁿ shda, what do you want.

da′-doⁿ ṭoⁿ, having plenty of this world's goods; to be rich; wealthy.

da′-doⁿ a-ṭoⁿ, I am rich, or I have plenty.

da′-doⁿ tha-ṭoⁿ, you have plenty.

da′-doⁿ oⁿ-ṭoⁿ i, we have plenty.

da′-doⁿ u-gi-gthoⁿ ga-the, to donate; to contribute to some one or something.

da-doⁿ-u′-she, he has plenty; careful not to waste.

da′-doⁿ u-thi-bo-dse, to lavish affection; extravagant attention.

da′-doⁿ u-bthi-bo-dse, I lavish affection.

da′-doⁿ u-ni-bo-dse, you lavish affection.

da′-doⁿ oⁿ-gu-thi-bo-dsa i, we lavish affection.

da′-doⁿ u-stse′-tse, what is left over; remainder; residue.

da-doⁿ′ u-ṭsi—da-doⁿ, riches; u-ṭsi, full of—full-of-riches: superabundance.

da′-doⁿ wa-gi-sha, spoils; plunder; booty.

da′-doⁿ wa-gtha-wa, the taking of an inventory; the taking of stock.

da′-doⁿ a-gtha-wa, I took an inventory.

da′-doⁿ tha-gtha-wa, you took an inventory.

da′-doⁿ oⁿ-gtha-wa i, we took an inventory.

da′-doⁿ wa-noⁿ-she, robbery.

da′-doⁿ wa-we-ṭa, property of any kind owned by a person or persons; an estate.

da′-doⁿ we-thi-wiⁿ, a sale; an exchange of anything for a money consideration.

da′-doⁿ xa-tha gi-k’i, to rehabilitate.

da′-dse, the back of the head.

da′-dse thoⁿ ni-e a-ḳi-p̣a-xe ha, I hurt the back of my head.

da′-e tha-gthiⁿ, dutiful; obedient.

shiⁿ′-ṭo zhiⁿ-ga da′-e tha-gthiⁿ bi a, he is a dutiful son.

da′-e tha-gthiⁿ a-zhi—da′-e, request; tha-gthiⁿ, good; a-zhi, not: request-not-good, unaccommodating; (2) an unruly person; a disobedient child; willful; obstinate; forward; iniquitous; (3) intractibility.

da′-e tha-gthiⁿ ni-a-zhi, you are unaccommodating.

da-ga′xe, to make things; manufacture.

da-p̣a′-xe, I make things.

da-shka′-xe, you make things.

da-oⁿ′-ga-xa i, we make things.

da-ga′-xe p̣i-oⁿ bi a, he is a good performer.

da-ge′, to fight; engagement; dissension; battle; (2) pugilism.

a-da′-ge, I fight.

tha-da′-ge, you fight.

oⁿ-da′-ga i, we fight.

da-ge′i-e, an angry dispute; quarrel; altercation.

da′-ge ni′-ḳa-shi-ga, a pugilist.

da′-ge ni-ḳa-shi-ga p̣i-oⁿ the doⁿ-be oⁿ-çu noⁿ a-tha, I like to see a good pugilist.

da′-ge-shtoⁿ, quarrelsome; contentious.

da-ge′ tse e-woⁿ a-ka e-e-bia, he is the cause of the fight.

da′-gthe, slave; captive. Before the contact with the white race the Osage adopted the captive taken in war. The adopted captives were the servants of all the people, but they were kindly treated. In performance of the tribal rites the captive is preferred as ceremonial messenger to the Osage messenger because the captive is the real servant.

da′-gthe ḳi-noⁿ, Painting of the Captive. When a captive has partaken of the food, which has been kept sacred, the Sho′-ḳa is given yellow clay and charcoal, with which he ceremonially paints the captive. His face and body are first painted yellow; then two black lines are drawn from the side of the forehead diagonally across the face to the jaw below the ear. If the captive is taken by a Hoⁿ′-ga the two black lines start from the left side of the forehead; if by the Ṭsi′-zhu, the lines start from the right side. Both shoulders of the captive are painted black, as are his breast, hands, and feet.

da′-gthe u-ḳ’u-pi-e, comely captive.

da′-gthe-zhe the, to print; this expression is also used to refer to imprints made by a burning process.

da′-gthe zhe a-the, I print.

da′-gthe-zhe tha-the, you print.

da′-gthe zhe oⁿ-tha i- we print.

da′hoⁿ, rising by heat, as light bread.

da′-i-ba-hoⁿ, wisdom; versed; knowledge; sagacious; wise.
  da′-i-ba-hoⁿ wa-gthiⁿ bi a, he has great wisdom.

da′-i-ba-hoⁿ a-zhi, ignorance; ignorant; lack of wisdom or learning.

da′-i-ba-hoⁿ p̣i-oⁿ hi, experienced.
  da′-i-ba-hoⁿ p̣i-miⁿ-kshe o, I am experienced.
  da′-i-ba-hoⁿ p̣i-oⁿ she ni she o, you are experienced.
  da′-i-ba-hoⁿ oⁿ-ga-hi bi o, we are experienced.

da′-i-ba-hoⁿ wa-gthiⁿ bi a, he has great wisdom.

da′-iⁿ-a-zhe, the failure to cook food properly because the fire is not hot enough.

da′-i-tha-doⁿ-ba bi, a person cared for by another; a protégé.

da′-i-tha-doⁿ-be, a guardian.
  da′-i-tha-doⁿ-be thi-ṭa a-ka, your guardian.
  da′-i-tha-doⁿ-be wi-ṭa a-ka, my guardian.

da′-i-the, discourse.
  da′-i-the tha-gthiⁿ xtsi ga-xa bi o, he made a fine discourse.

da′-ḳa-dse, hot.

da′-ḳa-dse i-thoⁿ-be, scarlatina.

da′-ḳoⁿ, light; luminous.

da′-ḳoⁿ çka, white light; incandescent.

da′-ḳoⁿ-ga-xe, to make a bright light; to illuminate.
  da′-ḳoⁿ-p̣a-xe, I made a bright light.
  da′-ḳoⁿ shka-xe, you made a bright light.
  da′-ḳoⁿ oⁿ-ga-xa i, we made a bright light.

da′-ḳoⁿ i-ga-xe, flambeau; torch.
  da′-ḳoⁿ i-ga-xe tse i-tha-the, I saw the light on the torch.

da′-ḳoⁿ-i-the, radiant; refulgent.

Da′-ḳoⁿ-moⁿ-iⁿ, Walks-in-the-fire-light. Personal name.

da′-p̣a, disk; round; globular; orbicular; rotund.

da′-po-ḳi, to explode; percussion.
  wa-hu-ṭoⁿ-the a-ka da′-po-ḳi bi a, the gun exploded.

da′-shi-zhe, to blunt an arrow, for small game, by burning the end.
  da′-shi-zhe a-the, I made the arrow blunt by burning.
  da′-shi-zhe tha-the, you made the arrow blunt by burning.

da′-shki we-thi-wiⁿ, a salesman of miscellaneous goods, as in a general store.

da′-shta, to singe; to scorch.

da′stsu-dse, radiate.

da′-stsu-stsu-dse, a mirage. (*Compare* u-da′-bthu-bthu-e.)
  moⁿ-xe da′-stsu-stsu-dse ṭoⁿ-be ha, I saw a mirage.
  moⁿ-xe da′-stsu-stsu-dse shtoⁿ-be ha, you saw a mirage.

da′-tha-gthiⁿ, decency; propriety in conduct, speech.

da-thi′-ḳa-dse, you are feverish.

da′-thiⁿ-ge ga-xe, to make to burn; incinerate; to reduce to ashes.
  da′-thiⁿ-ge p̣a-xe, I reduced it to ashes.
  da′-thiⁿ-ge shka-xe, you reduced it to ashes.
  da′-thiⁿ-ge oⁿ-ga-xa i, we reduced it to ashes.

da′thu-ts’a-ge, inability; lack of power to do a thing.

da′-ṭse-ga, wilted; withered.

da′-ṭs’iⁿ-tha, to become shriveled up from heat.

da′ u-i-e, dispute.

da′-wa ga-xa—da-wa, efforts; ga-xa, excel—superior; efforts-superior; preeminence.

da-we-gi′-doⁿ-be, a guardian of things.

da′-wiⁿ-xe, faggot; firebrand; a torch.

da′-xia tha, to burn a tree until it falls.

da′-xthi be, to boil meat till tender.
  da-xthi′-be p̣a-xe, I boiled it till tender.
  da-xthi′-be shka-xe, you boiled it till tender.
  da-xthi′-be oⁿ-ga-xa i, we boiled it till tender.

da′-xthiⁿ, flames from a fire.

da′-xthiⁿ, to scald; to scorch; to burn.

da′-xthu-dse, to burn the bark off a tree.

da′-xu-we, the simmering sound in a kettle when fat is cooking.

da′-zhi, to extinguish a fire.
  p̣e′-dse bthi-da-zhi ha, I extinguished the fire.

da′-zhi—continued.
p̣e′-dse ni-da-zhi ha, you extinguished the fire.
p̣e′-dse oⁿ-thi-da-zhi i, we extinguished the fire.

da′-zhu-dse, crimsoned or reddened by heat.

do, potato. Before the Irish potato was introduced by traders, the Osage used a wild potato which tastes like sweet potato. When the Irish potato became known to the Osage they applied to it the name "do" (*Glycine apios*). The "do" is mentioned in one of the tribal rituals as a sacred food. (Om. nu.)

do′-ba, some; a part of.
do′-ba a-bthiⁿ a tho, I have some.

do′-ba, four.
ṭse′-çka do-ba wa-bthiⁿ, I have four cattle.

Do′-ba-moⁿ-thiⁿ, Walk-by-fours. Personal name. Refers to the habit of the buffalo walking in groups of four.

do′-ba oⁿ-tha, to deduct; to take from.

do′-ba a-zhi—do-ba, four; a-zhi, scattered about: four spot in a deck of cards.

do′-bi-oⁿ, the fourth time, or four times.

do′-çe ça-be, the black loon.

do′-çka, white potatoes. Irish potatoes.
do′-çka tse ba-a-zha-be, I pared the potatoes.
do′-çka tse ba-tha-zha be, you pared the potatoes.
do′-çka tse ba-tha-zha-ba i, we pared the potatoes.
do′-çka u-tha ni kshe o, you are planting potatoes.
do′-çka we-ga-xtoⁿ wa-ho-stsa wiⁿ a-xtsi shkoⁿ-shta, you want a peck of potatoes.
do′-çka we-ga-xtoⁿ wa-ho-stsa wiⁿ a-xtsi ḳoⁿ-btha, I want a peck of potatoes.
do′-çka u-wa-zhu mi kshe o, I am planting white potatoes.

do′-çka tse ba-tha-zha-be, you pared the potatoes.

do-çiu′, armpits.

do′-çkiu, hiccup.
do′-çkiu moⁿ ha, I have the hiccups.
do′-çkiu zhoⁿ ha, you have the hiccups.

Do′-çkiu-e ga-xa, Sweet potato branch; sometimes called Ni-u-zhu (Neosho); Spring River.
Do′-çkiu ga-xa ke a-shka dsi a-gthiⁿ, I live near Spring River.

do′-da, in this direction.

do′-da gi-o, come this way.

do-doⁿ′, to go to war.
do-doⁿ′bthe, I go to war.
do-doⁿ′ne-ha, you go to war.
do-doⁿ′ oⁿ-ga-tha i, we go to war.

do-doⁿ′-hiⁿ-ṭoⁿ-ga, a large war party.

do-doⁿ′ hiⁿ-ṭoⁿ-ga wa-ṭse′-gthiⁿ, war party composed of all the warriors of the tribe and returning victorious. (One of the o′-doⁿ.)

do-doⁿ′ hiⁿ-ṭoⁿ-ga wa-ga-xthi, striking the enemy while with a large war party. (One of the o′-doⁿ.)

do-doⁿ′stse, you go to war.

do-doⁿ′ tha bi thoⁿ shki, when they go to war.

dsa′-p̣a, short.

do′-dse, throat; gullet.

do′-dse-ha, glutton; gourmand.

do′-dse-i-ba, mumps.

do′-dse ni-e, diphtheria.

do′-dse ni-e, sore throat; laryngitis.
do′-dse oⁿ-ni-e, I have a sore throat.
do′-dse thi-ni-e, you have a sore throat.

do′-dse-ṭa-xe, Adam's apple; the knob on the throat.

do′-dse-ṭoⁿ-ga—do′-dse, throat; ṭoⁿ-ga, big: the pelican. In the Osage tribal rites the pelican is a symbol of long life and old age. Splinters of the wing bone of the pelican were used in tattooing ceremonies for pricking the skin to let in the pigments. (*See* moⁿ-thiⁿ′ the doⁿ-ṭs'a-ge.)

do′-dse u-ga-wa, the muscles of the throat. (From a ritual.)

do′-dse u-stsiⁿ-ge, you took him by the throat.

do′-dse-xi-be, the windpipe.

do-ga′, the male. A ritual expression.

Do-ge′, summer.

do-ge′-dsi, last summer.

a-gthe′ ha, do-ge a-dsi, I went home last summer.

do-ge′-doⁿ, in the summer time; (2) during the summer.

Do′-gthe, *Psoralea esculenta* Pursh, commonly called "pomme blanche" by the whites. The root is gathered in large quantities by the women. It is eaten raw or cut into slices and dried for winter use. When dried it is nearly as hard as wood. The dried do′-gthe is always boiled, with meat of some kind, in preparing it to be eaten. It forms one of the staple foods of the people. The Omahas and Poncas call it nu′-gthe, and use it in the same manner as do the Osage. This root is still used for food by these tribes.

do′-ghte ṭoⁿ-a—do-gthe, pomme blanche; ṭoⁿ-a, big: turnip.

do′-gthe-zhu-e—do′-gthe, pomme blanche; zhu-e, red: beet.

do′-gthe-zhu-e, radish.

do′-gthe zhu-e oⁿ-çu noⁿ a-tha, I like radishes.

do′-ḳa, damp; wet; moist.

çi te do′-oⁿ-ḳa ha, my feet are wet.

çi te do′-thi-ḳa a(?) are your feet wet?

do-ḳ'e shi a(?) have you been to dig potatoes?

doⁿ, a.

doⁿ, because; when; did.

doⁿ, such a place.

doⁿ, were.

Doⁿ-a-bi, Looked-upon; Gazed-upon. Female personal name. Refers to the sun.

Do′ⁿ-ba-bi, Seen-by-all. Female personal name.

doⁿ-be, to see; to perceive; to scrutinize; to watch.

a′-ṭoⁿ-be, I watched over him.

a′-shtoⁿ-be, you watched over him.

oⁿ′-ga-doⁿ-ba i, we watched over him.

doⁿ′-be, to see.

wa-ṭoⁿ′-be, I saw them.

wa-shtoⁿ′-be, you saw them.

doⁿ′-be goⁿ-çe′-goⁿ, alike; look alike; similar.

doⁿ′-be goⁿ-çe-goⁿ bi a, wa-u noⁿ-ba a-ka, the women look alike.

doⁿ′-be tha-gthiⁿ a zhi, eyesore; anything disagreeable to the eye to look upon.

doⁿ′-be the-the, to see at a distance; farsighted.

ṭoⁿ′-be the-a-the, I am farsighted.

shtoⁿ′-be the-tha-the, you are farsighted.

oⁿ-doⁿ′-be the-oⁿ-tha i, we are farsighted.

doⁿ′-be xtsi, ocular; pertaining to the eye; (2) to look at a person with contempt or disgust.

Doⁿ-doⁿ-ba, Seen-from-time-to-time. Female personal name.

doⁿ-he′, decent, clean—of good character.

doⁿ-he, following requirements of married life. A man who has followed all the requirements of a married life must first have purchased his wife, either through his father or by some near relative who had the care of him; second, he must by his own efforts have set up a house for himself and supported himself and family; third, he must have had children and grandchildren. He must have purchased a wife for his son; he must have sold a daughter, and have had her married publicly. Only when he has had grandchildren is he allowed to call himself Doⁿ-he or allow others to do so. One man spoke of himself as Doⁿ-he′; the other man said, "You are not yet Doⁿ-he, but you are coming near to it. You were not married according to the usages of the tribe, but in the secret depths of the tall grasses and among the shadows of the leaves of the trees; nobody knew about your marriage. However, by your own efforts you set up a house and have supported yourself and the woman you call your wife; you have entertained, freely, both men and women of prominence and ele-

doⁿ-he—continued.
vated yourself in that way. You now have a son and a daughter; both are to be married; you will marry them off according to our old-time custom. They will have children; then, and not till then, you may call and be called Doⁿ-he, and not be flattered."

doⁿ′-he, generous.
doⁿ′-he a-ka thoⁿ-zha wa-xpa′ thiⁿ a bo, he is generous but poor.

doⁿ-he′ a-zhiⁿ, to think well of a person.
doⁿ-he′ a-a-zhiⁿ, I think well of him.
doⁿ-he′ a-tha-zhiⁿ, you think well of him.
doⁿ-he′ oⁿ-ga-zhiⁿ i, we think well of him.

doⁿ′-ḳa, short or stubby, as a bear's tail.

do′-stse-dse—do, potato; stse-dse, long: the sweet potato.

do-zha′-the, rotten; putrefied; decomposed. (*See* xthi-ba′the.)
she′ a-ka xthi-ba-tha bi a, the apple is rotten.

dsa′-pa, short; a short man; anything not long.

dse, a lake; small inland body of water.

dse′-doⁿ-ḳ’oⁿ-ha-kshe, shore of a lake.
dse′-doⁿ-ḳ’oⁿ-ha-kshe a-a-moⁿ-bthiⁿ, I walked on the shore of the lake.
dse′-doⁿ-ḳ’oⁿ-ha-kshe a′-tha-moⁿ-ni, you walked on the shore of the lake.
dse′-doⁿ-ḳ’oⁿ-ha-kshe oⁿ-ga-moⁿ-thiⁿ i, we walked on the shore of the lake.

Dse ga-xa, Lake Branch; Little Pond Creek, Okla.

dse ḳoⁿ′-ha, the edge of the lake.

dse′-the, to kindle the fire.
dse′-a-the, I kindled the fire.
dse′-tha-the, you kindled the fire.
dse-oⁿ′-tha i, we kindled the fire.

Dse thiⁿ-kshe, Big Lake. An additional 20 miles had been traveled when the trail (the third) reached this place where they camped, which was the fifth camp in the third buffalo trail.

dse′-ṭoⁿ-ḳoⁿ-ha, littoral; shore of the lake.

dse u′-çkoⁿ-çka dsi, in the middle of the lake.

Dse u′-ga-gi-xe, a long crooked lake. The twelfth camp of the first trail, also the site of the twelfth camp of the second trail. The Osage name for Crooked Lake, Okla.

Dse′ u-xthu-xtha, deep pond on a branch of the Caney River, Okla.

dsi, there, designating place.

dsiⁿ-tha′ ṭoⁿ-ga, a great butterfly. This is used as a symbol of the Hoⁿ′-ga U-ṭa-noⁿ-dsi gens.

dsi-oⁿ′-dsi-oⁿ, a butterfly.

dsi-oⁿ′-dsi-oⁿ wa-p̣o-ga, the owl butterfly.

dsiu′-dse, ripe; mature; as applied to fruit and grain.
ḳoⁿ′-dse xo-dse a-ba dsiu-da bi o, the plum is ripe.

dsiu′-the, ragged; worn out; frayed; shabby.
oⁿ-dsiu′-a-tha, I am ragged.
thi-dsiu′-a-tha, you are ragged.
wa-dsiu′-a-tha, we are ragged.
(*Compare* btha-btha-çe.)

dso′-ba-noⁿ-the ga-xe, to do or make a little at a time.
dso′-ba-noⁿ-the p̣a-xe, I do a little at a time.
dso′-ba-noⁿ-the shka-xe, you do a little at a time.
dso′-ba-noⁿ-the oⁿ-ga-xa i, we do a little at a time.

dsu′-ba, few; scant; not sufficient.

dsu′-ba e-goⁿ-ga-xe, to reduce the amount; to lessen.
dsu′-ba e-goⁿ p̣a-xe, I reduced the amount.
dsu′-ba e-goⁿ shka-xe, you reduced the amount.
dsu′-ba e-goⁿ oⁿ-ga-xa i, we reduced the amount.

dsu-da-zhi, unripe or uncooked; applied to fruit.

dsu′-dsa-zhi e-goⁿ, rare; not well done.

dsu′-dse, cooked well done.

dsu′-dse, mellow; softened with ripeness.

du′-ba, some.

du′-da thiⁿ-kshe, the one sitting on this side.

du′-da -thi-shoⁿ, on this side.

du′-da toⁿ, the one standing on this side.

E

e, to say.

  e-pshe, I say.

  e-she, you say.

  e-oⁿ-gi-thoⁿ i, we said.

e, those (as those apples; those things).

e, he, she, it, or that.

e-a′-wa-kshe, that is what I meant.

E-a′-wa-woⁿ, the cause of our being; another name for Wa-ḳoⁿ′-da.

e-be′a, who is it?

e′-çka, in truth.

e′-çkoⁿ, an expression used when provoked, causing a desire to strike.

e′-de, one that is.

e′-di, a, indefinite article.

e-doⁿ, when. This term is frequently found in rituals.

e-doⁿ′, therefore.

e-dsi′, there.

  e-dsi′moⁿ-thiⁿ, go there.

e-dsi, ha, thither.

e-dsi′-hi, when that happens; when I get there.

e-dsi hi′ a(?) did he arrive at that place?

e-dsi′-toⁿ, thence; from that place.

e-dsi′ toⁿ-doⁿ, from that time.

e-dsi′ toⁿ the-the, thenceforth.

e-dsi′ zhi the thiⁿ-ge, one who is never absent.

e-e′ tho, it is that.

e-e′-ḳi-ḳa-xe—e-e′, person; ḳi-ḳa-xe, look like: look like a person; to personate; personation.

e-e′-wa-thoⁿ-a-doⁿ, because of that, for that reason.

e′-gi-oⁿ, to do so.

e′-gi-oⁿ-noⁿ, usage; custom.

e-gi-p̣i-oⁿ, adapted; accustomed or used to.

  e′-gi-p̣i-moⁿ, I am accustomed to it.

  e′-gi-shpi-zhoⁿ, you are accustomed to it.

  e′-a-wa-gi-p̣i-oⁿ i, we are accustomed to it.

e′-gi-wa-gi-k′oⁿ, revenge; injury for injury received; retaliation of one tribe on another tribe.

e′-gi wa-oⁿ, he does so to them.

e-goⁿ, verily; very.

e′goⁿ a-zhi e-çkoⁿ, improbable.

e′-goⁿ-gi-ḳ′oⁿ, retaliation of one individual upon another.

e′-goⁿ iⁿ da, it is so.

e′-goⁿ gi-ḳ′oⁿ ga-çoⁿ a-ka—e-goⁿ, like; gi-ḳ′oⁿ, back again; ga-çoⁿ, scold; a-ka, the act of—the-act-like-scolding-back-again: recrimination.

e′-goⁿ he-bthe, I think it is true.

e′-goⁿ noⁿ bi a tha, they usually do.

e′-goⁿ-shoⁿ-shoⁿ e, invariable.

e′-goⁿ thiⁿ-ge, nothing like it.

  moⁿ-zhoⁿ the-ga′-ha e-goⁿ thiⁿ-ge a-tho, there is nothing like it in the land.

e′-goⁿ thoⁿ-ṭa zhi, impossible; futile; done in vain; of no avail; useless.

e′-goⁿ thoⁿ-ṭse—e-goⁿ, like; thoⁿ-dse, perhaps: possible.

  bthe′ thoⁿ-ṭse a-tho, it is possible I can go.

  stse′ thoⁿ-ṭse a-tho, it is possible you can go.

  oⁿ-ga′-the tho-ṭse a-tho, it is possible we can go.

e′-goⁿ thoⁿ-zha, nevertheless; however.

e-goⁿ′-xtsi, exact; precise; downright; (2) real; in reality.

e′-goⁿ xtsi zhi, not exact; imperfect.

e′-goⁿ xti e-wa-tha-ke, you meant it.

e-goⁿ′ zhi kshi-the, injustice.

e-goⁿ′-zhi u-tha-ge, to make a false statement; to misrepresent.

  she′ thiⁿ-ke i-e-goⁿ-zhi u-btha-ge miⁿ-kshe, I made a false statement.

  i′-e-goⁿ-zhi u-sta-ge bi a, you made a false statement.

  i′-e-goⁿ-zhi oⁿ-gu-tha-gi oⁿ ga-ṭoⁿ, we made a false statement.

e′-hiu, an elm tree.

E-hiu′-gthe, Elm Creek, a branch of Beaver Creek, Okla. It was the site of the eighth camp in the second trail.

E-hiu-gthe, Elm-creek. Personal name. This was given in honor of a father who was killed at this place.

e´-hiu hiⁿ-dse ni-shtu-shtu, slippery elm.

e´-ḳi-a, said to one another.

e-ḳi´-ge, to say to one another.

e´-ḳi-p̣a, returning to the same place.

e´-ḳi-tha-bthiⁿ, corresponding in numbers; equal in numbers.

e´-ḳi-the, he thought of himself.

e´-ḳi-thoⁿ-ba, together; they too; they also.

zhu-ḳi-gthe a-tha i-ha e-ḳi-thoⁿ-ba xtsi, they went together.

e-noⁿ a´-ba-çoⁿ, special.

e´-noⁿ bi noⁿ, spoken of (as words). Term used in rituals.

E-noⁿ´-doⁿ-a-bi, Only-one-seen-by-all. Female personal name. Refers to the sun.

e-noⁿ´-gi-tha-bi, the fourth daughter, the favorite.

e´noⁿ-ha, as many as there are.

E-noⁿ´-miⁿ-dse-ṭoⁿ, Sole-owner-of-the-bow. Personal name. Refers to the man selected to make the bows and arrows symbolic of day and night.

E-noⁿ´ Miⁿ-dse-ṭoⁿ, Exclusive owners of the bow. Refers to its office of making the ceremonial bow and arrows that symbolize night and day. A subgens of the Ho´-I-ni-ḳa-shi-ga gens; acts as Sho´-ḳa to both itself and the gens.

E-noⁿ´-miⁿ-dse-ṭoⁿ Wi-gi-e, ritual of the Bow gens.

e-noⁿ tha´gthiⁿ, first class; (2) that only is good.

e-noⁿ u-ḳoⁿ´-dsi, to except; exclude; leave out.

e-noⁿ u-ḳoⁿ´-dse bthi dsi-çe ha, I left it out.

e-noⁿ u-ḳoⁿ-dsi u-he tha-tha zhi, you excluded him.

e-noⁿ´-xtsi, he, she, or it alone.

e´-p̣a-çe, to stay over for a day; to tarry.

e´-a-p̣a-ce, I tarried.

e´-tha-p̣a-çe, you tarried.

oⁿ-ga´-p̣a-ça i, we tarried.

e´-pshe iⁿ da, I have said.

e´-pshe noⁿ, that I had spoken of.

e´-she doⁿ, you have said.

e-shki´, he, she, or it too.

e´-shki, even (God).

e-shoⁿ´, near; close to.

e-ṭa´, thitherward; toward the person.

e-ṭa´-o-ba-he—e-ta, in that time; o-ba-he, following—pertaining to; having reference to.

e´-ṭa p̣a-moⁿ-gthe, with heads inclined in that direction.

e´-ṭa-p̣a-gthe, he lay with his head in that direction.

e-ṭa´-thi-shoⁿ, in the direction of; toward.

ṭoⁿ´-woⁿ thoⁿ e-ṭa -thi-shoⁿ bthe, I go toward the village.

ṭoⁿ´-woⁿ thoⁿ e-ṭa´-thi-shoⁿ ne ha, you go toward the village.

ṭoⁿ´-woⁿ thoⁿ e-ṭa´-thi shoⁿ oⁿ-ga the, we go toward the village.

e-ṭa u´-ga-xthe, facing in that direction.

e´-the, to think.

e´-gi-bthe, I think.

e´-gi-stse, you think.

e´-thoⁿ-ba, he also.

e´-thoⁿ-ba, of these two divisions. Ritual term.

e´-thoⁿ-be, rises and appears. Ritual term.

e´-thoⁿ-çka, to fit.

hoⁿ-be´ thoⁿ e-oⁿ-thoⁿ-çka moⁿ-zhi ha, my moccasins do not fit.

hoⁿ-be´ thi-ta thoⁿ e-thi-thoⁿ-çka ha, your moccasins fit.

e-oⁿ´-thoⁿ-çka, it fits me.

e´-thi-thoⁿ-çka, it fits you.

e-a´-wa thoⁿ-çka i, it fits us.

e´thoⁿ-zha, even though this be true; nevertheless.

e´-ṭoⁿ, even to them.

e´-ṭoⁿ-ha, the same height.

ni-ḳa´ noⁿ-ba she a-ka goⁿ-çe ki ṭoⁿ-ha bi a, the two men are the same height.

e´-oⁿ-ṭoⁿ-ha, he is as tall as I am.

e-thi-ṭoⁿ-ha, he is as tall as you are.

e´-a´-wa-ṭoⁿ-ha i, he is as tall as we are.

e´-toⁿ-ha, distance; equal distance.

e´-wa-gi-thoⁿ, he said it to them.

e′-wa-ka, to mean; to have in mind.

iⁿ da-doⁿ e′-wa-tha-ke tse a-noⁿ′-bthiⁿ, I do not know what you mean.

e′-goⁿ-xti e-a-wa-ke, I mean it.

e′-goⁿ-xti e-wa-tha-ke, you mean it.

e′-wa-ke, he means that.

e′-wa-ke thiⁿ-ge, it has no meaning.

e′-wa-kshe, he means that.

e-wa′-zhiⁿ, voluntarily; of his own volition.

e-wa′-zhiⁿ-noⁿ-ge—e-wa′-zhiⁿ, of its own volition; noⁿ-ge, runs: an automobile.

e-wa′-zhiⁿ-noⁿ-ge wiⁿ a-bthiⁿ ha, I have an automobile.

e-wa′-zhiⁿ-noⁿ-ge wiⁿ a-ni, you have an automobile.

e-wa′-zhiⁿ-po-e—e-wa′-zhiⁿ, of its own volition; po-e, ignites: the Osage word for gas. (This word is also used for electric lights.)

e-wa′-zhiⁿ-po-e wi-u-tha-hoⁿ noⁿ bi a, you cook with gas.

e-wa′zhiⁿ po-e pe-dse oⁿ-thoⁿ ga-xe noⁿ bi a, we burn gas.

e-wa′-zhiⁿ po-e ni-hni, gas well.

e-wa′-zhiⁿ po-e ni-hni wiⁿ moⁿ-zhoⁿ thoⁿ-di a-bthiⁿ ha, a gas well is on my land.

e′-woⁿ, motive; reason for doing a thing.

e′-woⁿ-thiⁿ, by his power (motive).

e′-woⁿ a-ka, the causer; one who caused the mischief.

wi-e′-wa-moⁿ, I was the cause of it.

thi-e′-wa-zhoⁿ, you were the cause of it.

e′-woⁿ a-ka—continued.

oⁿ-gu′ oⁿ-wa i, we are the cause of it.

e′-xtsi-e, identical; the same.

e′-zha-mi iⁿ da, I believe.

e′-zhi, not that kind.

e′-zhi-çka, not the right kind.

e′-zhi ga-xe, to make different.

e′-zhi pa-xe, I made different.

e′-zhi shka-xe, you made different.

e′-zhi oⁿ-ga-xa i, we made different.

E′-zhi-ga-xthi, Slew-the-wrong-man. Personal name.

e′-zhi ḳi-ḳa-xe, to disguise one's self.

e′-zhi a-ḳi-pa-xe ha, I disguised myself.

e′-zhi tha-ḳi-shka-xe ha, you disguised yourself.

e′-zhi-noⁿ-the, a variety; an assortment.

e′-zhi-noⁿ-the a-bthiⁿ ha wa-noⁿ-p'iⁿ te, I have a variety of necklaces.

ha-xiⁿ′ te a-zhi-noⁿ-the xtsi a-ni ha, you have a good assortment of blankets.

e′-zhi-noⁿ-the xtsi, a great variety.

e′-zhi-noⁿ-thoⁿ, diverse; miscellaneous.

e-zhi o-ḳoⁿ′-dsi, separate; distinct; belonging to another class.

e′-zhi u-gi-noⁿ zhiⁿ kshi-the, a substitute.

e′-zhi wiⁿ u-k'oⁿ he, in the place of another; instead.

e′-zhi xtsi, singular; unlike.

e′-zhi-zhi-çka, not the right kind.

G

ga, thus.

ga, by blows.

ga, these grasses. A ritual expression.

ga, these; the playgrounds. A ritual expression.

ga, him.

ga, in this. A ritual expression.

ga, that.

ga-a′-ḳi-gtha-shoⁿ, blown over by the wind.

u-thi′-ṭoⁿ-tha ke ga-a-ḳi-gtha shoⁿ, the wagon was blown over.

ga-a′-thi-ḳoⁿ, a boat being tilted to one side by the waves.

ga-ba′-ts'iⁿ, to strike a blow and cause one to bow his head.

ga-ba′-xe, to break a string by striking with a stick.

a′-ba-xe, I break a string with a stick.

tha′-ba-xe, you break a string with a stick.

oⁿ-ga′-ba-xa i, we broke the string with a stick.

ga-bi′-çe, the drying of the ground, the tent, or articles of clothing by action of the wind.

ha-xiⁿ′ thoⁿ ga-bi-çe a-gi-the ha, I dried my blanket in the wind.

ha-xiⁿ′ thoⁿ ga-bi-çe tha-gi-the ha, you dried your blanket in the wind.

ga-btha′-btha-zhe, the running of a horse at full speed.

ga-btha′-çe, to burst, or cause to rip open by falling, a sack of anything.

ga-btha′-çe a-the ha, u-zhi ha ke, I burst the sack.

ga-btha′-çe tha-the ha u-zhi ha ke, you burst the sack.

ga-btha′-çe oⁿ-tha i u-zhi ha ke, we burst the sack.

go-btha′-çka, to flatten out by hammering.

a′-btha-çka, I flattened it by hammering.

tha′-btha-çka, you flattened it by hammering.

oⁿ-ga′-btha-çka i, we flattened it by hammering.

ga-btha′-zhe, to sit Turk fashion, as a tailor.

ga-btha′-zhe a-gthiⁿ ha ḳi-ku tse-dsi, I sit Turk fashion at a feast.

ga-btha′-zhe tha-gthiⁿ ha ḳi-ku tse-dsi, you sit Turk fashion at a feast.

ga-btha′-zhe oⁿ-gthiⁿ i-ha ḳi-ku tse-dsi i, we sit Turk fashion at a feast.

ga-bthi′-zhe, to knock one down with the fist.

a′-bthi-zhe, I knocked him down with my fist.

tha′-bthi-zhe, you knocked him down with your fist.

oⁿ-ga′-bthi-zha i, we knocked him down with the fist.

ga-bthoⁿ′, a pleasing fragrance, carried by the winds.

ga-ça′-ça-be, to whip with a switch or a quirt; to thrash.

a′-ça-ça-be, I whip with a switch.

tha′-ça-ça-be, you whip with a switch.

oⁿ-ga′-ça-ça-ba i, we whip with a switch.

ga-ça′-da hi-zhoⁿ, prostrate, as to spread out flat from a fall.

oⁿ-a′-ça-da hi-zhoⁿ, I fell prostrate.

thi-a′-ça-da hi-zhoⁿ, you fell prostrate.

ga-ça′ dse, hair thinned with age, as a person's hair begins to fall out.

ga-ça′-gi, to give a stunning blow; to knock down; to thrash or kill; to stun.

a′-ça-gi, I gave a stunning blow.

tha′-ça-gi, you gave a stunning blow.

oⁿ-ga′-ça-i, we gave a stunning blow.

ga-çe, to cut by a striking blow.

iⁿ-dse′ thoⁿ ’a-çe gthe ha, I cut his face.

iⁿ-dse′ thoⁿ tha-çe gthe ha, you cut his face.

iⁿ-dse′ thoⁿ oⁿ-ga-çe gtha i, we cut his face.

ga-çi′, the game of shinny; ball game; lacrosse.

ga-çi′-ge, to throw with a quick movement; to toss; to hurl.

a′-çi-ge, I hurled it.

tha′-çi-ge, you hurled it.

oⁿ-ga′-çi-ga i, we hurled it.

ga-çke′-be, to scrape, as bits of flesh from a green hide.

ga-çki′-ga zhi, indefatigable; not easily tired.

ga-çki′-ge, tedious; wearisome; lassitude; fatigue; to be weary; exhausted.

ga-çki′-ṭ’e, he died of exhaustion.

ga-çki-tha-ṭ’e ṭe ha, you might die of exhaustion.

oⁿ-a′-çki-ge, I am weary (from running).

thi-a′-çki-ge, you are weary (from running).

wa-çki-ga i, we are weary (from running).

ga-çoⁿ′, censure; abuse; reprimand; to scold.

a′-çoⁿ, I scold or censure.

tha′-çoⁿ, you scold or censure.

oⁿ’ga′-çoⁿ i, we scold or abuse.

ga-çoⁿ′-çi, a maiden; a virgin.

ga-çoⁿ′-dse, to braid; to weave; to plait.

a′-çoⁿ-dse, I weave.

tha′-çoⁿ-dse, you weave.

oⁿ-ga′-çoⁿ-dsa i, we weave.

ga-ço^{n}′-i^{n}, the morrow; dawn of another day.

ga-ço^{n}′-i^{n} do^{n}, to-morrow; some time.

ga-ço^{n}′-i^{n}-xtsi, early morning.

ga-ço^{n}-i^{n} xtsi wa-no^{n}-bthe, early morning meal; breakfast.

ga-ço^{n}′-i^{n} xtsi zhi^{n}-ga, early in the morning; when the morning is young or little.

ga-ço^{n}′-i^{n} xtsi wa-zhi^{n}-ga a-ba hu-to^{n} shna bi a, the birds sing early in the morning.

ga-ço^{n}′ thi^{n} te she-ṭo^{n} o^{n}-tho^{n}pa gs ha, wait for me till to-morrow.

ga-ço^{n}′ thi^{n} te she-ṭo^{n} o^{n}-tho^{n}-a-pa ga ha e-di hi o^{n}-ga-the ṭa-ṭe ha, wait for me till to-morrow, then we will go.

ga-çpe′, clear, as clear water, free from mud; limpid.

ni ke ga′-çpe, the water is clear.

ga-çta′, to beat or hammer metal.

mo^{n}′-çe çka tse a-çta ha, I hammered the silver.

mo^{n}′-çe çi te tha-çta ha, you hammered the gold.

ga-çu′-çu-e, rustling of footsteps.

ga-çu′-the, sounding a rattle with a stroke.

a′-çu-the, I sounded the rattle.

tha′-çu-the, you sounded the rattle.

o^{n}-ga′-çu-tha i, we sounded the rattle.

ga-da-da′-pa, to cut a log into short pieces.

a′-da-da-pa, I cut the log into short pieces.

tha′-da-da-pa, you cut the log into short pieces.

o^{n}-ga′-da-da-pa i, we cut the log into short pieces.

ga-da′-dse, miry; boggy; marsh mire.

Ga-da′-dse ga-xa, Miry Creek; Mud Creek, Okla.

ga-da′-ṭs'e-ga, the action of the wind upon meat that is hanging up, partly dried.

ga-da′-da-xe, to knock at the door.

ṭsi′zhe-be-te a-da-da-xe, I knocked at the door.

ṭsi′-zhe-be-te tha-da-da-xe, you knocked at the door.

ṭsi′-zhe-be-te o^{n}-ga-da-da-xa i, we knocked at the door.

ga-da′-xe, to drench; to saturate; to soak through.

ni-zhu′ wa-gthi^{n} ha o^{n}-da′-xe, the rain drenched me.

o^{n}-a′-da-xe, I am drenched.

thi-a′-da-xe, you are drenched.

ga-da′-zhe, smallpox. (*See* zhu-dse zhi-a.)

ga-da′-zhe, to blister the hands by the use of tools.

a′-da-zhe, I blistered my hand using a tool.

tha′-da-zhe, you blistered your hand using tools.

o^{n}-ga′-da-zha i, we blistered our hands using tools.

ga-da′-zhi, to extinguish a fire by beating it with wet cloths.

a′-da-zhi, I extinguished the fire with a wet cloth.

tha′-da-zhi, you extinguished the fire with a wet cloth.

o^{n}-ga′-da-zhi, we extinguished the fire with a wet cloth.

ga-dsi′, to hoe snow away from around the house.

a′-dsi, I hoed away the snow.

tha′-dsi, you hoed the snow.

o^{n}-ga′-dsi i, we hoed the snow.

ga-dsi′-çe, to scrape; to sweep away bits of wood.

a′-dsi-çe, I swept away pieces of wood.

tha′-dsi-çe, you swept away pieces of wood.

o^{n}-ga′-dsi-ça i, we swept away pieces of wood.

ga-dsi^{n}′, across; at right angles with.

Ga-dsi^{n}′-gthi-tho^{n}, Crosses. Personal name. Refers to the hungry calf who runs across in front of the mother to stop her.

ga-dsi^{n}′-op-she—ga-dsi^{n}, crosswise; op-she, a modification of the word tha-pshe, to bite and carry in the mouth: bridle bit.

ga-dsi^{n}′ op-she i-ḳo^{n}-the, a bridle rein.

ga-dsi^{n}′ tha-pshe, a bridle bit.

ga-dsi^{n} tha-pshe i-ḳo^{n}-the—ga-dsi^{n} tha-pshe, bridle bit; i-ḳo^{n}-the, strap—bridle-bit-strap: rein.

ga-dsu′-xe, to sweep with a broom; swept.

a′-dsu-xe, I sweep.

tha′-dsu-xe, you sweep.

oⁿ-ga′-dsu-xa i, we sweep.

ṭsi tse a-dsu-xe, I swept the house.

ga′-ge, these.

ga′-gi-e, to say to another.

ga-gi′-gi-dse, swaying from side to side, as the running of a man.

ga-gi′-xe, to strike; to disfigure.

a′-gi-xe, I disfigured him.

tha′-gi-xe, you disfigured him.

oⁿ-ga′-gi-xa i, we disfigured him.

ga′-goⁿ, in this manner.

ga-goⁿ, to hew or cut pieces of wood into shape for use.

a′-goⁿ, I hew.

tha′-goⁿ, you hew.

oⁿ-ga′-goⁿ i, we hew.

zhoⁿ ke a′-goⁿ, I hew the wood.

zhoⁿ ke tha′-goⁿ, you hew the wood.

zhoⁿ ke oⁿ-ga′-goⁿ i, we hew the wood.

ga′-goⁿ-doⁿ, when this was done, or being done; therefore; then. (From a ritual.)

ga-goⁿ′-e-tho, that is all.

ga-goⁿ′ noⁿ shki-doⁿ—ga-goⁿ, this manner; noⁿ, usually; shki-doⁿ, alone—usually-this-manner-alone: sufficient.

ga-gtha′, to make one's hair become undone by accident.

ga-gthe′-çe, showing the outline of the ribs.

ga-gthe′-zhe, the act of putting out a fire by striking with a wet blanket.

a′-gthe-zhe, I put the fire out with a wet blanket.

tha′-gthe-zhe, you put the fire out with a wet blanket.

oⁿ′-ga′-gthe-zha i, we put the fire out with a wet blanket.

ga-gthoⁿ′-tha, failure to knock a man down by striking him.

a′-gthoⁿ-tha, I failed to knock him down.

tha′-gthoⁿ-tha, you failed to knock him down.

oⁿ-ga′-gthoⁿ-tha i, we failed to knock him down.

ga-gthoⁿ′-thiⁿ, to knock a person senseless.

a′-gthoⁿ-thiⁿ, I knocked him senseless.

tha′-gthoⁿ-thiⁿ, you knocked him senseless.

oⁿ-ga′-gthoⁿ-thiⁿ i, we knocked him senseless.

ga-ha′-ha, swinging up and down to the rhythm of the waves.

ga-he′-xpa, the small branches of a tree.

Ga-hi′-ga-zhi, Not-a-chief. Personal name. Could not be chosen as a chief because his gens believes in war.

ga-hi′-ge, the great one; the chief.

ga-hi′-ge oⁿ-tha bi o, the chief was removed from his office.

Ga-hi′-ge-noⁿ-zhiⁿ, Standing-chief. Personal name. So named on account of position of the chief, permanent, chosen to represent a division.

Ga-hi′-ge-tha-gthiⁿ, Good-chief. Personal name. Refers to one who promotes peace among the men.

Ga-hi′-ge-toⁿ, Standing-chief. Personal name.

Ga-hi′-ge-ṭoⁿ-ga, Big-chief. Personal name. Refers to the high position of the hereditary chief.

ga-hi′-ge ṭs'e-the, the murder of a chief.

ga-gi′-ge u-wa′-toⁿ, the second chief. This is a modern term, originated since the removal of the Osage from Kansas to their present reservation in the early seventies. Before that time the Osage were governed by two hereditary chiefs with no second chiefs.

Ga-hi′-ge-xtsi, Real-chief. Personal name.

Ga-hi-ge-zhiⁿ-ga, Young-chief. Personal name.

ga-hi′-tha, an object blown by the wind, or driven by the current of a stream.

oⁿ-a′-hi-tha, I was blown by the wind.

thi-a′-hi-tha, you were blown by the wind.

ga-hiu′-dse, to strike close to the roots of a tree when cutting it down.

ga-ho′-shoⁿ-u-ha, to strike with a sudden shock; to cause one to fall down or forward.

ga i-a′-xa, covering being blown off a child by the wind.

ha-xiⁿ′ thoⁿ ga-i-a′-xa i ha zhiⁿ-ga zhiⁿ-ga ke, the blanket was blown off the baby.

ga-iⁿ′-ba-zhi, failure to chop wood because the ax is dull.

ga-ḳa'a′-xe, to make a grating sound by striking on metal.

ga-ḳe′-tha, clouds blown by the wind making the sky clear.

ga-ḳi′-tha-ha, to separate by force. (*See* thi-ḳi-tha-ha.)

a′-ḳi-tha-ha, I separate by force.

tha′-ḳi-tha-ha, you separate by force.

oⁿ-ga′-ḳi-tha-ha i, we separate by force.

ga-ḳo′-ge, a thud or heavy sound caused by dropping a stick.

ga-ḳoⁿ′, to shake a rug or blanket.

a′-ḳoⁿ, I shook a blanket.

tha′-ḳoⁿ, you shook a blanket.

oⁿ-ga′-ḳoⁿ i, we shook a blanket.

ga-kshiⁿ′-dse, a blow that glanced away without doing harm.

a-kshiⁿ-dse, I struck a blow that glanced away.

tha′-kshiⁿ-dse, you struck a glancing blow.

oⁿ-ga-kshiⁿ-dsa i, we struck a glancing blow.

ga-ḳu′-wiⁿ-xe, the soaring of a hawk; the running of a windmill turned by the wind.

ga-mi′-mi, fringes of hair; leaves or vines that are blown and waved by the winds.

ga-mi′-mi-tha, swaying in the water, as algæ or grasses.

ga-moⁿ′, feathery (down). Used in ceremonies.

ga-moⁿ′-dse, the dust within the symbolic rattle.

ga-moⁿ′-thiⁿ, scattering and floating in the air, as falling leaves blown by the wind.

ga-ni′-tha, without order; chaotic.

ga′ noⁿ, this much; this or that many.

ga-p̣a′-xe, to break or cut a rope.

a′-p̣a-xe, I break a rope.

tha′-p̣a-xe, you break a rope.

oⁿ-ga′-p̣a-xa i, we break a rope.

ga-p̣o′-ḳi, to make a dull thud or sound by striking a soft object.

a′-p̣o-ḳi, I made a dull sound.

tha′-p̣o-ḳi, you made a dull sound.

oⁿ-ga′-p̣o-ḳi i, we made a dull sound.

ga-p̣o′-ḳi-oⁿ-he, to crash with a blow.

a′-p̣o-ḳi-oⁿ-he, I crashed it with a blow.

tha′-p̣o-ḳi-oⁿ-he, you crashed it with a blow.

oⁿ-ga′-p̣o-ḳi-oⁿ-ha i, we crashed it with a blow.

ga-pu′-e, blown into flames by the wind.

ga-sdo′-dse, to disjoint.

a′-sdo-dse, I disjointed it.

tha′-sdo-dse, you disjointed it.

oⁿ-ga′-sdo-dsa i, we disjointed it.

ga-sdo′-sdo-dse, to dismember.

ga-shda′, to cut grass short.

a′-shda, I cut the grass short.

tha′-shda, you cut the grass short.

oⁿ-ga′-shda i, we cut the grass short.

ga-she′, to force one to abandon his property.

a′-she, I forced him to abandon his property.

tha′-she, you forced him to abandon his property.

oⁿ-ga′-sha i, we forced him to abandon his property.

ga-shi′-be, escape.

ga-shi′-be, to pay a debt.

a′-shi-be, I paid him.

tha′-shi-be, you paid him.

oⁿ-ga′-shi-ba i, we paid him.

wa-thu′-çe tse a-shi-be, I paid the debt.

wa-thu′-çe tse tha-shi-be, you paid the debt.

wa-thu′-çe tse oⁿ-ga-shi-ba i, we paid the debt.

ga-shi′-be a-ta xtsi—ga-shi-be, outside; a-ta, there; xtsi, very: the outermost.

ga′-shke, to tie.

a-a′-ga-shke, I tie.

a-tha′-ga-shke, you tie.

oⁿ-ga′-ga-shka i, we tie.

ga-shki′-ge, to make an indentation by striking.

ga-sho′-dse, the filling of the air by dust blown by strong wind.

ga-shoⁿ′, it is enough; sufficient.

ga-shoⁿ′ ga-xe, to stop work.

ga-shoⁿ′ p̣a-xe, I stopped work.

ga-shoⁿ′ shka-xe, you stopped work.

ga-shoⁿ′ oⁿ′-ga-xa i, we stopped work.

ga-shoⁿ′-ge, to pulverize.

ga-shoⁿ′-tha, to spill water from a vessel by striking against it.

a′-shoⁿ-tha, I struck the vessel, spilling the water.

tha′-shoⁿ-tha, you struck the vessel, spilling the water.

oⁿ-ga′-shoⁿ-tha i, we struck the vessel, spilling the water.

ga-shoⁿ′-the, to go forth regardless of danger; without precaution.

ga-shoⁿ′-ṭoⁿ-gthe, end of a ravine.

ga-shoⁿ′-ṭoⁿ-gthe te u-thu wa-gthe moⁿ-thiⁿ p̣i ha, I walked to the end of the ravine.

ga-shoⁿ′-ṭoⁿ-gthe te u-thu wa-gthe moⁿ-shni ha, you walked to the end of the ravine.

ga-shoⁿ′-ṭoⁿ-gthe te u-thu wa-gthe oⁿ-moⁿ-thiⁿ i, we walked to the end of the ravine.

ga shoⁿ xtsi doⁿ, when this lapse of time had passed. (From a ritual.)

ga-shpa′-shpa, to hack a man to pieces.

a′-shpa-shpa, I hacked him to pieces.

tha′-shpa-shpa, you hacked him to pieces.

oⁿ-ga′-shpa-shpa i, we hacked him to pieces.

ga-shpe′, bit; a small coin valued at about 12½ cents.

ga-shpe′ thoⁿ-ba wiⁿ oⁿ-ḳ′i o, give me two bits.

ga-shpe′, to cut one's hand by accident.

a′-shpe, I cut my hand accidentally.

tha′-shpe, you cut your hand accidentally.

oⁿ-ga′-shpa i, we cut our hands accidentally.

ga-shpe′ du-ba, four bits; half a dollar.

ga-shpe′ sha-pe, six bits; 75 cents.

ga-shpe′ thoⁿ-ba, two bits; 25 cents.

ga-shtoⁿ′, to stop; applied to hitting, or beating a drum.

ga′-stse, split.

ga-stse a-gi′-the, I split my own arrows, so accurate is my aim. (From a ritual.)

ga-stse′-ge, to cut meat into strips.

a′-stse-ge, I cut meat into strips.

tha′-stse-ge, you cut meat into strips.

oⁿ-ga′-stse-ga i, we cut meat into strips.

ga-stse′-stse, frill; fringe.

ga-stse′-stse-ge, to gash the skin repeatedly.

ga-ṭa′-kshiⁿ, struck with a shock; stunned.

ga′-ṭa-ṭa-the, scattered as dirt over the land. (From a ritual.)

ga-ṭa′-the, to break down a house by heavy blows.

a′-ṭa-the, I broke the house down with heavy blows.

tha′-ṭa-the, you broke the house down with heavy blows.

oⁿ-ga′-ṭa-tha i, we broke the house down with heavy blows.

ga-ṭa′-the, a wreck of a building struck by a cyclone.

ṭsi ge ga-ṭa′-the, the house was wrecked by wind.

ga′-ṭa-toⁿ, from that direction.

ga-ṭa′-xe, to make a cracking sound by striking.

ga-thi′-çki, gathering together corn or wheat.

ga-thi′-da, disturbed, as is water when anything is thrown into it.

ga′-thiⁿ, that person moving.

ga′-thiⁿ-kshe, this (person) sitting. (From a ritual.)

ga′-thiⁿ-kshe-ṭa-ha, sit closer to that person.

ga′-thoⁿ-dsi, at this place. (From a ritual.)

ga′-thu, at that time and place.

ga′-thu a-di-ṭoⁿ, from that time on.

ga′-thu hi, when reaching that place.

ga′-thu-hi ki, at that time.

ga′-thu-ṭi-hi-ḳi, when we reached yonder point something happened.

ga-ṭo′-be, to shatter; to pulverize.

a′-ṭo-be, I shattered it.

tha′-ṭo-be, you pulverized it.

oⁿ-ga′-ṭo-ba i, we pulverized it.

ga-ţoⁿ-he, to pound into fine powder, as seeds for perfume.

ga-toⁿ she′-noⁿ-zhiⁿ o, wait a while, stand there.

ga-toⁿ she′-noⁿ-zhiⁿ bi o, you stand there a while.

ga′tse, this; this pile of things before us.

ga-ţse′, serrations. These refer to the serrations on the tail of the turtle.

ga-ţse′, to skim grease off the surface of water in a kettle.

ga-ţs’e′, rendered unconscious by a fall; the appearance of being dead.

oⁿ-xi′-tha goⁿ oⁿ′-’a-ţs’e ha, I was made unconscious.

ga′-tse shki, of this also.

ga-ţs’u′, to shave the head; to make shavings from a stick.

ga-wa′, to open wide.

ţsi-zhe-be-te thi-i-ga-wa, open wide the door.

ga-wiⁿ′, cut in a circle. Refers to the cutting of a buffalo skin.

ga-xa′, a branch; a creek.

ga-xa, ḳoⁿ′-ha kshe u-wa-p̣a-bthe-a-tho, I walked along the bank or stream.

ga-xa zhiⁿ-ga ke zhu-a′-he, I waded across the creek.

ga-xa zhiⁿ-ga ke zhu-tha-he, you waded across the creek.

ga-xa′, to excel; outrun; outstrip; to outdistance.

a′-xa, I excel.

tha′-xa, you outstripped him.

oⁿ-ga′-xa i, we outran him.

ḳi′-ba-noⁿ tse wi-a-xa tse zha-mi, I can outrun you.

ḳi′-ba-noⁿ tse oⁿ-tha-xa tse zha-mi, you can outrun me.

ga-xa′-a-gthe, the large limbs of a tree.

ga-xa′-ge, to cause one to cry by hitting.

xa′-ge a-the ha, I caused him to cry.

xa′-ge tha-the ha, you caused him to cry.

xa′-ge oⁿ-tha i, we caused him to cry.

ga-xa′ gthoⁿ-the kshe, the river.

ga-xa′ gthoⁿ-the kshe zhiⁿ-ga u-bi çoⁿ-dse, the large branch of the river is narrow.

Ga-xa ḳoⁿ′-çe ha, two creeks running parallel to each other. This was the third camp of the second buffalo trail.

ga-xa shdo′-zha ga-ge, the branches that are bent down.

ga-xa′-ţa, at a distance away.

Ga-xa′-ţoⁿ-ga, Big Branch; Big Pawnee, Okla.

ga-xa′, wa-hu-stsa, a sprig; twig; small branch of a tree.

ga-xa′ zhiⁿ-ga, small limbs of a tree; (2) a little branch or runlet.

Ga-xa′ zhiⁿ-ga ke zhu′-tha-he, you waded across the creek.

ga′-xe, to make; to perform.

p̣a′-xe, I make.

shka′-xe, you make.

oⁿ-ga′-xa i, we make.

ga′-xe a-ka—ga′-xe, to perform or to make; a-ka, one who: a performer.

ga′-xe goⁿ-tha, to make; to desire; to intend.

p̣a-xe ḳoⁿ-btha ha, I intend to do it.

shka-xe shkoⁿ shda ha, you intend to do it.

oⁿ-ga-xe oⁿ-goⁿ-tha i, we intend to do it.

ga-xi′-tha, to make fall by striking; to chop a tree; to knock down a man.

xtha-be′ wiⁿ ’a-xi-tha, I chop down a tree.

xtha-be′ wiⁿ tha-xi-tha, you chopped down a tree.

xtha-be′ wiⁿ oⁿ-ga-xi-tha i, we chopped down the tree.

ga-xi′-xe, to break or crack hard substance like corn, nuts, etc., by striking.

ga-xo′-e, a top; a hummer. The top season is in the winter when the ice in the river is thick. Tops are made out of cedar or cottonwood.

ga-xo′-e wiⁿ a-bthiⁿ ha, I have a top.

ga-xo′-e wiⁿ a-stiⁿ, you have a top.

ga-xoⁿ′, to break anything by striking it.

a′-xoⁿ, I broke it by striking.

tha′-xoⁿ, you broke it by striking it.

oⁿ-ga′-xoⁿ i, we broke it by striking it.

ga′-xpa, the east, where the sun rises.
moⁿ-zhoⁿ′ ga-xpa dsi a-gthiⁿ ha, I dwell in the east.

ga′xpa dsi, where rises the sun in the east. Old Shoⁿ′-ge-moⁿ-iⁿ said that originally this meant the setting sun, but by careless reciting, where the term appears in the Fire wi′-gi-e, the meaning was changed to the rising sun.

ga-xthe′ge, to crack something brittle like glass, china, or stone.
i′ⁿ′ xe tse ′a-xthe′-ge ha, I cracked the stones.
i′ⁿ′ xe tse tha-xthe′-ge ha, you cracked the stone.
i′ⁿ′ xe oⁿ-ga′-xthe-ga i, we cracked the stones.

ga-xthe′-xthe-ge, to crack into small pieces.
a′xthe-xthe-ge, I cracked it in small pieces.
tha′-xthe-xthe-ge, you cracked it in small pieces.
oⁿ-ga′-xthe-xthe-ga i, we cracked it in small pieces.

ga-xthi′, the killing of an enemy by a war party, the striking of an enemy by a warrior, an act which entitles him to a military honor.
ni′-ḳa-shi-ga wiⁿ a-xthi, I killed an enemy.
ni′-ḳa-shi-ga wiⁿ tha-xthi, you killed an enemy.
ni′-ḳa-shi-ga wiⁿ oⁿ-ga-xthi i, we killed an enemy.

ga-xtho′e, horned toad.
ga-xtho′-e wiⁿ i-tha′-the ha, I found a horned toad.
ga-xtho′-e wiⁿ i′-tha-the, you found a horned toad.
ga-xtho′-e wiⁿ oⁿ-thoⁿ-tha i, we found a horned toad.

ga-xthoⁿ′-gthi, return of people from a hunt.

ga-xthoⁿ′-the, to migrate; to go on a hunting expedition.

ga-xthoⁿ′ u-zhoⁿ-ge, a migration or hunting trail.

ga-xthoⁿ′-zhe, to crush with the hand.
wa-dsu-e çki-the thoⁿ ′a-xthoⁿ′-zhe he, I crushed the cake.
Wa-dsu-e çki-the thoⁿ stsi-xthoⁿ′-zhe he, you crushed the cake.

ga-xthu′-ge, an incision.
zhe-ga wi-ṭa a-xthu′-ge ha, I made an incision in my leg.
zhe-ga thi-ṭa tha-xthu′-ge ha, you made an incision in your leg.

ga′xtoⁿ, to acquit themselves in this manner. (From a ritual).

ga′-xtsi, in this manner.

ga-xu′-xu-e, sighing continuously (refers to the wind in the trees).

ga-zhiⁿ′, to drive a team of horses or an automobile.
ḳa-wa thoⁿ-ka a-wa-ga-zhiⁿ a-gthiⁿ ṭa miⁿ-ke ha, I can drive the horses home.
ḳa-wa thoⁿ-ka wa-tha-ga-zhiⁿ tha-gthiⁿ ṭa-te ha, you can drive the horses home.

ga-zhoⁿ′, windfall.

ga-zhu′, to hull walnuts by pounding.
a′zhu, I hull walnuts by pounding.
tha′-zhu, you hull walnuts by pounding.
oⁿ-ga′-zhu i, we hull walnuts by pounding.

ge, the; these. Sign of plural used to qualify plural nouns.

ge, among.

ge dsi, the places; such places.

ge′-goⁿ, to be ineffective.

ge′-noⁿ, inanimate objects scattered here and there.

gi, he approaches; he comes.

gi′-a, is he coming home?

gi-a-da′-xe, that will easily sink into the skin; refers particularly to tattooing.

gi′-ba-ha, to show anything to another.
ḳa-wa wi-ṭa e-pa-ha doⁿ-be a-ḳi-the ha, I showed him my horse.
moⁿ-zhoⁿ′ thi-ta thoⁿ the-shpa-ha, you showed him your land.

gi′-ba-ḳoⁿ, to be angry; to be in a rage; to become piqued; to rancor.
oⁿ′-ba-ḳoⁿ, I am angry.
thi′-ba-ḳoⁿ, you are angry.
wa′-ba-ḳoⁿ i, we are angry.

gi′-ba-ḳoⁿ ga-xe, to offend; to give offense.
gi′-ba-ḳoⁿ pa-xe, I offend.
gi′-ba-ḳoⁿ shka-xe, you offend.
gi′-ba-ḳoⁿ oⁿ-ga-xa i, we offend.

gi-ba′-xa, to break apart.

gi′-ba-xtho-ga, wounded by harmful grasses. (From a ritual.)

gi-bi′-shu-dse, rubbed away the sacred soil from his brow. (From a ritual.)

gi′-boⁿ, to call from a distance.

gi′-boⁿ, to summon; to call to appear.

oⁿ′-boⁿ i ha, I was summoned.

thi′-boⁿ i ha, you were called to appear.

gi′-ça-thu, shall rattle with a clear sound. (From a ritual.)

gi′-çe, to cut wood for some one.

a-gi′-çe, I cut wood for him.

tha-gi′-çe, you cut wood for him.

oⁿ-gi′-ça i, we cut wood for him.

gi-çi′-tha-zhi, to forget.

a-gi′-çi-tha-moⁿ-zhi, I forgot.

tha-gi′-çi-tha zhi, you forgot.

oⁿ-gi′-çi-thi ba-zhi i, we forgot.

gi-çi′-the, to remember; recollect; to memorize.

a-gi′-çi-the, I remember.

tha-gi′-çi-the, you remember.

oⁿ-gi′-çi-tha i, we remember.

gi-çi′-the ga-xe, to remind one.

gi-çi′-the p̣a-xe, I reminded him.

gi-çi′-the shka-xe, you reminded him.

gi-çi′-the oⁿ-ga-xa i, we reminded him.

gi′-çi-the wa-the, memento; memorable.

oⁿ-ba′ the gi-çi-the wa-the ha, a memorable day.

gi-çta′-ge, to lie flattened on the ground. (From a ritual.)

gi′-çu, to be happy.

oⁿ′-çu, I am happy.

thi′-çu, you are happy.

wa′-çu i, we are happy.

gi′-çu a-zhi—gi-çu, happy; a-zhi, not: disconsolate.

oⁿ′-çu moⁿ-zhi, I am disconsolate.

thi′-çu a-zhi, you are disconsolate.

wa′-çu ba-zhi i, we are disconsolate.

gi′-çu a-zhi, he is not happy over it.

gi′-çu-ga-xe, gladden; to make glad.

thoⁿ′-dse wi-ṭa gi-çu-shka-xe ha, it gladdened my heart.

gi′-çu thiⁿ-ge, without mirth; unhappy.

thi-çu zhi xtsi ni-ke ha-goⁿ, you look very unhappy, what it it?

gi′-çu-zhi, crestfallen; despondent; disconsolate; dispirited; downcast.

oⁿ-çu moⁿ-zhi, I am downcast.

thi-çu a-zhi, you are downcast.

wa-çu ba-zhi i, we are downcast.

gi′-do-doⁿ, to invade; to go on the warpath against the enemy.

e′-do-doⁿ, I invaded.

the′-do-doⁿ, you invaded.

oⁿ-ga-do-doⁿ i, we invaded.

gi-doⁿ′-be, to view one's own property.

moⁿ-zho′ thoⁿ a-gi-ṭoⁿ′-be ha, I am looking at my land.

moⁿ-zhoⁿ′ thoⁿ tha-gi-shtoⁿ′-be ha, you are looking at your land.

moⁿ-zhoⁿ′ thoⁿ a-gi-toⁿ′-be oⁿ-ga-hi i, we have been to look at our land.

gi-doⁿ′-he, he is better.

gai-doⁿ′-hoⁿ, happy. (*See* gi′-çu.)

gi′-e-goⁿ, fortunate, lucky. (From a ritual.)

gi′-ga-shoⁿ, to suit; to approve; suitable.

gi-ga′-xe, vamp; repair; mend. (*See* p̣i′-gi-k'oⁿ.)

a-gi′-p̣a xe, I repaired.

tha-gi′-shka-xe, you mended.

oⁿ-gi-ga-xa i, we mended.

gi′-goⁿ-tha, to want a thing, as property belonging to another; to want a person to do some particular thing; to covet.

e′-ḳoⁿ-btha, I want what is his.

the shkoⁿ-shta, you want what is his.

gi-gtha′-she, to deliver; set free; rescue; retake.

a-gi′-gtha-she, I set him free.

tha-gi′-gtha-she, you set him free.

oⁿ-gi′-gtha-sha i, we set him free.

gi-gthe′-zhe, fade; to lose color.

wa-tse wi-ṭa a-ka gi-the′-zha be-the, my dress is faded.

gi′-ha-çe, to shun; to avoid; to evade.

e′-ha-çe, I avoid.

the-ha-çe, you avoid.

ni-ḳa thiⁿ e-ha-çe, I avoid the man.

ni-ḳa thiⁿ the-ha-çe, you avoid the man.

gi′-ha-gi-the, to be in doubt.

oⁿ-ha-gi-the, I am in doubt.

thi-ha-gi-the, you are in doubt.

gi-ha′-goⁿ, to succeed.

oⁿ-ha′-goⁿ, I have succeeded.

thi-ha′-goⁿ, you have succeeded.

gi-ha′-goⁿ, there appeared to him.
gi′-hi doⁿ-he, a hospitable person.
gi′-hi-ge, to be chief of a tribe.
gi-hiⁿ′-xa, to felicitate.
  a-hiⁿ′-xa, I felicitate.
  tha-hiⁿ′-xa, you felicitate.
gi′-hi-thoⁿ-be, shall appear for them. Ritual term.
gi′-hoⁿ a-zhi, to displease; to give dissatisfaction; to repine; to resent.
  oⁿ′-hoⁿ moⁿ-zhi, I am displeased.
  thi′-hoⁿ a-zhi, you are displeased.
  wa′-hoⁿ ba-zhi i, we are displeased.
gi-hoⁿ′-a-zhi, grief; sorrow.
gi′-hoⁿ a-zhi, he does not like it.
gi′-hoⁿ a-zhi ga-xe, made to grieve.
  gi-hoⁿ a-zhi p̣a-xe, I made him grieve.
  gi-hoⁿ a-zhi shka-xe, you made him grieve.
  gi-hoⁿ a-zhi oⁿ-ga-xa i, we made him grieve.
gi′-ḳa, to appeal to.
gi-ḳ’a-be, the waning of the moon.
gi-ḳa′-xe, to repair a house or some implement.
gi′-k’i, to give back something to the owner; to restore.
  a-gi′-ḳ’i, I restored it to him.
  tha′-gi-ḳ’i, you restored it to him.
  oⁿ-gi′-ḳ’i i, we restored it to him.
gi-k’iⁿ′, to carry something belonging to him; to carry his child, or his gun.
  gi-ḳ’iⁿ′ a-tha i-ha, zhiⁿ-ga zhiⁿ-ga thiⁿ-ke, I carried his child.
gi′-ko, invitation to dinner or a formal feast.
  e′-ko, I invited him to a feast.
  tha′-ḳo, you invited him to a feast.
  oⁿ-ḳo i, we invited him to a feast.
  we′-we-ḳo, I invited them to a feast.
  we-the-ḳo, you invited them to a feast.
gi′-koⁿ, to mourn; to lament.
  a-gi′-koⁿ, I mourn for him.
  tha-gi′-koⁿ, you mourn for him.
  oⁿ-gi′-koⁿ i, we mourn for him.
gi-ḳ’oⁿ′ çe ḳi-the, to rest one's self; (2) to take pleasure; to recreate.
  gi-ḳ’oⁿ′-çe a-ḳi-the, I am resting.
  gi-ḳ’oⁿ′-çe tha-ḳi-the, you are resting.
gi-ḳoⁿ′-tha, to reclaim property wrongly in the possession of another.
  moⁿ-zhoⁿ′thoⁿ a-gi-ḳoⁿ-btha ha, I reclaimed my land.
  moⁿ-zhoⁿ′ thoⁿ tha-gi-shkoⁿ-shda ha, you reclaimed your land.
gi-ni′-ga-xe, to heal; restore to health.
gi-ni′, to recover from sickness.
  oⁿ gi′-ni bthe ha, I am getting well.
gi-noⁿ′-ḳoⁿ, he had already heard the message sent to him.
gi′-noⁿ-she, to dispossess. (Om. same.)
  miⁿ′-dse ke e′-noⁿ-she ha, I dispossessed him of his bow.
  miⁿ′-dse ke the′-noⁿ-she ha, you dispossessed him of his bow.
gi-noⁿ′-thiⁿ, forgets.
gi-noⁿ′-thiⁿ ga-xe, to puzzle; to bewilder.
  gi-noⁿ′-thiⁿ p̣a-xe ha ni′-ḳa-shi-ga thiⁿ, I bewildered him.
  gi-noⁿ′-thiⁿ shka-xe ha, you bewildered him.
  gi-noⁿ′-thiⁿ oⁿ-ga-xa i, we bewildered him.
gi-noⁿ′-xe-çka, to regain consciousness; to revive.
  wa-ḳ’o thiⁿ-ke gi-noⁿ′-xe-çka p̣a-xe, I revived the woman.
  wa-ḳ’o thiⁿ-ke gi-noⁿ′-xe-çka shka-xe, you revived the woman.
  wa-ḳ’o thiⁿ-ke gi-noⁿ′-xe-çka oⁿ-ga-xa i, we revived the woman.
gi-o, to come.
gi-oⁿ′, to fly.
gi-oⁿ′ i-the, flown; flew away.
  wa-zhiⁿ-ga ça-be ab-a gi-oⁿ′ a-tha bi a, the blackbird flew away.
gi-oⁿ′-tha, to discharge.
gi′-o-p̣a-the, to know and understand; to discern.
  oⁿ′-woⁿ-p̣a-the, I know and understand.
  thi′-o-p̣a-the, you know and understand.
  wo-o′-p̣a-tha i, we know and understand.
gi′-o-shki-ga, disrespect.
gi′-o-ts’e-ga, easy to obtain; (2) satisfying to the desire.

gi-p̣a-çi, to drive one’s own horses.

a′-gi-p̣a-çi, I drive my own horses.

tha′-gi-shpa-çi, you drive your own horses.

o^n-gi′-p̣a-çi i, we drive our own horses.

gi-p̣a′-hi, sharp for use. Term used in ceremonial rites.

gi-pa′-ho^n, to rise.

a-gi′-p̣a-ho^n, I rise.

tha-gi′-shpa-ho^n, you rise.

o^n-gi′-p̣a-ho^n i, we rise.

gi′-p̣i-zhi, shock; grief; sorrow.

o^n-p̣i′-zhi, I am in sorrow.

thi′-p̣i-zhi, you are in sorrow.

gi′-pshe, walking on the earth.

gi-sha′-be, theirs shall be black. (From a ritual.)

gi′-sho^n-tha, to make loose.

gi′sho^n-tha, to droop or fall.

gi-sho^n′-tha, loose jointed; broken.

gi′-sho^n-zhi, to dislike; disagree; to disapprove.

gi′-shu-be, to pay a debt (sometimes gi′-shi-be).

a′-shu-be, I paid the debt.

tha′-shu-be, you paid the debt.

o^n-ga-shu-ba i, we paid the debt.

gi-ṭa′-pe, approach in hunting.

gi-ṭe′-xi, it is hard for him.

ga′-the, he who is moving yonder. A ritual expression.

gi-tha′, made to be.

gi-the, make to be.

gi′-tha, to make to be of themselves. A ritual expression.

gi′-tha-gthi^n. (*See* gi-çu.)

gi′-tha-gthi^n, he is pleased.

gi′-tha-wa-çka, to inform; to explain.

e-btha-wa-çka, I explained to him.

gi-the′, they shall make of it a symbol. (From a ritual.)

gi′-thi-do^n, to pull an object or thing for another.

u-thi′-ṭo^n-tha ke bthi-do^n ha, I pulled the wagon for him.

u-thi′-ṭo^n-tha ke ni-do^n ha, you pulled the wagon for him.

u-thi′-ṭo^n-tha ke o^n-thi-do^n i, we pulled the wagon for him.

gi′-thi-ho^n, remote.

gi′-thi-ḳo^n, to get out of the way of another; to make room.

e′-bthi-ḳo^n, I got out of his way.

the-ni′-ḳo^n, you got out of his way.

Gi′-thi-ḳo^n-bi, One-for-whom-they-make-many. Personal name.

gi′-thi-zha, to wash an article for another.

ha-çka′ tho^n i-wi-bthi-zha te he, let me wash your shirt.

gi′-thu-ça-zhi, to spurn; to reject.

a-bthu-ça-zhi, I spurn.

tha-shnu′-ça-zhi, you spurn.

gi-ṭo^n, to regain.

a-gi′-ṭo^n, I regain (consciousness).

tha-gi′-ṭo^n, you regain (consciousness).

o^n-gi′-ṭo^n i, we regain (consciousness).

gi′-ts’e, to lose a relative by death.

wa-tho′-da ḳi-the wi^n o^n-ṭs’e, I lost a relative by death.

wa-tho′ da ḳi-the wi^n thi-ṭs’e, you lost a relative by death.

gi-ṭse′-ga, to renew or refresh.

gi′-tse-gi-the, respite; delay; to suspend action.

gi′-ṭsi-ça, run evenly, accurately.

gi-ṭsi′-ça, counted with accuracy.

gi′-ṭs’u, to shave a man’s head.

gi′-wa-ṭo^n-ga, to act as chief for another tribe.

gi′-wa-ṭo^n-i^n, same as i′the.

gi′-wa-ts’e-ga, easy to obtain.

gi′-wa-xthi, to prize very highly that which is one’s own.

mi u′-tha-ge tho^n o^n-wa-tse-xthi ha, I prize my watch.

no^n-be u-thi′-xtha tho^n o^n-wa-tse-xthi ha, you prize your ring.

gi′-wa xthi, to value highly some particular property.

ṭsi′-tse o^n-wa-xthi ha, I value my home.

ṭsi′-tse thi-wa-xthi, you value your home.

ṭsi′-tse wa-wa-xthi i, we value our home.

gi′-wa-xthi-zhi, liberal; generous.

ni′-ḳa-shi-ga gi-wa-xthi-zhi bi a, he is a generous man.

Gi-wa′-xthi-zhi, Not-stingy. Personal name.

gi-wiⁿ′-doⁿ, to reconcile; to come together; to reunite as a family or friends; (2) reconciliation.

gi′-wiⁿka zhi, to be disloyal, unfaithful, false.

e′-wiⁿ-ka moⁿ-zhi, I was disloyal to him.

the′-wiⁿ-ka a-zhi, you were disloyal to him.

gi′wiⁿ-ḳe, loyal or loyalty.

e′-wiⁿ-ḳe, I am loyal.

the′-wiⁿ-ḳe, you are loyal.

iⁿ-wiⁿ-ḳa i, we are loyal.

gi-xe′, to bury one's relation.

u′-tha-de ki-the wiⁿ a-gi-xe, I buried a relative.

u′-tha-de ki-the wiⁿ tha-gi-xe, you buried a relative.

u′-tha-de ki-the wiⁿ oⁿ-gi-xa i, we buried a relative.

gi-xi′tha, to fall or droop.

gi′-zha, to doubt another's word.

e-de she-te wi′-zha ha, I doubt what you say.

gi-zhu, sweepstakes.

go′da, ahead.

go-da′-ha, go away; depart.

go-da′-ha moⁿ-thiⁿ o, go farther away.

go′-da thi-shoⁿ, on the other side.

go′-da toⁿ, that person standing yonder. Ritual term.

Goⁿ′-ba-kshe, The-light. Female personal name. Refers to the light in the eyes of the bear.

goⁿ-be′, the hackberry.

goⁿ-be′ hi, hackberry tree (*Celtis occidentalis*). The fruit of this tree is mashed in a mortar and then used for food.

goⁿ-be′ hi ba-ṭse, grove of hackberry trees.

goⁿ-çe′, to feign; to make believe.

p̣oⁿ-ça′moⁿ-zhi he noⁿ-be hi u-ṭoⁿ-ga ni-e a-ki p̣a-xe te, I did not feign a hurt thumb.

p̣oⁿ-çe, I pretend.

oⁿ-goⁿ-ça i, we pretend.

goⁿ-çe′-goⁿ, alike in appearance; similar; uniform.

goⁿ-çe′goⁿ ga-xe, to make as one; unify.

goⁿ-çe′-goⁿ zhi, not alike in appearance.

ḳa′-wa a-ka goⁿ-çe′-goⁿ a-zhi a-ka, the horses are unlike.

goⁿ-çe′ ḳi-goⁿ, alike; resembling.

goⁿ-çe′ ḳi-toⁿ-ha, equal in height.

goⁿ-çe′ ’thoⁿ-çka, same in size; as large as.

goⁿ′tha, to want; to desire; (2) to prefer.

ḳoⁿ′-btha, I want.

shkoⁿ′-shda, you want.

oⁿ′-goⁿ-tha i, we want.

goⁿ′-tha wa-tha zhi, undesirable.

goⁿ′-tha-wa-the, desirable.

goⁿ′ tha wa-gthiⁿ, to crave; a longing.

ku-ku′-ma ḳoⁿ-btha wa-gthiⁿ, I have a longing for cucumbers.

zhoⁿ-ni shkoⁿ-shda wa-gthiⁿ, you crave sugar.

goⁿ′-zhiⁿ-ga, failure to do a thing for lack of skill; (2) unskilled.

p̣oⁿ′-zhiⁿ-ga, I am unskilled.

shkoⁿ′-zhiⁿ-ga, you are unskilled.

oⁿ-goⁿ′-zhiⁿ-ga i, we are unskilled.

gtha′-de, to approach a foe or game; to creep upon stealthily.

a-gtha′-de, I crept up stealthily.

tha-gtha′-de, you crept up stealthily.

oⁿ-gtha′-da i, we crept up stealthily.

gtha′-poⁿ-ge, a mosquito.

gtha′-poⁿ-ge wiⁿ oⁿ-tha-xta-ga bi a, the mosquito bit me.

gtha′-tha, to unbraid or untie.

gtha-tha′, to become raveled as a braided or plaited lariat.

gtha′-tse, to eat what is set before one.

btha′-tse, I eat what is set before me.

shna′-tse, you eat what is set before you.

oⁿ-gtha′-tsa i, we eat what is set before us.

gthe, to go home.

a′-gthe, I go home.

tha′-gthe, you go home.

oⁿ-ga′-gtha i, we go home.

gthe′-be, to vomit; retch; spew.

a′-gthe-be, I vomited.

tha′-gthe-be, you vomited.

oⁿ-gthe′-ba i, we vomited.

gthe′-be moⁿ-koⁿ, an emetic. The root of the pokeweed (*Phytolacca decandra*) is used by the Osage for an emetic and purgative. Every spring men would get together to chew the root. If one takes an overdose and becomes sick he is carried to the creek and plunged into the water. This peculiar remedy takes effect immediately.

gthe′-bthiⁿ oⁿ, ten times.

gthe′-bthoⁿ, ten.

gthe′-bthoⁿ a-zhi—gthe-bthoⁿ, ten; a-zhi, scattered upon: ten spot in deck of cards.

gthe′-bthoⁿ ça-ṭoⁿ—gthe-bthoⁿ, ten; ça-ṭoⁿ, five—five tens: fifty.

gthe-bthoⁿ do-ba—gthe-bthoⁿ, ten; do-ba, four—four tens: forty.

gthe-bthoⁿ do′-ba-zhoⁿ—gthe-bthoⁿ, ten; do′-ba, four; zhoⁿ, sleeps—ten-fours-sleep, or forty nights: the season of Lent.

gthe′-bthoⁿ-hu-zhiⁿ-ga, one hundred.

gthe′-bthoⁿ ḳi-e do-ba—gthe-bthoⁿ, ten; ḳi-e do-ba, eight—eight tens: eighty.

gthe′-bthoⁿ pe-thoⁿ-ba—gthe-bthoⁿ, ten; pe-thoⁿ-ba, seven—ten sevens: seventy.

gthe′-bthoⁿ sha-pe—gthe′-bthoⁿ, ten; sha-pe, six—six tens: sixty.

gthe′-bthoⁿ tha-bthiⁿ—gthe′-bthoⁿ, ten; tha-bthiⁿ, three—three tens: thirty.

mi-xa zhiⁿ-ga gthe-bthoⁿ tha-bthiⁿ, thirty ducks.

ni′-ḳa-shi-ga gthe-bthoⁿ tha-bthiⁿ, thirty men.

gthe′-bthoⁿ thoⁿ-ba—gthe-bthoⁿ, ten; thoⁿ-ba, two—two tens: twenty.

gthe′-bthoⁿ thoⁿ-ba ḳi-e-di thoⁿ-ba, twenty-two.

gthe′-bthoⁿ thoⁿ-thoⁿ, ten each.

gthe′-bthoⁿ ṭse wiⁿ thiⁿ-ge, ten minus one: nine.

gthe-ça′-ça, striped in parts.

gthe-çe′, striped.

wa-tse′ gthe-çe wiⁿ a-bthiⁿ, I have a striped dress.

a-ga-ha-mi gthe-çe′ wiⁿ a-ni, you have a striped coat.

gthe-çe′ ga-xe, same as noⁿ-ha bthak'a.

gthe-doⁿ′, hawk; falcon. Used also as a personal name in the Osage Tribe.

Gthe-doⁿ-a-xe, Hawk-maker. Personal name.

gthe-doⁿ′ ça-be, black hawk. In the Osage war rites the black hawk symbolizes the courage of the warriors. It also represents night.

Gthe-doⁿ′-çka, White-hawk. Personal name.

Gthe-doⁿ′-çoⁿ-wiⁿ, White-hawk-woman. Female personal name.

Gthe-doⁿ′-mi-ṭse-xi, New-hawk-woman. Female personal name.

Gthe-doⁿ′-moⁿ-çe, Iron-hawk. Personal name.

Gthe-doⁿ′-stse-dse, Long-hawk. Personal name. Refers to the long scalp locks attached to the sacred hawk.

gthe-doⁿ′ ṭoⁿ-ga, the large hawk; Cooper's hawk.

Gthe-doⁿ-ṭse, New-hawk. Personal name.

Gthe-doⁿ′-tsi-e, Hawk-passing-by. Personal name. Refers to the hawk attacking prey.

Gthe-doⁿ′-wa-ḳoⁿ, Mystery-hawk. Personal name.

Gthe-doⁿ′-wa-ḳoⁿ-tha, Attacking-hawk. Personal name.

Gthe-doⁿ′-wiⁿ, Hawk-woman. Female personal name. Refers to the sacred hawk.

Gthe-doⁿ′-wiⁿ-zhiⁿ-ga, Little-hawk-woman. Female personal name. Refers to the smallest of hawks.

gthe-doⁿ′-xo-dse, brown hawk.

gthe-doⁿ′ zhiⁿ-ga, the little hawk. This is the smallest of the hawk family and the most courageous. In the tribal war rites the little hawk figures as a symbol of the warrior's courage.

Gthe-noⁿ′-zhiⁿ, Returns-and-stands. Personal name. Refers to the return of the war-hawk after a successful attack.

gthe-zha′-zha, spotted in different parts of the body.

gthe-zhe′, spotted.

mi′-xa zhiⁿ-ga thiⁿ-kshe gthe-zhe′, the duck is spotted.

gthi, to come home; to return home.

a-gthi′, I come home.

tha-gthi′, you come home.

oⁿ-ga′-gthi i, we come home.

a-gthi′ a tho, I have come home.

tha-gthi′ a tho, you have come home.

gthi, drew toward himself. A ritual expression. Refers to the grass that has been gathered by him.

gthi-gthe′, to pass by.

gthi′ i-he-a-tha, here laid it down.

gthi′ i-he-a-the iⁿ da, I made it here to fall.

Gthi′ I-he-the Wa-thoⁿ, songs of bringing home and laying down the bird. In company with this song is another entitled "Wa-ṭse Wa-thoⁿ, The Songs of Triumph." This song shows the symbol of courage of the warriors, and the entire war party are spoken of as going home in triumph when the sacred birds are returned to their respective places among the various gentes. When the Xo-ḳa lets the bird fall to the ground, the people remain silent if it falls in the proper position, taking this as a sign that the warrior will be successful.

Gthi′-kshe, The-returned. Personal name. Refers to the new moon.

gthiⁿ, he sat down. (From a ritual.)

gthiⁿ, to sit.

a-gthiⁿ, I sit.

tha-gthiⁿ, you sit.

oⁿ-gthiⁿ i, we sit.

gthiⁿ′-iⁿ-ga o-u, sit down.

gthiⁿ′-i-thoⁿ-thoⁿ, pausing for a rest from time to time as one comes home.

gthi noⁿ′-the toⁿ, placed close to where he stood.

gthi′-noⁿ-zhi, having returned, he stood.

gthi′-shpi, to shell one's corn by hand.

a′-gthi-shpi, I shell by hand.

tha′-gthi-shpi, you shell by hand.

oⁿ-gthi′-shpi i, we shell by hand.

gthi′-shtoⁿ, to finish a weapon.

a-gthi′-shtoⁿ miⁿ-dse ke, I finished the bow.

tha-gthi′-shtoⁿ miⁿ-dse ke, you finished the bow.

oⁿ-gthi′-shtoⁿ i miⁿ-dse ke, we finished the bow.

gthi′-tho-ṭoⁿ, rectify.

a-gthi′-tho-ṭoⁿ, I rectified it.

tha-gthi′-tho-ṭoⁿ, you rectified it.

oⁿ-gthi′-tho-ṭoⁿ i, we rectified it.

gthi′-ṭse-ga, to renew; to renovate; to freshen.

a-gthi′-ṭse-ga, I renewed it.

tha-gthi′-ṭse-ga, you renovated it.

oⁿ-gthi′-ṭse-ga i, we renewed it.

gthi′-u-bthiⁿ, to brandish with a quick motion. (From a ritual.)

gthi′-wiⁿ, to redeem; to repurchase.

a-gthi′-wiⁿ, I redeemed it.

tha-gthi′-wiⁿ, you redeemed it.

oⁿ-gthi′-wiⁿ i, we redeemed it.

gthi′-wiⁿ wa-the, redeemable.

gthi′-xthu-ge, to disinter.

ni′-ḳa a-ka gthi-xthu-ga i shiⁿ-ṭo zhiⁿ-ga ke, the man disinterred his son.

gthi′-zhiⁿ, to stretch a skin.

ṭa-ha′ thoⁿ a-gthi-zhiⁿ, I stretch my deerskin.

ṭa-ha′ thoⁿ tha-gthi-zhiⁿ, you stretch your deerskin.

Gthoⁿ, Thunder deity.

gthoⁿ, to call one bad names; to revile.

a-gthoⁿ′, I reviled him.

tha-gthoⁿ′, you reviled him.

oⁿ-gthoⁿ i, we reviled him.

gthoⁿ′-çe, the smell or odor from spoiled food.

gthoⁿ′-ge, to take a wife; to marry.

gthoⁿ′-ge, to dive.

a-gthoⁿ′-ge, I dive.

tha-gthoⁿ′-ge, you dive.

oⁿ-gthoⁿ′-ga i, we dive.

gthoⁿ′-ge bthe, I went diving.

gthoⁿ-ge the, he went diving.

gthoⁿ′-ge-shtoⁿ, coot, a kind of sea duck.

gthoⁿ′-gthoⁿ, repeated mutterings, as when one is angry.

gthoⁿ′-gthoⁿ bthe, I muttered.

gthoⁿ′-gthoⁿ ne, you muttered.

gthoⁿ-hi, a hat with ornaments worn by a bride at a wedding.

gthoⁿ-ho′-ṭoⁿ, thunder.

gthoⁿ-ho′-ṭoⁿ wa-gthiⁿ bi a, the thunder was loud.

Gthoⁿ′-iⁿ, the Thunder deity.

Gthoⁿ′i-ni-ḳa-shi-ga, People of the Thunder. The name of a gens in the Osage Tribe.

gthoⁿ′-p̣a, a cherry.

gthoⁿ′-p̣a du-ba bthu-e he, I picked some cherries.

gthoⁿ′-p̣a hi, cherry tree.

gthoⁿ′-p̣a hiu—gthoⁿ-p̣a, choke cherry; hiu, tree: choke cherry tree. The fruit of this tree is used for food by the Osage, and the bark (*Prunus virginiana*) for medicine.

gthoⁿ′-tha-ha. (*See* go-da′-ha.)

gthoⁿ′-tha ha the ga-xe, to expel; to drive away.

gthoⁿ′-tha ha the p̣a-xe, I drove (it) away.

gthoⁿ′-tha ha the shka-xe, you drove (it) away.

gthoⁿ′-tha ha the oⁿ-ga-xa i, we drove (it) away.

gthoⁿ′-tha ha the ga-xa bi o, they expelled him.

gthoⁿ′-the, magnitude; greatness; (2) broad; wide; stupendous; prodigious.

gthoⁿ′-the-ha, extending over a broad or wide tract.

gthoⁿ′-the wa-gthiⁿ, enormous; exceedingly large; huge.

xtha-be gthoⁿ′-the wa-gthiⁿ ṭoⁿ-be ha, I saw huge trees.

gthoⁿ′-the-woⁿ, to be hurt in an accident.

gthoⁿ′-the-woⁿ a-dsi noⁿ′-oⁿ-ka ha, I was hurt in an accident.

gthoⁿ′-the-woⁿ a-dsi noⁿ′-thi-ka ha, you were hurt in an accident.

gthoⁿ′-the-woⁿ a-dsi noⁿ-a-wa-ḳa i, we were hurt in an accident.

gthoⁿ′-thiⁿ, to be drunk.

a-gthoⁿ′-bthiⁿ, I am drunk.

tha-gthoⁿ′-ni, you are drunk.

wa-gthoⁿ′-thiⁿ i, we are drunk.

gthoⁿ′-thiⁿ ga-xe, to make drunk; to intoxicate.

gthoⁿ′-thiⁿ i-gi-ha, habitual drunkard; a sot.

gthoⁿ′-thiⁿ-shtoⁿ, intemperance; drunkenness.

gthoⁿ′ wa-gthe-çe, lightning (zigzag).

gthoⁿ′wa-ga-xthi, to be killed by lightning.

gthoⁿ′wa-ga-xthi bi a ḳa-wa thoⁿ-ḳa, the horses were killed by lightning.

gthoⁿ′-xe, the practice of magic upon another.

gthu′-çe, to recover; to take back one's own property.

a-gthu′-çe, I took back (recovered) my land.

tha-gthu′-çe, you took back (recovered) your land.

oⁿ-gthu′-ça i, we took back (recovered) our land.

gthu′-zha, to wash (one's face).

gu′-da, facing the opposite direction.

gu′-da thiⁿ-shke, the one sitting on the opposite side.

gu′-dsi, farther into the house.

gu′-dsi, in times past; a long time ago (primitive).

H

ha, skin of any animal; the bark of a tree; shell of nuts; cuticle.

ha, ho; O.

ha′-ba, corn on the cob.

ha′-ba-çi-ḳoⁿ-p̣a-çi, yellow transparent corn.

ha′-ba çka, white corn.

ha′-ba da-p̣o-ḳi, pop corn.

ha′-ba da-p̣o-ḳi oⁿ-çu noⁿ a-tha, I like pop corn.

ha′-ba ga-xthe-xthe-ga, striped corn.

ha′-ba-gthe-çe, spotted corn.

ha′-ba gthe-zhe, speckled corn.

> For the fourth time the Buffalo threw himself upon the earth,
> And the speckled corn,
> Together with the speckled squash,
> He tossed into the air,
> Then spake, saying: What living creature is there that has no mate?
> And thus he wedded together the speckled corn, a male, to the speckled squash, a female.
> He continued: The little ones shall use this plant for food as they travel the path of life.

ha′-ba gthe-zhe—continued.

> Thus they shall make for themselves to be free from all the causes of death as they travel the path of life.
> (36th Ann. Rept. B. A. E., p. 281, lines 103–110.)

ha′-ba-hi, corncobs.
ha′-ba-hi p̣e′-dse i-p̣a-xe he, I made a fire of corncobs.

ha′-ba koⁿ-çe-çi-da, the blazing star. This flower was used by the Tho′-xe gens as a symbol.

> Then Tho′-xe spake, saying: I am a person of whom the little ones may make their bodies (symbol).
> Thereupon he threw himself upon the earth.
> And the blazing star (*Lacinaria pycnostachya*)
> Sprang up from the soil and stood pleasing to the sense of sight with its beauty.
> Of this plant the little ones shall also make of their bodies (symbols), said the Tho-xe.

ha′ba noⁿ, mature cornstalks.

ha′-ba sha-be, dark-colored corn.

ha′-ba-thi-shpi, corn shelling.
ha′-ba bthi-shpi, I am shelling corn.
ha′-ba ni-shpi, you are shelling corn.
ha′-ba oⁿ-thi-shpi i, we are shelling corn.

ha′-ba thu-çe, the picking of the corn.
ha′-ba bthu-çe, I pick corn.
ha′-ba ni-çe, you pick corn.
ha′-ba oⁿ-thu-ça i, we pick corn.

ha′-ba ṭo-ho, blue corn. For the legend of the blue corn see back of book.

ha′-ba-tsi, a corn house or a corncrib; (2) a granary.
ha′-ba-ṭsi ke u-gi-p̣i ha, the corncrib is full.

ha′-ba wa-xo-be çi-hi, a sacred yellow corn.

ha′-ba xu-dse, gray corn.

ha′-ba zhi hi, pink corn.

Ha′-ba-zhu-dse, Red-corn. Personal name. Refers to a life symbol.

ha′-ba zhu-dse, red corn.

ha′-bi-ţa-the, gathered together in a pile.

ha′-bthe-ka, ribbon.
ha′-bthe-ka ke zhu-dse, çka, ṭu-hu u-ḳi-ḳi-ba he, the ribbon is red, white, and blue striped.

ha′-bthe-ḳa sho-ga, thick ribbon, or velvet.

ha′-bthe-ḳa-sho-ga, ça-be, black velvet.
ha′-bthe-ḳa-sho-ga, ça-be wa-tse wiⁿ a-bthiⁿ he, I have a black velvet dress.

ha′-bthe-ḳa sho-ga, zhu-dse, red velvet.

ha′-çe, to flee from danger; to run away out of harm's reach; to escape.
a′-ha-çe, I fled from danger.
tha′-ha-çe, you fled from danger.
oⁿ-ha′-ça i, we fled from danger.

ha′-çi, grapes.
ha′-çi zhu-dse oⁿ-tha-gthiⁿ ha, I like red grapes.

ha′-çi a-be shta-ha, large wild grapes, with smooth leaves.

ha′-çi biu-çe, dried grapes; raisins.

ha′-çi hi, grapevine—ha′-çi, grape; hi, vine.

ha′-çi-ni, juice of grapes; wine.

ha′-çi-ni e-goⁿ, winelike.

ha-çi-ni gi-tha-gthiⁿ—ha-çi-ni, wine; gi-tha-gthiⁿ, fond of: a winebibber.

ha′-çi-ni-ḳa-ṭoⁿ—ha-çi, grape; ni-ḳa-ṭoⁿ, that has a husband: the female grape; a smaller grape than the smooth-leafed.

ha′-çi-ni we-thi-wiⁿ, a merchant who sells wine.

ha′-çi ṭoⁿ-ga, big grapes; cultivated grapes.

ha′-çi-xo-dse—ha-çi, grapes; xo-dse, gray: fox grapes.

ha′-çi zhiⁿ-ga, little grapes; raisins.

ha-çka′, calico, gingham, canvas, or any cotton goods; (2) gingham or calico shirt; a woman's jacket.

ha-çka′ dsiu-tha, rotten rags.

ha-çka′-mi—ha, skin; çka, white; mi, robe: shawl.
ha-çka′-mi wi-ṭa thoⁿ ça-be, my shawl is black.

ha-çka′tse ni-ga-shpoⁿ a-the, I soaked the clothes in water.

ha′çka′ ţsi, a canvas tent.

ha-çka′ u-ba-tsi a, tuck your shirt tail in.

ha-çka′u-ḳi-p̣a-tse, a patch quilt.

ha-çka′ u-mi-zhe, a bed sheet.

ha-çka′ wa-xthe-xthe, ensign; flag; banner; symbolic standard. To distinguish the American flag from the feathered standard of the Osage, the word wa-xthe-xthe was preceded by the word ha-çka′ which meant cloth. Cloth standard: the American flag.

ha′-do-ga, nettleweed (*Urtica gracilis*). This is a sacred plant. Its fiber was used for woof in weaving the sacred rush mat case for the wa-xo′-be or sacred hawk.

ha′-do-ga i-bi-çta, stung by a nettle.

ha′-go-e, what has happened.

ha′-goⁿ, wherefore; what has happened; what is it?

ha′-goⁿ a-tha-zhiⁿ a(?) what do you think?

ha-goⁿ′ doⁿ, why; for what reason; what for.

ha′goⁿ doⁿ sta zhi a(?) why did you not go?

ha-goⁿ e′, what is it? what is the matter?

ha′-goⁿ-thoⁿ ṭa zhi a-zhi, doubtful.

ha′-goⁿ ṭs'e tse thi′-u-pa-the, an inquest; an inquiry into the cause of the death of a person.

ha-gtha′-thiⁿ, carry with you.

ha-gthe′-zhe wa-tha-ge, handkerchief.

ha-gthe′-zhe wa-tha-ge oⁿ-woⁿ-xpa-the miⁿ-kshe o, I lost my handkerchief.

ha′-ha, light; not heavy.

ha′ha, to be ready; (2) readiness.

ha′-ha a-ḳi-the, I am ready.

ha′-ha tha-ḳi-the, you are ready.

ha′-ha oⁿ-ḳi-tha i, we are ready.

ha′-ha ḳi-tha ba thiⁿ ho, hold yourselves in readiness.

ha-hoⁿ′ zhiⁿ-ga, twine; string; cord; small rope.

ha-hoⁿ′ zhiⁿ-ga i-tha-ḳoⁿ-ṭoⁿ, I tied it with twine.

ha′-ni-ḳa wa-ça-i, a commander's orders to his warriors.

ha′-noⁿ, how much or how many?

ha′-shda ha, broadcloth. This is a very highly prized material; it is worn by the women on dress occasions for a robe or a skirt. It was introduced to the Indians by French traders.

ha′-shi, the last one.

ha′-shi, to strike so that one whirls around when falling.

ha′-shi, the end of things; Omega.

ha′-shi-ṭa, in times past; in the rear.

ha-shi′-ṭa wa-doⁿ-be—ha-shi-ṭa, to the rear; wa-doⁿ-be, act of seeing: looking backward; retrospect.

ha shki, in every direction; in any place.

ha′-shki-pa, returning to the starting point.

ha′-shki-pa-gthe, to lay the head anywhere, in restlessness.

ha′-ṭa, why.

ha′-ṭa-ha, how has it fared with you?

ha′-thoⁿ ba-da-p̣a, to cut a piece of skin round.

ha′-thoⁿ ba-a-da-p̣a, I cut the piece of skin round.

ha′-thoⁿ ba-tha-da-p̣a, you cut the piece of skin round.

ha′-thoⁿ ba-oⁿ-da-p̣a i, we cut the piece of skin round.

ha′-thoⁿ-çka, the size of a coat or of anything that is measurable.

ha′-tho-xtha thiⁿ-ge, to turn aside from the right direction; to go astray.

ha-toⁿ′, how far; what distance.

ha-ṭoⁿ-doⁿ tha-gthe ṭa -tse a(?) when will you go home?

ha-toⁿ′-dsi, when; at what time.

ha-ṭoⁿ′-dsi tha tsi a(?) when did you come?

ha′-ṭoⁿ-shki, whenever.

ha′-ṭoⁿ shki e-she doⁿ, whenever you say.

thi-e ha′-ṭoⁿ shki doⁿ bthe te e-she doⁿ e-goⁿ ṭa-te ha, whenever you say I will go.

ha-ṭse′ thiⁿ-ge—ha-ṭse, fear; thiⁿ-ge, without, or nothing to cause: safe, ṭsi wi-ṭa tse-dsi ha-ṭs'e′-oⁿ thiⁿ-ge. I am safe at home.

hau, now.

ha-u′-ḳi-gthi-xtha, attire.

ha-u′-xi, the husks are brown. Refers to the corn when it has ripened. (Om. same.)

ha-we′ (fem. ha-ve′), to greet.

ha′-we-a-çe—ha, skin; we-a-çe, with which to lace: thread.

ha-we-a-çe ça-be he-be oⁿ-ki a, give me some black thread.

ha-xiⁿ′, a woolen blanket. Before the introduction of woolen blankets by traders, the Osage Indians used buffalo skins for robes and bedding.

ha-xiⁿ′ a-gi-gtha-ḳoⁿ, I shake my blanket.

ha-xiⁿ′ tha-gi′-gtha-ḳoⁿ, you shake your blanket.

ha-xiⁿ′ thiⁿ-kshe bthe-ḳa, the blanket is thin.

ha-xiⁿ′, thoⁿ bthi-btha, I spread the blanket.

ha-xiⁿ′ thoⁿ stsi-btha, you spread the blanket.

ha-xiⁿ′ wiⁿ a-thiⁿ a-ka ha u-ṭa-ça xtsi, he has a showy blanket.

ha-xiⁿ′ wi-ṭa thoⁿ a-gi-p̣i-thi xthi-ge, my blanket is worn.

Ha-xiⁿ′-gthe-zhe-ga-xe, Navajo. The blankets made by this tribe of Indians are considered to be very choice.

ha-xiⁿ zhu-dse, a scarlet blanket.

ha′-xti-ḳ’oⁿ, to put forth great effort.

ha′-xti-a-ḳi-ḳ’oⁿ, I put forth great effort.

ha′xti-tha-ḳ’oⁿ, you put forth great effort.

ha-xti-oⁿ-ḳi-ḳ’oⁿ i, we put forth great effort.

ha′-zhoⁿ, what are you doing? what did you do?

ha′ zhu-dse, red strouding.

he (Om. same), louse.

he, horn.

He-ba′-ṭoⁿ-he, Stubby-horns. Personal name. Refers to the worn-down horn of the buffalo.

he′-be, a piece; a part; portion.

he′be, the half of. A ritual expression.

he′-be ba-noⁿ-the, intermission; a pause; a temporary discontinuance.

he′-be ba-noⁿ-the tse oⁿ-thoⁿ a-ga-p̣a bi a, I waited for an intermission.

he′-be hoⁿ-zhi, a defect; defective; (2) part not good.

He-ba-ḳu-ge, Blunt-horns. Personal name.

he′-be-noⁿ, partly; not whole; partial.

he-be tha-shpe, to bite off a piece.

he-be btha-shpe, I bit off a piece.

he-be sta′-shpe, you bit off a piece.

he′-be-thoⁿ-thoⁿ, piece by piece.

he′-bthe, I think.

He′-çka-moⁿ-iⁿ, White-horn-walks. Personal name. Refers to the buck deer with white horns.

He′-çoⁿ-hoⁿ, White-horns. Personal name.

he-çoⁿ′ zhiⁿ-ga, little white louse; a nit.

he-ga′ (Om. same), turkey buzzard.

he-ga′-xa, scalp lock; horn.

he′-ga-xa u-gthoⁿ-the, the large branches on the horns.

he′-goⁿ, possible.

he-he′, rapid breathing; to pant; respiration.

a′-he-he, I pant.

tha-he′-he, you pant.

oⁿ-he′-ha i, we pant.

he′-noⁿ-noⁿ-ge, to come running.

he′-shka-shka-thoⁿ, to hop.

he′-shka-shka-thoⁿ bthe, I hopped.

he′-shka-shka-thoⁿ stse, you hopped.

he′-shka-shka-thoⁿ oⁿ-ga-tha i, we hopped.

he′-tsiⁿ, to sneeze. When one sneezes an Osage will say, "Ah! somebody is slandering me."

he-a′-tsiⁿ, I sneeze.

he′-tha-tsiⁿ, you sneeze.

he′-xpa, frowzy; unkempt.

wa-ḳ’u a-ka ṭa-xpi thoⁿ he′-xpa bi a, the woman has a frowzy head.

ni′-ḳa a-ka he′-xpa bi a, the man is unkempt.

he′-xthiⁿ, a mink; a ferret; a weasel.

a′-ga-ha-mi wi-ṭa thoⁿ he-xthiⁿ ha a-ba-ta bi a, my coat is trimmed with mink.

he′-xthi zhiⁿ-ga, little ground squirrel.

hi, to.

hi, to arrive at a place.

hi, stalk; trunk of a tree or vine; legs.

hi (Om. same), tooth or teeth.

hi′-ça-da—hi, leg; ça-da, outstretched: outstretched legs; this refers to the eagle's leg fastened to the shrine. This gens belongs to the Hoⁿ′-ga division.

hi′-dse-the, hurry; hasten.

hi′-dse-a-the, I hurried him.

hi′-dse-tha-the, you hurried him.

hi′-dse-oⁿ-woⁿ-tha i, we hurried him.

hi′-e, it disappears.

hi′-e ge, the setting of the sun.

Hi′-ga-mo^n-ge, Eagle-down. Female personal name. Refers to the use of the eagle down in ceremonies.

hi′-gi-ga-xe, teeth repairer; dentist.

hi′-gi-ga-xe a-ka dsi bthe ha, I am going to the dentist.

hi′-gi-ga-xe a-ka dsi mo^n-thi^n o, you must go to the dentist.

hi′-go, a fable; a myth; a story not to be taken literally. Fables and myths are told only in the wintertime, when the snakes lie frozen underground. They are the guardians of truth, and an untrue story arouses the anger of a snake.

hi′-gthi^n, to sit in lonely places.

hi-ḳ'e′, muscles of the chin.

hi′-ḳ'e, teeth.

hi′-ke no^n-be-te a-btha-ço^n-dse, I held him firmly with my teeth.

hi′-ke-no^n-be-te a-shda-ço^n-dse, you held him firmly with your teeth.

hi′-ḳo^n, ankles.

hi′-ḳo^n wi-ṭa zhi^n-ga ha, my ankles are small.

hi′-ḳo^n-a-çe, to fetter a horse. This duty was never a pleasant one to the boy of the family.

ḳa′-wa wi-ṭa ṭo^n hi′-ḳo^n-a-çe p̣a-xe, I fettered my horse.

ḳa′-wa thi-ṭa ṭo^n hi′-ḳo^n-a-çe shka-xe, yor fettered your horse.

ḳa′-wa o^n-gu-ṭo^n hi′-ḳo^n-a-çe o^n-ga-xa i, we fettered our horses.

hi′-ḳo^n-i-no^n-do^n, a hamstring.

hi′-ḳo^n-i-thi-çe, to hobble.

hi′-ḳo^n i-zhi^n-ga, small of the leg; the ankle.

hi′-ḳo^n ṭa-xe, the ankle bone.

hi′-ḳo^n wi-ṭa a-no^n-xo^n ha, I broke my ankle bone.

hi′-ḳo^n thi-ṭa tha-no^n-xo^n ha, you broke your ankle bone.

hi′-kshe ṭa u-ba-he, pertaining to the teeth.

hi^n, an interrogative sign, indicating that a question has been asked.

hi^n, hair of the human body; also the hair of an animal.

hi^n, hair or fur.

hi^n′-ba-ço-dse, to molt; to shed.

Hi^n-ba-sda, Sheds-his-hair. Personal name. Refers to the shedding of the hair of the buffalo.

Hi^n-çi^n′-mo^{n}i^n, Brown-hair-walker. Personal name. Refers to the color of the buffalo calf.

hi^n-çka′ zhi^n-ga, small beads.

hi^n′-ço-dse, sleek; smooth; glossy hair of an animal.

ḳa′-wa a-ḳa hi^n′-ço-dsa bi a, the horse has glossy hair.

hi^n-çka′—hi^n, modification of the word i'^{n}, stone; çka, white. This is a word applied to beads of all colors by the Osage and Omaha.

hi^n-çka′ wa-no^n-p'i^n, bead necklace.

hi^n-da′, now; at this moment; at once.

hi^n-da′ ṭo^n-be tse, now, let me see.

hi^n-dse, the linden tree and its bark. The inner bark of this tree was often used in making twine and for rough weaving. The inner bark of the following trees was also used:

hi^n′-dse xo-dse, gray linden (saplings).

hi^n′-dse zhu-dse, red linden.

hi^n′-dse sha-be, dark linden.

hi^n-dse wa-xtha, the papaw.

hi^n′-dse xtsi hi tse-dse u-hni-tse u-wa no^n-zhi^n, I stood under the linden tree.

hi^n′-dse xtsi hi tse-dse u-tha no^n-zhi^n, you stood under the linden tree.

hi^n′-dse a-zhi, shelf of a cupboard.

hi^n′-dse be-shi^n, any piece of china that flares, like a bowl or cup.

hi^n′-dse btha-ḳ'a, a plate.

hi^n′-dse btha-ḳ'a tse a-wa-no^n-bthe ga-ha i tse a-the, I put the plates on the table.

hi^n′-dse btha-tha—hi^n′-dse, bowls made of basswood; btha-tha, widened: the Osage name for china plate.

hi^n′-dse btha-xe, china plate.

hin′-dse-e zhi^n-ga, a small china cup.

hi^n′-dse gthi-gthi-e, slippery elm.

hi^n′-dse hiu, the papaw (*Asimina triloba*). The fruit of this tree is used for food by the Osage. When the banana became known to them they applied the name ṭo′-zho^n-ge, because of the resem-

hiⁿ′-dse hiu—continued. blance to the shape of the papaw and also to its taste.

hiⁿ′-dse ni-stse-stse. (*See* hiⁿ′-dse gthi-gthi-e.)

hiⁿ′-dse ni-stsi-stue, slippery elm (*Ulmus fulva*).

hiⁿ′-dse-p̣e, a wooden tray or bowl for bread or meat.

hiⁿ′-dse p̣e u-zhi, a place for keeping dishes or cooking utensils; a cupboard.

hiⁿ′-dse p̣e zhiⁿ-ga, a dish or dishes.

hiⁿ′-dse p̣e zhiⁿ-ga tse-ga oⁿ-ḳ’i a, give me new dishes.

hiⁿ′-dse thi-zha. (*See* shi thi′-zha.)

hiⁿ-dse tu-hu, a piece of wood used for fire drill.

hiⁿ′-dse xtsi hi, the bass or linden tree.

hiⁿ′-dse xtsi hi tse-dsi u-hni-tse u-wa noⁿ-zhi ha, I stood under the linden tree.

hiⁿ′-dse xtsi hi tse-dsi u-hni-tse u-tha noⁿ-zhi ha, you stood under the linden tree.

Hiⁿ′-ga-moⁿ-ge, Feathers-scattered-by the wind. Female personal name. Refers to the dropping of the downy feathers as the eagle rises to fly.

hi-ni′-e moⁿ-ḳoⁿ—hi-ni′-e, toothache; moⁿ-ḳoⁿ, medicine: toothache medicine; creosote.

hiⁿ-ga moⁿ′-thiⁿ, scattered in the wind when the bird was struck.

hi-ni′-e, pain in tooth; toothache.

hi oⁿ′-ni-e, I have a toothache.

hi′-thi-ni-e, you have a toothache.

Hiⁿ′-iⁿ-ḳiⁿ-da-bi, Feather-fought-over. Female personal name.

hiⁿ′-noⁿ-xpe ga-xe. (*See* tsiu-i-btha u-thi-shoⁿ.)

hiⁿ′-noⁿ-xpe-gthe, bird's nest.

wa-zhiⁿ-ga hiⁿ′-noⁿ-xpe-gthe wiⁿ i-tha′-the ha, I found a bird's nest.

wa-zhiⁿ-ga hiⁿ′-noⁿ-xpe-gthe wiⁿ i′-tha-the ha, you found a bird's nest.

hi′ noⁿ, come to.

hi′ noⁿ-noⁿ, to come habitually.

hi′-noⁿ-zhiⁿ, having arrived there and stood. (From a ritual.)

hiⁿ-p̣a′, glue. The Indians made glue of turtle shells.

Hiⁿ-sha′, Caddo Indian Tribe.

hiⁿ′ shko-be, hairy; covered with hair.

hiⁿ′-stse-dse, shaggy or long haired.

shoⁿ′-ge a-ka hiⁿ′-stse-dsa bi a, the dog is shaggy.

Hiⁿ-wa-xa-ga, Rough-hair. Personal name.

hiⁿ′-wa xa-ga, the porcupine. This is also the name of a subgens of the Iⁿ-gthoⁿ′-ga gens; acts as Sho′-ḳa to both itself and the gens.

hiⁿ′-xa, to felicitate; to compliment.

a-hiⁿ′-xa, I felicitate.

tha-hiⁿ-xa, you felicitate.

oⁿ-hiⁿ-xa i, we felicitate.

hiⁿ′-xe-be, shallow fur. An expression used by the Osage to indicate the fur is short.

hiⁿ′-xe goⁿ-çe, flattery; false praise.

hi′-p̣a-hi-kshe, incisors; the sharp teeth.

hi-p̣e′, the gum of the mouth.

hi-pe′ ni-e, gumboil.

hi-p̣e′ ke oⁿ-ni-e ha, I have a gumboil.

hi-p̣e′ ke thi-ni-e ha, you have a gumboil.

hi′-pshe, to stumble and fall; to trip.

hi′-pshe p̣a-xe ha, I tripped him.

hi′-pshe oⁿ-shka-xe ha, you tripped me.

hi′-pshe oⁿ-ga-xa i, we tripped him.

hi′-shnoⁿ-shnoⁿ, taking rapid strides.

hi′-shnoⁿ-shnoⁿ a-tha, I took rapid strides.

hi′-shnoⁿ-shnoⁿ tha-the, you took rapid strides.

hi′-shnoⁿ-shnoⁿ oⁿtha i, we took rapid strides.

hi-tha′, to bathe in a stream.

hi-tha′ bthe ha, I go to bathe.

hi-tha′ ne ha, you go to bathe.

hi-tha′ oⁿ-ga-tha i ha, we go to bathe.

hi-tha′-da-da-xe, chatterer; screech owl. To the Osage and the Omaha the screech owl is a bird of ill omen. When the cries of a screech owl are heard near a house the occupants hurry out to scare the bird away.

hi-tha′-gi-gi-dse, to gnash; the gnashing of the teeth; the grinding of the teeth when in a rage.

hi′-tha-xa, loin cloth; diaper; breechcloth.

hi-the′, to have gone; to have departed; (2) to cause to reach there; to send thither.

Hi′-tho-ḳa-thiⁿ, Bare-legs. Personal name.

Hi′-tho-ḳa-thiⁿ, Long-bow. Personal name.

hi′-thoⁿ-be, made to appear; exposed.

hi′-thoⁿ-be a-gthiⁿ, I am exposed.

hi′-thoⁿ-be tha-gthiⁿ, you are exposed.

hi′-thoⁿ-be oⁿ-ga-gthiⁿ i, we are exposed.

hi′-ṭo-we, kettle with four legs, like an old-fashioned iron pot.

hi-tse′-the, he placed upon the ground.

hiu, a leg; trunk of a tree; vines; stalks of plants.

hiu, several; many; more than one or two.

moⁿ-zhoⁿ wi-ṭa thoⁿ xtha-be ke hiu, there are many trees on my land.

hiu′ a-tha bi, increase in numbers.

hiu′dse, same as u-ga′-hu-dse.

hi-u′dse—hi, modification of the word he, vermin; u-dse, hunt or hunter—vermin-hunter: monkey.

hiu′dse ṭa, down below.

hiu′dse ṭoⁿ-ga, a gorilla; a big monkey.

hiu′-dse ṭoⁿ-ga a-ka oⁿ-ba ha-ça bi a, the gorilla frightened me.

hiu′ e tho, there are many.

ha′-ba ke hiu′ e tho, there are many ears of corn.

hiu′-ga-sha-ge, particles of food that lodge between the teeth while eating.

hiu′-ga-sha-ge i-ba-gu-dse, a toothpick.

hiu′-ga-sha-ge i-ba-gu dse wiⁿ a-ḳ'i o, give me a toothpick.

hiu′gthe, upright poles of a house.

hiu′-gthe, frame of a house.

ṭsi tse hiu′gthe ge thi-shtoⁿ bi a, the frame of the house is finished.

Hiu′-gthe-ṭoⁿ-ga, Big-legs. Personal name. Refers to the great size of the buffalo bull's legs.

hiu′-he-ga, sick; ill; sickness.

oⁿ-hiu′-he-ga, I am sick.

tha-hiu′-he-ga, you are sick.

wa-hiu′-he-ga i, we are sick.

hiu′-he-ga ga-xe—hiu-he-ga, sick; ga-xe, to make: to sicken.

hiu′-he-ga ṭsi, sick house; hospital.

hiu′-he-ga ṭsi tse ṭa oⁿ-ga-thiⁿ oⁿ-ga hi bi a, we took him to the hospital.

hi′-u-i, dentition.

zhiⁿ-ga zhiⁿ-ga a-ka hiu′-i a-ka tho, the child is teething.

hiu′-iⁿ-ge, leggings (man's).

hiu′iⁿ-ge da-pa, leggings (woman's).

hiu′-i-ni, garter.

hi′ u-moⁿ-ḳa, easy to reach.

ṭsi wi-ṭa tse i′-the u-moⁿ-ḳa ha, my house is easy to reach.

ṭsi thi-ṭa te u-hi a-shka, your house is easy to reach.

ṭsi oⁿ-gu-ta i-te u-hi a-shka, our house is easy to reach.

hiu′-the, to cause to come. A ritual expression.

hiu ṭoⁿ′-ga, the large teeth; the molars.

hiu ṭoⁿ-ga wiⁿ oⁿ-tha gu-dse ha, I have a hole in one of my molars.

hiu-ṭoⁿ-ga, a great many; a multitude.

hiu-wa′-gthiⁿ, very many.

hiu′-wa-thi-xtha-dse, sensitive plant (*Morongia uncinata*), sometimes called leg clutcher. No use has been found for this plant. It received its latter name because hunters were annoyed by its hooklike thorns clutching their leggings.

Hiu′-wa-thi-xtha-dse zhu-dsa bi, when the sensitive rose becomes red in bloom: the month of June.

Hiu′-wa-thi-xtha xtha zhu-dsa bi, when blooms the sensitive rose: the month of May.

hiu′-zhu, gums of the mouth.

hi-zhu′, the calf of the leg.

hi′-zhu-ga-wa, the muscles of my jaw.

hi′-zhu-ga-wa ke oⁿ-ni-e, the muscles of my jaw ache.

hna′-ṭoⁿ, you drink.

hni′-ṭse, cold.

hni-oⁿ-ṭse, I am cold.

hni-thi′-ṭse, you are cold.

hni-a-wa-ṭsa i, we are cold.

hni wa′-gthiⁿ, very cold; frigid.

hni′-wa-tse, to be cold.

hni′-wa-ṭse, cold weather; a cold day.

hni′-wa-ṭse wa-gthiⁿ, very cold.

hni′-wa-ṭse wa-gthiⁿ bi a, hni′-wa-ṭsi kshe ta ha, it is very cold in the north.

ho, fish. Both Osage and Omaha use fish for food.

ho′ a-hiⁿ—ho, fish; a-hiⁿ, wings—fish wings: fins.

ho-btha′-çka, flat fish, perch.

ho-btha′-çka a-ba tha-tse tha-gthiⁿ bi a, perch is good to eat.

ho′-ça-gi, to call loudly; to yell.

a-ho′-ça-gi, I called loudly.

tha-ho′-ça-gi, you called loudly.

oⁿ-ho′-ça-gi i, we called loudly.

Ho′-ça-zhiⁿ-e, Young-strong-voice. Personal name.

ho-çka′: crappie—ho, fish; çka, white.

Ho-çoⁿ, Braided-fish. Personal name. Refers to the braidedlike appearance of the scales.

ho′-e, a mortar.

ho′-e-ga, snares for the animals. A ritual expression.

ho′-e-ga, bare spot (symbolic meanings). This bare spot on the ground has a dual symbolism. It represents the center of the forehead of the mythical elk, which is called ho′-e-ga, a term for an inclosure in which all life takes on bodily form, never to depart therefrom except by death. It also stands for the earth which the mythical elk made to be habitable by separating it from the water. Often this term is used to express the camp of the tribe when ceremonially pitched. The deeper significance refers to the ancient conception of life as proceeding from the combined influences of the cosmic forces. This word ho′-e-ga corresponds to the Omaha word hu′-thu-ga, which has the same meaning.

ho′-e-ga gi-pshe wa-thoⁿ, Song of Walking Over the Earth. The words of this song imply that they proceed from a person who had just accomplished a difficult task, and are addressed to one for whom the great task was performed. This is a version of the Ṭsi′-zhu Wa-shta-ge gens.

Ho-ga′-xa, Fish-fins. Personal name.

ho-gthe′-zhe, a spotted fish (pickerel?).

ho′-ho gthoⁿ-the çki-ge ke doⁿ-be, see the ponderous fish.

ho′-i-çi, fishhook.

ho-i′-ha ṭoⁿ-ga, big-mouthed fish; the bass. (*See* ho-ḳoⁿ′-ha-sha-be.)

ho-i′-ha zhiⁿ-ga, small-mouthed fish; the sucker; buffalo fish.

ho-i′-ḳoⁿ-the (Om. same), fishline.

Ho′ I-ni-ḳa-shi-ga, Fish People. The name of a gens.

ho-i′-tha-ge, gills.

ho-i′-zha-pshe, a fish spear.

hu-hu′ ṭoⁿ-ga kshe ho-i′-zha-pshe ke i-tse a-the ha, I killed the big fish with a spear.

ho′-ḳa-çi, kidney fat.

Ho′-ḳi-a-çi, Wriggling-fish. Personal name.

Ho′-ḳi-e-çi, Splashing-fish. Personal name. Refers to the splashing of the fish in the water as it plays.

ho-ḳoⁿ′-ha sha-be, black-edged fish; black bass.

hoⁿ, night.

hoⁿ a-di, last night.

hoⁿ a′-doⁿ, why; what.

hoⁿ′-ba, day. In the Osage tribal rites the cloudless day is used as an emblem of peace. It is a life symbol of the Peace gens. The sacred personal name adopted by this gens is Hoⁿ′-ba tha-gthiⁿ, Peaceful day.

hoⁿ′-ba ça-ni, daily; from day to day.

hoⁿ′-ba çka—hoⁿ-ba, day; çka, white: daylight.

hoⁿ′-ba doⁿ, in the daytime. This term is from a ritual.

hoⁿ′-ba gi-tha-de, a sentence pronounced by a court; a day of reckoning.

hoⁿ′-ba gi-tha-de—continued.

hoⁿ′-ba wa-gi-tha-de wiⁿ e-dsi a-ka ni′-ḳa-shi-ga ça-ni, there is a day of reckoning for everybody.

Hoⁿ′-ba-hiu, Day-comes. Personal name. Refers to the passing of night.

hoⁿ′-ba i′-ṭa-xe, the tip or beginning of day.

hoⁿ′-ba i-ṭa-xe thoⁿ dsi, at the beginning of the day.

hoⁿ′-ba-ḳi, when it is day.

Hoⁿ′-ba p̣a-hoⁿ-gthe—Hoⁿ′-ba, day; p̣a-hoⁿ-gthe, first—first day: Monday.

hoⁿ-ba-ha′-shi ṭse, the last day; (2) Judgment day.

Hoⁿ′-ba stse-dse, moon of the long days; January. This is the version of Black Dog, but according to Fred Lookout it is the month of February.

Hoⁿ′-ba-tha-gthiⁿ, Peaceful-days. Personal name. Refers to the office of peacemaker.

hoⁿ′-ba the-ga, this day; to-day.

hoⁿ′-ba the-goⁿ-dsi, nowadays.

hoⁿ′-ba u-ga-sha-be, dusk; evening of the day.

Hoⁿ′-ba u-ga-xe-thiⁿ-ge—Hoⁿ′-ba, day; u-ga-xe, in which things are done; thiⁿ-ge, none—the day on which nothing is done: Saturday.

hoⁿ′-ba-wa-çka, the whiteness of day.

hoⁿ′-ba wa-ḳoⁿ-da-gi, a week.

hoⁿ′-ba i-zhoⁿ, to sleep during the day.

haⁿ′-ba i-tha′-zhoⁿ, I sleep during the day.

hoⁿ′-ba i′-tha-zhoⁿ, you sleep during the day.

hoⁿ′-ba u-ga-çoⁿ-hoⁿ—hoⁿ-ba, day; u-ga-çoⁿ-hoⁿ, stricken with light: dawn.

hoⁿ′-ba wa-çu, that is clean; spotless; cloudless. These are expressions also found in rituals.

Hoⁿ′-ba Wa-ḳoⁿ-da-gi—hoⁿ′-ba, day; Wa-ḳoⁿ-da-gi, sacred—sacred day: Sunday.

hoⁿ′-ba wa-thi-thoⁿ-ba ha ṭa bi tse, the day on which we will be separated: doomsday.

Hoⁿ′-ba we-do-ba—hoⁿ′-ba, day; we-do-ba, fourth—the fourth day: Thursday.

hoⁿ′-ba we-tha-bthiⁿ, the third day, or Wednesday.

Hoⁿ′-ba we-thoⁿ-ba—hoⁿ′-ba, day; we-thoⁿ-ba, second—the second day: Tuesday.

hoⁿ-be′, moccasins.

hoⁿ-be′ a-ba-çta, to patch moccasins.

hoⁿ-be a-p̣a-çta, I patched the moccasins.

hoⁿ-be′ a-shpa-çta, you patch the moccasins.

hoⁿ-be′ oⁿ-ga-ba-çta i, we patched the mocassins.

hoⁿ-be′ a-gi-noⁿ-ça-da, I stretched my moccasins by wearing them.

hoⁿ-be′ tha-gi-noⁿ-ça-da, you stretched your moccasins by wearing them.

hoⁿ-be′ a-gthoⁿ, moccasin sole.

Hoⁿ-be′-çu Wi-gi-e, cutting of moccasin ritual. In this ritual full details of the ceremonial movements of the cutting of the buffalo skin and the sewing of the symbolic moccasins are given. During the recital of this ritual there are three pairs of moccasins made, two of which are specially for the Xo-ḳa for his sacerdotal attire.

Hoⁿ′-be-do-ḳa, Wet-moccasins. Female personal name.

hoⁿ′be iⁿ-dse ha, the face of the moccasin; the lappets.

hoⁿ-be ḳoⁿ, moccasin or shoe string.

hoⁿ-be′-ḳoⁿ a-gi-noⁿ ba-xe, I broke my moccasin string.

hoⁿ-be′ ste-ṭse—hoⁿ-be, moccasins; ste-ṭse, long or tall—tall moccasins: boots.

hoⁿ-be′ u-ga-wiⁿ-xe—hoⁿ-be, moccasins; u-ga-wiⁿ-xe, in which a winding is made: socks.

hoⁿ-be u-ga-wiⁿ-xe ṭo-ho ge xta a-the, I like blue socks.

hoⁿ-be′-u-pe, the ground wasp. This name was given because the wasp sometimes enters a moccasin and the owner gets stung when putting the foot in the moccasin.

hoⁿ-be′-u-toⁿ, to put on moccasins.
hoⁿ-be′ u-wa-ṭoⁿ, I put on moccasins.
hoⁿ-be′ u-tha-ṭoⁿ, you put on moccasins.
hoⁿ-be′-oⁿ-gu-ṭoⁿ i, we put on moccasins.

hoⁿ′-bthe, to dream.
hoⁿ-a′-bthe, I dream.
hoⁿ-tha′-bthe, you dream.
hoⁿ′-oⁿ-btha i, we dream.

hoⁿ-bthiⁿ′ ba-hi, sand-hill crane; bean picker.

hoⁿ-bthiⁿ′- ça-be, black beans.

hoⁿ-bthiⁿ′-çu, bean seed (*Falcata comosa*). This is used as a symbol in the Osage rites.

hoⁿ-bthiⁿ′-ge, beans.
ḳu-ḳu-çi ṭa hoⁿ-bthiⁿ′-ge u-thu-ḳi-hoⁿ oⁿ-çu shna a-tha, I like beans cooked with pork.
hoⁿ-bthiⁿ′-ge tse pa-hi, I sorted the beans.

hoⁿ-bthiⁿ-ge çi-gthe-çi, yellow spotted beans.

hoⁿ-bthiⁿ′ hi, the wild-bean vine; belongs to the same family as hoⁿ-bthiⁿ çu. The plant is considered a delicious food.

hoⁿ′bthiⁿ-sha-be′ e′-goⁿ, black bean like, water beetle. This is used as a symbol by the Wa-ça′-be gens.

LEGEND

The people spake to the Water-beetle, saying "O, grandfather
It is not possible for the little ones to dwell upon the face of the water.
We ask you to make search for a way out of our difficulty."
The Water-beetle replied: "O, my children,
You ask me to search for a way out of your difficulty."
Thereupon he pushed forth, even against the current.
Running swiftly upon the surface of the water,
He came to a bend of the water,
Then spake, saying: "It is impossible for me to give you help, O, my grandchildren.
Although it is not possible for me to give you help,
I will say to you; My walk of life is upon the surface of the water.
The little ones shall make of me their symbols,
When the little ones make of me their symbols,
They shall be free from all causes of death as they travel the path of life."

Ho-çka′, White-fish. Personal name.

hoⁿ′-çka, any kind. (From a ritual.)

hoⁿ′-çka-doⁿ, no particular size.

hoⁿ′-çkoⁿ-çka, midnight.

hoⁿ′-doⁿ, during the night.

Hoⁿ′-doⁿ-wa-ḳ'u, Woman-of-the-night. Female personal name.

hoⁿ′e-doⁿ, same as wa-ha′gi-the.

Hoⁿ′-ga, The-sacred-one. Personal name.

Hoⁿ′-ga, the name of one of the two great tribal divisions of the Osage Tribe, the division representing the earth with its water and dry land. The word signifies sacred or holy, an object that is venerated. It is also the name of a subdivision representing the dry land of the earth. The dark-plumed eagle is spoken of by this term, because of its symbolic use; a child chosen as an emblem of innocence in a peace ceremony is called Hoⁿ′-ga. The origin of the word, being obscure, can not be analyzed.

Hoⁿ′-ga-a-gthiⁿ, Good-eagle. Personal name. Refers to the eagle that is friendly to the people.

hoⁿ′-ga a-ḳi-tse, watching the Hoⁿ′-ga or child representing a symbol in this ceremony.

Hoⁿ′-ga-gthe-zhe, Mottled-eagle. Personal name. Refers to the immature golden eagle.

hoⁿ′-ga gthe-zhe, the mottled sacred one, the immature golden eagle.

Hoⁿ′-ga-ha-bi, He-who-is-called-Hoⁿ-ga. Personal name.

hoⁿ′-ga oⁿ-be gthe-zhe, spotted eagle.

Hoⁿ′-ga-ṭoⁿ-ga, Great-eagle. Personal name.

hoⁿ′-ga u-ṭa-noⁿ-dsi, the name of a gens taking part in the I′-ça-gthe Bo-do Wa-tsi (Dance of the supporting poles of a loom frame). All the various groups having taken part in this dance, the leader of the Hoⁿ′-ga u-ṭa-noⁿ-dsi gens recites a wi′-gi-e relating to the symbolic significance of the drum rattle. After this the Mi-ḳ'iⁿ wa-noⁿ leader begins to beat the drum carried by a servant of the Hoⁿ′ I-ni-ḳa-shi-ga gens and sings a song,

hoⁿ′-ga u-ṭa-noⁿ-dsi—continued. the words of which are addressed to the young women and men as though a father were singing to his daughters and sons, using the special paternal kinship term. After the first phrase of this song the Hoⁿ′-ga U-ṭa-noⁿ-dsi leader beats his rattle and in his turn starts the song and then all the Noⁿ′-hoⁿ-zhiⁿ-ga join in the singing. This name was also applied to a strange people, by the leader of the Wa-zha-zhe division, who found them while wandering over the earth in company with the Hoⁿ′-ga and Ṭsi′-zhu divisions, after the three great divisions had left the sky for the earth. These strangers were in the habit of destroying life.

Hoⁿ-ga-wiⁿ, Eagle-woman. Female personal name.

Hoⁿ-gthi′, Night-has-returned. Personal name.

hoⁿ′ i-ni-ḳa-shi-ga—hoⁿ′, night; i, by whom; ni-ḳa-shi-ga, became people: they became the people of the night.

hoⁿ′-i-thiⁿ-doⁿ, pertaining to the night; nocturnal.

hoⁿ′-ḳa-zhi, no; not so.

Hoⁿ-moⁿ-da-ḳ'oⁿ, Light-on-the-earth. Personal name.

Hoⁿ′-moⁿ-iⁿ, Moves-in-the-night. Personal name.

hoⁿ′-ni, nearly; almost.

hoⁿ′-ni u-wa-tsiⁿ, I nearly struck him.

hoⁿ′-ni u-tha-tsiⁿ, you nearly struck him.

hoⁿ′-ni oⁿ-gu-tsiⁿ ba-thiⁿ i, we nearly struck him.

hoⁿ′-noⁿ-p̣a-çe—hoⁿ, night; noⁿ-p̣a-çe, darkness: night darkness—jail. This refers to the gloomy aspect of the prison.

hoⁿ′-noⁿ-p̣a-çe ṭsi, guardhouse; prison.

hoⁿ′-noⁿ-p̣a-çe ṭsi tse u-gthiⁿ a-tha bi a, he went to prison.

hoⁿ′-noⁿ-p̣a-çe u-gthiⁿ, a jail sentence.

hoⁿ′-noⁿ-p̣a-çe u-gthoⁿ, to arrest one; to place in jail.

hoⁿ′-noⁿ-p̣a-çe oⁿ-woⁿ gthoⁿ i, they put me in jail.

hoⁿ′-be-p̣a-çe u-thi-gthoⁿ i, they put you in jail.

hoⁿ′-noⁿ-p̣a-çe u-ḳ'oⁿ-he, to imprison; imprisonment; to place in confinement.

hoⁿ-noⁿ′-p̣a-çe u-moⁿ-thiⁿ bi o, they walked in darkness.

ho′-noⁿ-ḳa, back of fish.

hoⁿ′-shki, any; at random; no definite aim;

hoⁿ′-shki a-tha bi a, he went at random.

hoⁿ′-ṭa-tse gi′-wa-ṭse-xi, undecided.

hoⁿ′-ṭa-ṭse oⁿ-woⁿ-tse-xi ha, I am undecided.

hoⁿ′-ṭa-ṭse thi-wa-tse-xi ha, you are undecided.

hoⁿ′-tse-ga, common house fly.

hoⁿ′-ṭse-ga ṭo-ho, blue fly; the blowfly.

hoⁿ′-ṭse gi-wa-ṭse-xi, dilemma; perplexing; intricate; embarrassing.

hoⁿ′-ṭse wa-ha-gi-the, precarious; uncertain.

hoⁿ′-ṭse oⁿ-ha-gi-the, I am uncertain.

hoⁿ′-ṭse thi′-ha-gi-the, you are uncertain.

hoⁿ u-ṭoⁿ-ga, night at its greatest strength; middle of the night; midnight.

Hoⁿ′-wa-ḳ'u, Night-woman. Female personal name.

hoⁿ wa′-thoⁿ, night singing. These songs have no particular association with the actions of the ceremony or the rituals; they are sung between the making of the ceremonial moccasins and the symbolic painting of the Sho′-ḳa and the Xo′-ḳa preparatory to their approach to the entrance of the sacred house with the candidate. These songs are always sung in the evening, and the reason is for the purpose of lightening the ceremonial task of the following day and making it less burdensome for those who are to sit through all the ceremony. While they are of

hoⁿ wa´-thoⁿ—continued. minor importance, they can not be omitted.

hoⁿ-woⁿ´-xpa-the, I am lost.

hoⁿ´-xti oⁿ-xti a, what kind?

ho´-o-gthoⁿ, to fish; to go fishing.

ho´-o-gthoⁿ a-wi-p̣e, I invite you to go fishing.

ho´-o-gthoⁿ oⁿ-tha-p̣e, you invited me to go fishing.

ho´-o-gthoⁿ oⁿ-ga-thi-p̣a i, we invited you to go fishing.

ho´-o-gthoⁿ bthe a tho, I am going fishing.

ho´-o-gthoⁿ stse a(?) are you going fishing?

Ho-p̣a´, Fish-head. Personal name.

ho-p̣a´-çu-stse-e—ho, fish; p̣a´çu, tip of nose; stse-e, long: garfish.

ho-p̣a´-ni-dse, a tadpole.

ho-p̣e´çka, a small fish with a white spot on the head.

ho´-p̣i-çi, fish gall.

ho´-sha, wart. Among the Osage they have a cure for warts, by rubbing a number of small sticks together on a wart, then strewing them on a much-traveled path. When the sticks are worn out the wart will disappear.

ho-sha´ i-thi-çta covered with warts; warty.

ho´sha-tsi-the, to startle.

ho´-sha-tsi-the p̣a-xe, I startled him.

ho´-sha-tsi-the oⁿ-shka-xe, you startled me.

ho´-sha-tsi-the oⁿ-thi-ga-xa i, we startled you.

ho´-stse-e-zhiⁿ-ga—ho, fish; stse-e, long; zhiⁿ-ga, little—little long fish: the pickerel.

ho´-thi-çe i-ḳoⁿ-the, fishhook line.

ho´ṭoⁿ, the cry or call of animals or birds.

ho´-ṭoⁿ-be, to search.

hu-xtha-be ke ho´-ṭoⁿ-be p̣a-xe moⁿ-shtiⁿ-ge wiⁿ i-tha-the ḳoⁿ-btha, I searched the woods for a rabbit.

ho´-ṭoⁿ-ga, large fish; whale. This is also the name by which the Osage call the Winnebago Tribe.

ho´-ṭse-dse-xe, fish bladder.

ho´-u-thu-thiⁿ-ge, to catch fish with; a fishhook.

ho´-wa-ge stsi-wiⁿa (?) where did you buy it?

ho´-wa-ge thiⁿ-ge, nowhere.

ho´-wa-gi ṭoⁿ tha-tsi a(?) where did you come from?

Ho-wa´-hi, Fish-bone. Personal name.

ho´-wa-iⁿ-ge, where; in what place.

ho-wa-iⁿ-gi´-ṭoⁿ-tse, from what source, what direction.

ho´-wa-ki-p̣a-ṭse, of the groups of gods. (From a ritual.)

ho´-wa-the, where; which one.

ho´-wa-thiⁿ-ke, which one (sitting).

ho-we´, yes.

ho´-we, mortar; coffee mill; gristmill. The mortar is made out of a piece of wood hollowed out by burning. The lower part is cut down and sharpened for thrusting into the ground to hold the mortar in place.

ho´-we e-dsi a-hi bi o, yes, he arrived there.

ho´-we-pa, pestle.

ho´-we-ṭs'a, snakefish; eel. Not used by the Osage for food.

ho´-we-ṭsi—ho-we, mortar; ṭsi, house: gristmill.

ho´-we ṭsi tse pshi ha, I went to the gristmill.

ho´-we ṭsi tse shi ha, you went to the gristmill.

ho´-we-ṭsi a-thiⁿ, keeper of a gristmill; a miller.

ho´-we-zhiⁿ-ga, small coffee mill.

Ho-xiⁿ´-ha, Fish-skin. Personal name.

Ho-xo´, Fish-scales. Personal name.

ho´-xpa-xpa, consumption (disease of the lungs).

ho´-xpe-xthi-xthi, phlegm.

ho´-xthoⁿ ṭa-xe, a plant used by the Osage in their ceremonial rites (Sparganium).

ho-zhu´-dse, sun perch.

hu, to be coming to this place.

hu, voice.

ni´-ḳa wiⁿ hu a-noⁿ´-ḳ'oⁿ ha, I heard a man's voice.

hu´ oⁿ-tha-noⁿ-ḳ'oⁿ ha, you heard my voice.

hu-a´-bi-dse, a fish snare, made of willow saplings tied together so as to make one long piece. When

hu-a′-bi-dse—continued.
the snare is finished it is stretched across the creek and at each end a man is given the task of pulling the snare upstream while men and boys push it, making much noise. A number of boys are employed to find a shallow place farther up the stream to head off the fish and the snare with its catch is dragged to the shallow point and the fish are distributed among the people taking part in the sport.
hu btha′-çka ţoⁿ-ga, buffalo fish.
hu btha′-çka zhiⁿ-ga, little flat fish; perch.
hu′-ça-gi, to exclaim; to shout.
a-hu-ça′-gi, I exclaimed.
tha-hu′-ça-gi, you exclaimed.
oⁿ-hu-ça-gi i, we exclaimed.
hu-çiⁿ′-dse, fishtail.
hu gthe′-zhe, pickerel (fish).
hu-i′-ha ţoⁿ-ga zhiⁿ-ga, trout.
hu i′-ha zhiⁿ-ga, sucker (fish).
hu-i′-ķoⁿ-the—hu, fish; i-ķoⁿ-the, line: fishline.
hu i′-thu-xe, fish net.
hu′-ķa-çi, fat around the kidneys.
hu pa′-çi stse-e, long-nosed fish; garfish.
hu pa′-ni-dse, tadpole.
hu pa′ u-ga-hi, wags his head; drumfish.
hu pe′-çka, fish with white spot in head.
hu′-tha-xi-dse, to be hoarse.
hu-btha′-xi-dse, I am hoarse.
hu-sta′-xi-dse, you are hoarse.
hu′-oⁿ-tha-xi-dsa i, we are hoarse.
Hu′-ţoⁿ-ga, Big Fish, the name given to the Winnebago by the Osage.
Hu′-ţoⁿ-ga i-e, Winnebago language.
Hu-ţoⁿ-moⁿ-iⁿ, Roars-as-he-comes. Personal name.
hu-u-tha′-da-thoⁿ, a sound given back; an echo.
hu-u-tha da-thoⁿ u-wiⁿ a-noⁿ-ķ’oⁿ ha, I heard an echo.
hu-u-tha da-thoⁿ wiⁿ tha-noⁿ-ķ’oⁿ ha, you heard an echo.
hu-u-tha-da-thoⁿ wiⁿ oⁿ-noⁿ-ķ’oⁿ i, we heard an echo.
hu′-u-thu-thiⁿ-ge, a fish catcher; a seine.
hu′-wa-ge, where.
hu we′-ţs’a, snakefish; eel.
Hu′-we-tsi, mortar house (gristmill).
hu-xiⁿ′-ha, fish scales.
hu′-xpe, to hawk; to clear one’s throat.
hu′-a-xpe, I cleared my throat.
hu′-tha-xpe, you cleared your throat.
hu′-oⁿ-xpa i, we cleared our throats.
hu′-xpe-oⁿ, croup; a hard cough.
hu′-xpe-pi-zhi, bad cough; grippe; influenza.
hu′-xpe xthi-xthi, to cough mucus; to expectorate.
hu′-xpe xthi i-tha′-to, I expectorated.
hu′-xpe xthi i′-tha-to, you expectorated.
hu′-xtha-be, fat that covers the stomach of a buffalo.
hu zhu′-dse, redfish; sun perch.

I

i, mouth.
i, they.
i′ a-zhi—i, speak; a-zhi, not—speak not; a mute; (2) reticent.
i′-a zhi wa-gthiⁿ, a taciturn person.
i′-ba, haft; the handle of a sharp weapon.
i′-ba, trope for pipestem.
i′-ba, to swell; to become swollen.
sha′-ge tse oⁿ-thoⁿ-ba, my hand is swollen.
sha′-ge tse i-thi-ba, your hand is swollen.
i′-ba-çe, to cut with a knife.
i′-pa-çe, I cut with a knife.
i′-shpa-çe, you cut with a knife.
oⁿ-tho-ⁿ′-ba-ça i, we cut with a knife.
i′-ba-btha-çka, to make a smooth surface on a board.
i′-ba-çi, to chase passers-by.
i′-pa-çi, I chased the passer-by.
I′-shpa-çi, you chased the passer-by.
oⁿ-thoⁿ-ba-çi i, we chased the passer-by.
i′-ba-çpoⁿ, to nudge or thrust at (as with a knife).
i′-pa-çpoⁿ, I thrust at (with a knife).
i′-shpa-çpoⁿ, you thrust at (with a knife).

i′-ba-çpoⁿ—continued.
oⁿ-thoⁿ′-ba-çpoⁿ i, we thrust at (with a knife).

i′-ba-hoⁿ, to know.
i′-p̣a-hoⁿ, I know.
i′-shpa-hoⁿ, you know.
oⁿ-thoⁿ′-ba-hoⁿ i, we know.
i′-p̣a-hoⁿ moⁿ-zhi, I do not know.
i′-shpa-hoⁿ a-zhi, you do not know.
oⁿ-thoⁿ′-ba-hoⁿ ba-zhi i, we do not know.

i′-ba-shta-dse, to pick up something with the end of a stick.
i′-p̣a-shta-dse, I picked it up with a stick.
i′-shpa-shta-dse, you picked it up with a stick.
oⁿ-thoⁿ-′ba-shta-dsa i, we picked it up with a stick.

i′-ba-shta-ha, to make a smooth surface.
i′-p̣a-shta-ha, I make a smooth surface.
i′-shpa-shta-ha, you make a smooth surface.
oⁿ-thoⁿ′-ba-shta-ha i, we make a smooth surface.

i′-ba-tse, to apply a firebrand to a pipe or a bowl.

I′-ba-ţse, the name of an Osage gens that has the office of lighting the sacred pipe used in a ceremony; they also have the office of dismissing the spirits of the dead.

I′-ba-ţse ţa-dse, the-gathering-of-the-winds. The name of a subgens of the Hoⁿ′-ga Zhiⁿ-ga gens; acts as Sho′-ḳa to both itself and the gens.

i′-ba-xoⁿ, to break an object by striking it with a stick.
i-p̣a-xoⁿ, I broke it by striking it with a stick.
i-shpa-xoⁿ, you broke it by striking it with a stick.
oⁿ-thoⁿ-ba-xoⁿ i, we broke it by striking it with a stick.

i′-ba-xthu-dse, to flesh a hide with some instrument.

i′-ba-xtse, to tie with a cord.
we′-thiⁿ zhiⁿ-ga i′-p̣a-xtse ha, I tied it with a cord.
we′-thiⁿ zhiⁿ-ga i-shpa-xtse ha, you tied it with a cord.
we′-thiⁿ zhiⁿ-ga oⁿ-thoⁿ ba-xtsa i, we tied it with a cord.

I′-ba-zhu-dse, Red-handled. Personal name. Refers to the red-handled knife kept by the Black Bear (Wa-ça-be) gens.

i′-be hiⁿ, a cushion; a pad.
i′-be-hiⁿ zhu-dse wiⁿ a-bthiⁿ, I have a red cushion.
i-be-hiⁿ ça-be wiⁿ a-shni, you have a black cushion.
i′-be-hiⁿ ṭoⁿ-ga wiⁿ oⁿ-ga-thiⁿ i, we have a large cushion.

i-be-ṭoⁿ, to go around.
i′-p̣e-ṭoⁿ, I go around.
i′-shpe-toⁿ, you go around.
oⁿ-thoⁿ′-be-ṭoⁿ i, we go around.

i′-bi-çe, thirsty.
oⁿ-thoⁿ-bi-çe, I am thirsty.
i′-thi-bi-çe, you are thirsty.
we-a′-bi-ça i, we are thirsty.

i′-bi-çoⁿ-dse, close upon his body.

i′-bi-çta, to put one object in contact with another.

i′-bi-ḳ’u-tha, touching my face with the symbolic clay. (From a ritual.)

i′-ça-e, ridgepole.

i′-ça-gthe, a post planted in the ground; a cane or a walking stick.

i′-ça-gthe Bo-do-wa-tsi, dance of thrusting the loom poles into the ground. The women dance without moving, the official weavers accenting time by thrusting the ends of their loom poles into the ground. The young men of each division, led by the carriers of the standards, dance in a circle, keeping up the double lines, those of the Ṭsi′-zhu on their side and those of the Hoⁿ′-ga on theirs. At the last note of the song the weavers violently throw down their poles to the ground toward the west, an act which is equivalent to wishing the warriors of their enemies to fall as do the poles.

i′-ça-gthe da-pa, loom stakes.

i′-ça-gthe u-gthe, crutch.

i′-çda-the, grease for the hair.

i′-çi, to dislike; to hate; to abhor; (2) repugnance.

p̣a′-xe ṭa-te i′-tha-çi ha, I dislike doing it.

i-tha′-çi, I hate.

i′-tha-çi, you hate.

oⁿ-thoⁿ′-çi i, we hate.

i′-çi-e wa-the, a knave; a tricky, deceitful person.

i′-çi-wa-gthiⁿ, to detest; great contempt.

i-tha′-çi-wa-gthiⁿ, I detest.

i′-tha-çi-wa-gthiⁿ, you detest.

on-thoⁿ′-çi-wa-gthiⁿ i, we detest.

i′-çi-wa-the, contemptible; despicable; base; vile; infamous.

i-çoⁿ′-ga, a younger brother.

i-çoⁿ′ ga u-gi′-ki-e a-ka, he spoke to his younger brother.

i-çtu′-hi, elbow.

i-da′-be, together with or in addition to what one has.

i′-da-çi-hi, sweat lodge.

i′-da-the, to bear a child; to give birth to an offspring.

i′-da-a-the he, I gave birth to a child.

i′-da-tha-the he, you gave birth to a child.

i-doⁿ′, a greater number; a majority.

i′-doⁿ-be ga-xe, to imitate; to endeavor to do like someone else.

i′-doⁿ-be p̣a-xe, I imitated him.

i′-doⁿ-be shka-xe, you imitated him.

i′-doⁿ-be oⁿ-ga-xa i, we imitated him.

i′-doⁿ-be ga-xe, a facsimile.

i-dse′-gi, uncle; father's or mother's brother.

i′-e, to speak.

i-tha′-e, I speak.

i′-tha-e, you speak.

i′-e, a language.

i′-e-a-noⁿ-çe, to interrupt.

i′-e-a-a-noⁿ-çe, I interrupted.

i′-e-a-tha-noⁿ-çe, you interrupted.

i′-e-oⁿ-ga-noⁿ-ça i, we interrupted.

i′-e a-thu xu-ge, to drawl; slowness of speech.

I′-e-çka-wa-the, Giver-of-speech. Personal name.

i′-e-e-goⁿ-zhi u-tha-ge, to misrepresent.

i′-e-e-goⁿ-zhi u-btha-ge, I misrepresent.

i′-e-e-goⁿ-zhi u-tha-ge—contd.

i′-e-e-goⁿ-zhi u-shta-ge, you misrepresent.

i′-e-e-goⁿ-zhi oⁿ-gu-tha-ga i, we misrepresent.

i′-e-goⁿ-çe-goⁿ, dialect.

i′-e goⁿ-zhiⁿ-ga, little to say; dumb.

i′-e ḳi-p̣a-xtha-dse—i-e, to talk; ḳi-p̣a-xtha′-dse, face to each other: to tattle.

i′-e-ḳi-the, two persons chosen to act as ceremonial heralds. These persons are selected by the Noⁿ-hoⁿ′-zhiⁿ-ga from the Wa-ça′-be gens and also from the Mi-ḳ'iⁿ′ or Ṭse-do-ga-iⁿ-dse gens. These heralds are sent out to give notice to the people that on the following morning the Do-doⁿ-hoⁿ-ga from other gentes will offer themselves to serve. These heralds at once start out to cry aloud the notice, the one from the Wa-ça′-be gens carrying the knife, going around the village by way of the Ṭsi′-zhu, and the other herald, carrying the hatchet, goes by the way of the Hoⁿ′-ga side. When these two heralds are confirmed each is given a downy eagle feather to wear on the crown of his head as a badge of his office.

i′-e oⁿpa-zhi, to disobey.

i′-e o-psha bi goⁿ-tha, insist on being obeyed.

i′-e o-psha bi ḳoⁿ-btha, I insist on being obeyed.

i′-e o-psha bi shkoⁿ-shda, you insist on being obeyed.

i′-e o-psha bi oⁿ-goⁿ-tha i, we insist on being obeyed.

i-e′ p̣i-oⁿ, skilled in the use of language.

i-′e-p̣i-zhi-ga-xe, to curse; to revile.

i′-e-shtoⁿ, a talkative person.

i′-e tha-e-zhi—i-e, speech; tha-e-zhi, repeating falsely: to misconstrue.

i′-e btha-e-zhi, I misconstrue.

i′-e-shta-e-zhi, you misconstrue.

i′-e oⁿ-tha-e-zhi i, we misconstrue.

i′-e tha-gthiⁿ ga-xa bi a, he delivered a fine oration.

i′e tha-gthiⁿ shka-xe o, your oration was good.

i′-e-tha-xu-ge, or i-’e-wa-çtu-dse, to drawl.

i′-e u-gi-p̣a noⁿ e-gi-thoⁿ—i-e, speech; u-gi-p̣a, to follow; noⁿ, usually; e-gi-thoⁿ, to say—speech-to-follow-usually-to-say: to repeat.

i-’e u-ḳi′-pa-zhi, dissent; to disagree in opinion.

i′-e-wa-çka, an interpreter; translator.

ni′-ḳa-shi-ga a-ka i-e-wa-çka tha-gthiⁿ bi a, that man is a good translator.

i′-e wa-çtu-dse, to drawl. (*See* i′-e a-thu-xu-ge.)

i′-e wa-tha-zhu-zhi, diatribe; a discussion; an argument; an abusive harangue.

i′-e-wa-ṭo-ge, to talk rapidly.

i′-e-oⁿ-woⁿ-ṭo-ge, I speak rapidly.

i′-e-wa-thi-ṭoⁿ-ge, you speak rapidly.

i′-e wa-we-ga-çkoⁿ-the, not in the real sense; figuratively.

i′-e wiⁿ-kshe, the truth.

i′-ga-bi-zhe, winkers; eyelids.

I′-ga-bu, a Kickapoo Indian.

i′-ga-çe, to cut wood with an ax.

zhoⁿ′ a-çe tse zhiⁿ-ga p̣a-xe ha, I cut the wood small.

zhoⁿ′ tha-çe tse stse-dse shka-xe ha, you cut the wood long.

zhoⁿ′ oⁿ-ga-ça i, we cut wood.

i′-ga-çi-ge, to stretch, as limbs in growing.

i′-ga-çki-ge, tedious.

i′-ga-çki-ge wa-tha i ha, it is very tedious.

i′-ga-çkoⁿ-the, to test; to try out; to examine.

ḳa′-wa toⁿ i-tha-ga-çkoⁿ-bthe ha, I tested the horse.

we′-thiⁿ kshe i-tha′-ga-çkoⁿ-bthe ha, you tested the rope.

i′-ga-dsi-çe, to sweep along; (2) a parade.

i′-ga-dsi-oⁿ, to stand abreast in single line.

i′-ga-dsoⁿ-the, abreast; rank and file.

i′-ga-dsoⁿ-the moⁿ-iⁿ, to walk abreast.

i′-ga-dsoⁿ-the noⁿ-zhiⁿ, to stand abreast.

i′-ga-dsoⁿ-the noⁿ-zhiⁿ bu a a-ḳi′-da a-ka, the soldiers stood abreast.

i′-ga-hi, the mixing of several ingredients.

i′-ga-ḳ’i-tha, spurs.

i′-ga-p̣u-ḳi, slapping with it (refers to a fish or beaver hitting the water with the tail).

i′-ga-ṭa-moⁿ—i, with which; ga, strike; ṭa-moⁿ, ringing sound as of metal: a bell.

i′-ga-ṭoⁿ, to groan; to moan.

i-tha′-ga-ṭoⁿ, I groan.

i′-tha-ga-ṭoⁿ, you groan.

oⁿ-thoⁿ′-ga-ṭoⁿ i, we groan.

i′-ga-ṭse, an implement for skimming grease from food that is cooking.

i′-ga-xu-xu, streaked with color.

I′-gi-a-ba-zhi, Lost. Personal name. Refers to the waning moon.

i′-gi-ba-hoⁿ, to identify; to recognize.

i′-tha′-gi-p̣a-hoⁿ, I identified him.

i′-tha-gi-shpa-hoⁿ, you identified him.

oⁿ-thoⁿ′-gi-ba-hoⁿ i, we identified him.

i′-gi-ha, always; ever; often; frequent; incessant.

i′-gi-ha u-i—i′-gi-ha, always; u-i, growing—always-growing: perennial.

i′-gi-ḳ’u-tse, to rehearse; rehearsal.

i-tha′-gi-ḳ’u-tse, I rehearsed.

i′-tha-gi-ḳ’u-tse, you rehearsed.

oⁿ-thoⁿ′-gi-ḳ’u-tsa i, we rehearsed.

i′-gi-ni-tha, to make a protection of.

i′-gi-noⁿ-hiⁿ, to permit, or to give permission.

i-tha′-gi-noⁿ-hiⁿ, I give permission.

i′-tha-gi-noⁿ-hiⁿ, you give permission.

oⁿ-thoⁿ′-gi-noⁿ-hiⁿ i, we give permission.

i′gi-noⁿ-hiⁿ thoⁿ-ṭse, permissible.

i′-gi-noⁿ-zhiⁿ, to depend on some one.

i′-wi-gi-noⁿ-zhiⁿ, I depend on you.

i′-tha-gi-noⁿ-zhiⁿ, you depend on him.

i′-gi-shtoⁿ, to comply; to approve.

i-tha′-gi-shtoⁿ, I approve.

i′-tha-gi-shtoⁿ, you approve.

oⁿ-thoⁿ-gi-shtoⁿ i, we approve.

i′-gi-the, to see; to discover or find something belonging to one’s self.

i-tha′-gi-the, I see or discover for myself.

i′-gi-the—continued.

i′-tha-gi-the, you see or discover for yourself.

oⁿ-thoⁿ′-gi-tha i, we see or discover for ourselves.

i′-gi-thi-gthoⁿ (Om. same), to decide or plan for another; to have control of another.

i′-gi-thi-shki, to wring clothes.

a-the-tse i-the′-bthi-shki, I wring the clothes.

a-the-tse i-tha′-ni-shki, you wring the clothes.

i′-gi-thi-zha, to wash a garment for another.

i′-the-bthi-zha, I wash for another.

i′-tha-shni-zha, you wash for another.

oⁿ-thoⁿ′-thi-zha i, we wash for another.

i′-gi-zhu-shi, to dissuade; to inhibit.

i′-gi-thi-shki, to wring out a garment for another.

i′-goⁿ-çe, the use of something already made, as a pattern in making an article like it; facsimile.

i′-gtha-noⁿ, guilt; guilty; disgrace; dishonor.

i′-gtha-noⁿ bi tse gi′-hoⁿ-a-zhi wa-gthiⁿ bi a, he is in disgrace.

i′-gtha-noⁿ a-gtha, to inculpate; to blame; to accuse; to involve in guilt; to implicate.

i′-gtha-noⁿ a-ka, felon; depraved in thought; wicked in heart or action.

i′-gtha-noⁿ-ḳi-çtu—i-gtha-noⁿ, accusations or offenses; ḳi-çtu, assemblage: court.

i′-gtha-noⁿ thiⁿ-ge, guiltless; blameless; innocence.

i′-gtha-noⁿ wa-gi-shi-be, a fine; the payment of money for some offense.

i′-gtha-wa, account, as the accounting of property.

i′-gthi-gthoⁿ, to refresh one's memory; to recall; to think back.

i-tha′-gthi-gthoⁿ, I recalled.

i′-tha-gthi-gthoⁿ, you recall.

oⁿ-thoⁿ′-gthi-gthoⁿ i, we recall.

i′-gthoⁿ-xe, to make inquiry concerning a relative or some personal belonging.

i-tha′-gthoⁿ-xe, I made an inquiry about a relative.

i′-gthoⁿ-xe—continued.

i′-tha-gthoⁿ-xe, you made an inquiry about a relative.

oⁿ-thoⁿ′-gthoⁿ-xa i, we made an inquiry about relatives.

i′-ha, mouth.

i′-ha te oⁿ-ni′-e ha, my mouth is sore.

i′-ha a-ḳi-gthe, to kiss.

zhiⁿ-ga zhiⁿ-ga ṭoⁿ i′-ha a-a-ḳi-gthe, I kissed the child.

zhiⁿ-ga-zhiⁿ-ga ṭoⁿ i′-ha a′-tha-ḳi-gthe, you kissed the child.

zhiⁿ-ga zhiⁿ-ga ṭoⁿ i′-ha oⁿ-ga′-ḳi-gtha i, we kissed the child.

i′-ha-çka-zhi, a mouselike animal; a shrew.

i′-ha i-bi-ḳa, a napkin.

i′-ha ḳoⁿ-ha, the edge of the mouth; the lips.

i′-ha ḳoⁿ-ha ke oⁿ-zhu-dse he, my lips are red.

i′-ha i-tha-ba-çu, to point at the lips.

i′-ha kshe, the lips.

i′-ha u-ṭsi, garrulity; to jabber; to talk rapidly.

i′-ha oⁿ-woⁿ-ṭsi, I talk rapidly.

i′-ha u-thi-ṭsi, you talk rapidly.

i′-ha u-wa-ṭsi i, we talk rapidly.

i′-ha zha-ṭa, broken lip; harelip.

shiⁿ′-ṭo zhiⁿ-ga a-ka i′-ha-zha-ṭa i ha, the boy has a broken lip.

i′he′-the, to lay down a long object.

i-he′-a-the, I laid down a long object.

i-he′-tha-the, you laid down a long object.

i′-he′-oⁿ-tha i, we laid down a long object.

zhoⁿ ke ḳi′-i-he a-the ha, I put down the log.

zhoⁿ ke ḳi′-i-he tha-the ha, you put down the log.

i-he′-the, to put a thing down.

i-he-a′-the, I put it down.

i-he′-tha-the, you put it down.

i-he-oⁿ′-tha i, we put it down.

i-he′-the, made to lie in death. (From a ritual.)

i-he′-wa-tha-the, you shall make them to lie vanquished. (From a ritual.)

i′-hi-dse, eager; earnest; impatient.

oⁿ-thoⁿ′-hi-dse, I am impatient.

i-thi′-hi-dse, you are impatient.

i′-hiⁿ a-gi-dse-zhe zhiⁿ-ga, a kid; a young goat.

i′-hiⁿ ga-ṭs'u—i′-hiⁿ, beard; ga-ṭs'u, to shave: shaving the beard.

I′-hiⁿ-u-ba-doⁿ, Pointed-beard. Personal name. Refers to the beard of the buffalo.

i′-hi-thoⁿ-be, the means by which to make them appear. (From a ritual.)

i′-hiu, beard or mustache. Both are spoken of by the use of the same word.

i′-hiu-dse, by its aid downward. Refers to the downward course of an eagle. (From a myth.)

i′-hoⁿ-bthe, to dream of a certain thing.

i-tha′-hoⁿ-bthe, I dreamed of a certain thing.

i′-tha-hoⁿ-bthe, you dream of certain things.

oⁿ-thoⁿ′-hoⁿ-btha i, we dream of certain things.

i-hoⁿ′-ga (Om. same), a sister-in-law. This term is used also when referring to the sister of a mother.

i-hoⁿ′-the, to have one for a mother.

i-hoⁿ′-zhiⁿ-a, little mother; a mother's sister or niece.

I′-hu-tha-bi, From-whom-permission-is-obtained. Personal name. Refers to the authority vested to give orders to go on a buffalo hunt.

i′-iⁿ-ṭoⁿ, an earring.

I′-ḳa-p̣u, Kickapoo.

i-ḳi (Om. same), chin.

i′-ḳi-a-dsiⁿ, a fan.

moⁿ-shoⁿ i′-ḳi-a-dsiⁿ wiⁿ a-bthiⁿ ha, I have a feather fan.

i′-ḳi-çi, enemy; to hate one another.

i′-ḳi-da-the, to breed together or among themselves.

i′-ḳi-da-the wa-p̣a-xe, I breed fine horses.

i′-ḳi-da-the wa-shka-xe, you breed fine horses.

i′-ḳi-da-the oⁿ-woⁿ-ga-xa i, we breed fine horses.

i′-ḳi-da-the-the, posterity.

i′-ḳi-gtha-e, to divide; to distribute.

i′-ḳi-gtha-hi, to mix together, as beans and corn.

i′-ḳi-gthe, the manner of wearing a blanket.

i′-ḳi-gthi-shtoⁿ, preparation; to prepare; ready.

ṭa u-wa-hoⁿ ḳoⁿ-btha thoⁿ i′-ḳi-gthi-shtoⁿ p̣a-xe he, I prepared the meat for cooking.

i-ḳi′-i-he-the, with the sacred arrows, you shall make them to lie down in death. (From a ritual.)

i′-ḳi-ḳa-wiⁿ the, to exchange; to trade; to barter.

i′-ḳi-wa-wiⁿ a-the, I exchange.

i′-ḳi-ḳa-wiⁿ tha-the, you exchange.

i′-ḳi-ḳa-wiⁿ oⁿ-tha i, we exchange.

i′-ḳi-ḳi-the, to find one another; to see one another.

i′-ḳi-ḳ'oⁿ, to put upon the face as a symbol. (From a ritual.)

i′-ḳi-moⁿ-thiⁿ, a visitor; a guest.

i′-ḳi-moⁿ-thiⁿ wiⁿ oⁿ-ṭa-p̣e a-tsi bi a, I have a guest.

i′-ḳi-moⁿ-thiⁿ wiⁿ thi-ṭa-p̣e a-tsi bi a, you have a guest.

i′-ḳi-ni, a muddle; to confuse; to mix up.

da′-doⁿ ça-ni i′ḳi-ni i-tsa bi a, everything is mixed up.

da′-doⁿ ça-ni i-ḳi-ni tha-the, you mixed everything.

da′-doⁿ ça-ni i-ḳi-ni oⁿ-tha i, we mixed everything.

i′-ḳi-noⁿ, to paint one's self ceremonially.

i′-ḳi-noⁿ-xthe, to hide one's self.

i-tha′-ḳi-noⁿ-xthe, I hid myself.

i′-tha-ḳi-noⁿ-xthe, you hid yourself.

oⁿ-thoⁿ′-ḳi-noⁿ-xtha i, we hid ourselves.

i′-ḳi-p̣a-noⁿ-xe-çka, with the use of the bone awl as a scarificator they shall bring themselves back to consciousness.

i′-ḳi-p̣a-noⁿ-zhiⁿ-zhiⁿ, feebly trying to stand by the aid of a staff. (From a ritual.)

i-ḳi-sho-dse, haze; mist; fog.

oⁿ-woⁿ′-xpa-the ha, i′-ḳi-sho-dse ke, I was lost in the fog.

u-thi′-xpa-the ha, i′-ḳi-sho-dse ke, you were lost in the fog.

i-ḳi-sho-dse—continued.
ba-dse a-ba u-xpa′-tha i ha, i′-ḳi-sho-dse ke, the boat was lost in the fog.

i′-ḳi-thi-doⁿ, suspender.
i′-ḳi-thi-doⁿ a-gi-p̣i-çe ha, I broke my suspender.

i′-ḳi-tha-dsiⁿ, a fan.

i′-ḳi-the, to find that which is lost.
i′-tha′-ḳi-the, I found what was lost.
i′-tha-ḳi-the, you found what was lost.
oⁿ-thoⁿ′-ḳi-tha i, we found what was lost.

i′-ḳi-the, to be awake.
i-tha′-ḳi-the, I am awake.
i′-tha-ḳi-the, you are awake.

i′-ḳi-thi-bthoⁿ, to mix together; intermixing; to mix things that are unlike.

i′-ḳi-thiⁿ, to tangle; to entangle; to complicate.
i′-ḳi-thiⁿ pa-xe, I tangled it.
i′-ḳi-thiⁿ shka-xe, you tangled it.
i′-ḳi-thiⁿ oⁿ-ga-xa i, we tangled it.
wa′-çoⁿ-dse kshe bthi-i-ḳi-thiⁿ, I tangled the weave.
wa′-çoⁿ-dse kshe stsi-i-ḳi-thiⁿ, you tangled the weave.

i-ḳi-thi-ţoⁿ-ga, to interchange; permutation.

i′-ḳi-tsiⁿ (Om. same), to hit against each other.

i-ḳo′, grandmother.

i′-ḳo-e, my grandmother, used when addressing her.

i′-ḳo-i-pshe, to distrust; hazard; peril; perilous.
i-tha′-ḳo-i-pshe, I distrust.
i′-tha-ḳo-i-pshe, you distrust.
oⁿ-thoⁿ′-ḳo-i-psha i, we distrust.

i-ḳoⁿ′, a man's mother-in-law, his wife's mother.

i′-ḳoⁿ, to gamble; to contend in gambling.

i′-ḳ’oⁿ, to cultivate growing corn, beans, and squash.
i-tha′-ḳ’oⁿ, I cultivate.
i′-tha-ḳ’oⁿ, you cultivate.
oⁿ-thoⁿ′-ḳ’oⁿ i, we cultivate.

i′-ḳoⁿ-the, the pot hanger.

i′-ḳoⁿ-ţoⁿ, to tie with a rope.
i-tha′-ḳoⁿ-ṭoⁿ, I tie with a rope.
i′-tha-ḳoⁿ-ṭoⁿ, you tie with a rope.
oⁿ-thoⁿ′-ḳoⁿ-ṭoⁿ i, we tie with a rope.

i-ḳo′-tha, fellow; a friend.
i-ḳo′-tha u-wa-gi-ḳi-e, I spoke to a friend.
i-ḳo′-tha u-tha-gi-ḳi-e, you spoke to a friend.
i-ḳo′-tha zhu-gi-gthe gthiⁿ a-ka tha, he sat with his friend.

i-ḳo′-tha wi-ţa u-zhu a-a′ zhiⁿ mi-kshe o, he is my friend; I hold him in esteem.

i-ḳo′thoⁿ ḳi-ḳa-xe, making friends.

i′-ḳu-dse, to shoot at with a gun, or with a bow and arrow.

i′-ḳu-i-pshe thiⁿ-ge, nothing to fear.

i-ḳu′-tha, crony.

i-ḳ’u-tse, to risk. (*See* ga-shoⁿ-the.)
i-tha′-ḳ’u-tse, I risk.
i′-tha-ḳ’u-tse, you risk.
oⁿ-thoⁿ′-ḳ’u-tsa i, we risk.

i′-ḳ’u-tse, to test the taste.

i-ḳu-wa-ḳu zhiⁿ-ga, a little old woman. A term used through marriage.

i′-moⁿ, the other one.

i′-moⁿ-xe, to inquire.
i-tha′-moⁿ-xe, I inquire.
i′-tha-moⁿ-xe, you inquire.
oⁿ-thoⁿ′-moⁿ-xa i, we inquire.

iⁿ, to wear, as a robe or a blanket.

iⁿ, to suckle.

i’ⁿ, rocky cliff; a stone.

’iⁿ′-ba-xtha, stone that flakes.

iⁿ′-be (Om. same), the tail of a bird.

iⁿ′-be-çi-ga, red-tailed hawk.

Iⁿ′-be-çka, White-tail. Personal name. Refers to the tail of the mature eagle.

iⁿ′-be-hiⁿ, a pillow.
iⁿ′-be-hiⁿ shtoⁿ-ga xta a-the ha, I like a soft pillow.
iⁿ′-be-hiⁿ thoⁿ-ba xta tha-the ha, you like two pillows.

iⁿ′-be-hiⁿ ça-gi, a hard pillow.

iⁿ′-be-hiⁿ ţoⁿ-ga, a large pillow.

iⁿ′-be-stse-e-zhiⁿ-ga, the mocking bird.

iⁿ′-be-ţa-xe çka, tip of tail white: an eaglelike hawk.

iⁿ′-be u-hoⁿ-ga-çka, slate-colored bird.

iⁿ′-be zha-ţa, swallow-tailed kite.

Iⁿ′-be-zha-ţa Ku-da-bi ga-xe, where fork-tailed hawks were shot: Big Elk Creek, Okla.

Iⁿ′-be-zhoⁿ-ḳa-wiⁿ, Fork-tailed-kite-woman. Female personal name.

i'ⁿ bo-ça, a tombstone.

i'ⁿ′-ça-ḳa, loose rocks.

iⁿ′-choⁿ (Om. same), at this moment; now; immediately; right away.

iⁿ-choⁿ′-btha-xe, a flying squirrel.

iⁿ-choⁿ′ çka, white mouse; ermine. The skin of the ermine was used for ornamenting dress jackets by the Osage and other Siouan Tribes. The skin had a high market value.

iⁿ-choⁿ′-ga zhiⁿ-ga, a mouse.

iⁿ-choⁿ′ ṭoⁿ-ga, a rat.

iⁿ-choⁿ′-ṭoⁿ-ga i-ṭs'e-the—iⁿ-choⁿ-ṭon-ga, rat; i-ṭs'e-the, to kill with—to-kill-rat-with: rat poison; ratsbane.

iⁿ-choⁿ′-ṭon-ga u-thiⁿ-ge—in-choⁿ-ṭon-ga, rat; u-thiⁿ-ge, catches—catches-rats: the butcher bird; a shrike.

iⁿ-çka′ bo-ça, a white stone monument.

Iⁿ-çka′-p̣a-çi ga-xa, White Rock Creek; Flint Rock Creek, Okla.

iⁿ-da, I am.

Iⁿ′-da-p̣a u-pshe, Round-stone Ford.

I'ⁿ′-da-p̣a-we-tsiⁿ, Sling people (Pueblo). The Osage fought these people years ago when they used slings.

i'ⁿ-da′-po-ḳi, rock that explodes with heat.

I'ⁿ′-do-ḳa-wa-da-iⁿ-ga, Playful-wet-stone. Personal name.

iⁿ-dse′, face.

iⁿ-dse′ a-da ga-xe—iⁿ-dse, face; a-da, frozen on; ga-xe, to make; to-make-face-frozen-on; a statue.

iⁿ-dse′-a-thi-çoⁿ, head frame for a baby board. This is used as a protection when covering the baby's eyes with a soft material to keep off either wind or strong light. It is frequently ornamented with bright-colored strips of braided worsted and bells.

iⁿ-dse′ ga-gi-gi-xe, to disfigure the face by gashing with a knife.

iⁿ-dse′ gthe-zhe—iⁿ-dse, face; gthe-zhe, spotted: freckles.

iⁿ-dse′-ha, the skin of the face; the forehead.

iⁿ-dse′-ha moⁿ-çta—iⁿ-dse-ha, skin of the face; moⁿ-çta, sores: pimples.

iⁿ-dse′-hiⁿ i-ga-ṭs'u—iⁿ-dse, face; hiⁿ, hair; i, with which to; ga-ṭs'u, scrape: a razor.

iⁿ-dse′-hiⁿ i-ga-ts'u ke p̣a-hi wa-gthiⁿ, the razor is sharp.

iⁿ-dse′ tha u-ga-çi-çi-hi bi a ni-ḳa-shi-ga a-ka, his face is sallow.

iⁿ-dse′ thi-p̣i-zhi, grimace.

iⁿ-dse′ thoⁿ oⁿ-ç'iⁿ-tha, I have wrinkles.

iⁿ-dse′ u-gthoⁿ—iⁿ-dse′, face; u-gthoⁿ, to thrust in: a halter.

ḳa′-wa a-ka iⁿ-dse′ u-gthoⁿ thi-baxa bi a, the horse broke the halter.

iⁿ-dse′ wa-gthe-çe—iⁿ-dse, face; wa-gthe-çe, paper: photograph.

i'ⁿ-dse-xe, a stone jug.

iⁿ-dse′ xtho-xtho-ge, a pockmark. A scar made by some scab or sore being rubbed off.

iⁿ-dse′ zhu-dse—iⁿ-dse, face; zhu-dse, red: red-face; ruddy.

iⁿ-dse-zhu-zhu-dse, disfigured by pimples on the face.

i'ⁿ′-ga-çi-tha, a stone club; a sling shot.

i'ⁿ′-ga-çi-tha wiⁿ p̣a-xe, I made a sling shot.

i'ⁿ′-ga-çi-tha wiⁿ shka-xe, you made a sling shot.

i'ⁿ′-gai-çi-tha wiⁿ oⁿ-ga-xa i, we made sling shots.

iⁿ-gthe′, dung; excrement.

iⁿ-gthe′ ni-gthu-çe, cholera morbus; dysentery; diarrhea.

ni′-ḳa-shi-ga hiu ṭs'a bi a, iⁿ-gthe′ ni-gthu-çe oⁿ bi a, many people die from cholera morbus.

iⁿ-gthe′ u-da-ça-gi, constipation.

iⁿ-gthe u′-thi-ḳ'e, a syringe.

iⁿ-gthe′ u-ṭoⁿ-ga, large intestines.

iⁿ-gthoⁿ′, special kinship term for the first son; one that only the immediate family uses.

iⁿ-gthoⁿ′-ga, puma; also the name given to the domesticated cat when it was first introduced by the early settlers. The flesh of the puma was never used for food by the Osages. The skin served for ceremonial robes in the war rites and for ornaments. In the war

iⁿ-gthoⁿ′-ga—continued.
rites the puma symbolized courage; the black on the tip of the tail, on its ears, and on tip of its nose and on its feet symbolized the charcoal and fire of the home which the warrior must strive to keep burning. This is also a name of a gens of the Hoⁿ′-ga division.

iⁿ-gthoⁿ′-ga a-ka ni-ḳa-shi-ga ṭoⁿ a u-i-çi bi a, the panther sprang on the man.

Iⁿ-gthoⁿ′-ga ga-xa, Panther Creek (branch of Birch Creek, Okla.).

iⁿ-gthoⁿ′-ga moⁿ-zhu, puma-skin quiver.

iⁿ-gthoⁿ′-ga moⁿ-zhu wiⁿ a-bthiⁿ ha, I have a puma-skin quiver.

iⁿ-gthoⁿ′-ga ni moⁿ-tse, puma in the water. A subgens of the Wa-zha′-zhe çka gens; acts as Sho′-ḳa both for itself and the gens.

iⁿ-gthoⁿ′-ga zhiⁿ-ga, little puma; the name given to a domestic kitten.

Iⁿ-gthoⁿ′-ga-zhiⁿ-ga, Little-puma. Personal name.

iⁿ-gthoⁿ′-gthe-zhe, the lynx. This animal figures prominently in the Osage war rites as a symbol of courage.

iⁿ-gthoⁿ′-gthe-zhe wa-tse-xe, wild cat.

iⁿ-gthoⁿ′-pa-ṭa, a bobcat kitten.

i'ⁿ-gthoⁿ′-the, rock.

iⁿ-gthoⁿ′-wa-thu-gthe-çe, lightning.

iⁿ-gthoⁿ′-xe (Om. same), ghost.

iⁿ-gthu′-ba-ṭoⁿ-tha, the tumbling or dung beetle.

iⁿ′-gthu-shka, the name of a dance which originated with the Omaha and Ponca, borrowed from them by the Osage.

iⁿ′-hiⁿ, beard.

I′-ni-a-bi, Protector. Female personal name. Refers to the duty of protecting those who flee to the house of refuge.

iⁿ′-iⁿ-ṭoⁿ, earrings.

i′-ni-i-zhe, gourd; a gourd dipper.

iⁿ′-iⁿ-çka wa-noⁿ-p'iⁿ, wampum necklace.

i-ni′-ḳa, her man; her husband.

iⁿ-ke′-de i-ḳoⁿ-the, shoulder strap.

'iⁿ′-ḳi-the, to cause another to carry a load.

'iⁿ-a′-ḳi-the, I caused him to carry a load.

'in′-tha-ḳi-the, you caused him to carry a load.

'iⁿ′-tha-ḳi-tha i, we caused him to carry a load.

i'ⁿ′-ḳi-the—i'ⁿ, a stone; ḳi-the, turn into: petrify.

i'ⁿ′-ḳoⁿ-ba—i'ⁿ, stone; ḳoⁿ-ba, light, transparent: transparent stone, glass; also used for the word mica.

i'ⁿ′-ḳoⁿ-ba, a tumbler for drinking water.

i'ⁿ′-ḳoⁿ-ba a-xthe-ge ha, I broke a tumbler.

i'ⁿ′-ḳoⁿ-ba ni u-tho-zhu—i'ⁿ, stone; ḳoⁿ-ba, translucent; ni, water; u-tho-zhu, put into—stone-translucent-water-put-into: a pitcher.

i'ⁿ′-ḳoⁿ-ḳoⁿ-tha, friable rock or stone. A symbol used in rituals.

iⁿ-kshe′-de, shoulder.

iⁿ-kshe′-de wa-hi p̣i′-xoⁿ ha, I broke my shoulder.

iⁿ-kshe′-dse a-ga-shke, the stick used as a pin for fastening the blanket at the shoulder.

i'ⁿ′-moⁿ-hiⁿ-çi, stone arrowhead.

i'ⁿ′-moⁿ-hiⁿ-çi wiⁿ i-tha′-the ha, I found a stone arrowhead.

i-noⁿ-a′-the iⁿ da, I have placed them where they are. (From a ritual.)

i′-noⁿ-çoⁿ-dse, to take shelter behind something, as a protection.

i-tha′-noⁿ-çoⁿ-dse, I took shelter behind a tree.

i′-tha-noⁿ-çoⁿ-dse, you took shelter behind a tree.

oⁿ-thoⁿ′-noⁿ-çoⁿ-dsa i, we took shelter behind a tree.

i′-noⁿ-doⁿ, the cords that strengthen the ankles; the tendon of Achilles.

i′-noⁿ-dse, to be full and satisfied with food.

i-tha′-noⁿ-dse, I am satisfied with the food.

i′-tha-noⁿ-dse, you are satisfied with the food.

i′-noⁿ-hiⁿ, to be willing.

bthe ṭa-te i-tha′-noⁿ-hiⁿ ha, I am willing to go.

i′-noⁿ-hiⁿ—continued.

ne ṭa-te i′-tha-noⁿ-hiⁿ a, you are willing to go.

i-noⁿ-hiⁿ a-zhi, to loath; to dislike.

i′-noⁿ-hiⁿ zhi, lazy.

i′-noⁿ-hiⁿ-zhi wa-gthiⁿ bi a, he is very lazy.

i-noⁿ′-hoⁿ, my mother.

i-noⁿ′-the, to put upon the ground. (From a ritual.)

i-noⁿ-a′-the, I put (it) on the ground.

i-noⁿ′-tha-the, you put (it) on the ground.

i-noⁿ′-the, dispersed the clouds.

i-noⁿ′-zhiⁿ, with the close of the words (of the pelican) he arose. (From a ritual.)

i’ⁿ p̣e-dse u-dse-the—i’ⁿ, stone; p̣e-dse, fire; u-dse-the, put fire into: a fireplace.

p̣e′-dse u-dse-the wiⁿ oⁿ-ga-thiⁿ bi-a, we have a fireplace in our house.

iⁿ′-p̣e-ga-çta, a stone war club.

iⁿ-shta′ (Om. same), eye; eyes.

iⁿ-shta′ ni oⁿ-woⁿ-gi-p̣i, my eyes are full of tears. Used in rituals as an expression for "his eyes."

iⁿ-shta′-bthi, tears.

iⁿ-shta′ ga-btha, to open the eyes.

iⁿshta′ a-btha, I open my eyes.

iⁿ-shta′ tha-btha, you open your eyes.

iⁿ-shta′ha (Om. same), skin of the eye.

iⁿ-shta′-hiⁿ, eyebrows.

iⁿ-shta′-hiⁿ oⁿ-xe-be, my eyebrows are thin.

Iⁿ-shta′-moⁿ-çe, Flashing-eyes. Personal name. Refers to the flashing eyes of the black bear.

iⁿ-shta′ni-e, sore eyes.

iⁿ-shta′ oⁿ-ni-e, my eyes are sore.

iⁿ-shta′ thi-ni-e, your eyes are sore.

iⁿ-shta′ ni oⁿ-woⁿ-gi-p̣i, my eyes are full of water.

iⁿ-shta′ noⁿ-xo-xe hiⁿ, eyebrows.

Iⁿ-shta′-p̣e-dse, Fire-eyes. Personal name.

Iⁿ-shta′-sha-be, Dark-eyes. Personal name.

iⁿ-shta′-the-dse, corner of the eye.

iⁿ-shta′ thi-do-zhe, to wink; to nictitate.

iⁿ-shta′ e-bthi-do-zhe, I winked at her.

iⁿ-shta′ thi-do-zhe—continued.

iⁿ-shta′-the ni-do-zhe, you winked at her.

iⁿ-shta-u′-çka, the white of the eyes.

iⁿ-shta′-u-gthoⁿ, eye sockets.

iⁿ-shta′ u-sha-be, the dark of the eye; the pupil.

iⁿ-shta′ u-thi-hoⁿ-hoⁿ, flies-around-the-eyes: a gnat.

iⁿ-shta′ u-thi-ḳ’e, to drop anything into the eye, as an eyewash.

iⁿ-shta′ u-ṭs’u-xe, drowsy; lethargic; sleepiness.

iⁿ-shta′ oⁿ-ṭs’u-xe, my eyes are sleepy.

iⁿ-shta′ thi-ṭs’u-xe, your eyes are sleepy.

iⁿ-shta′-u-xta-da, snow-blindness.

iⁿ-shta′ wa-ḳoⁿ-da-gi, eye doctor; oculist.

iⁿ-shta′ wa-ḳoⁿ-da-gi a-ka, the eye doctor (oculist).

iⁿ-shta′ wa-ḳoⁿ-da-gi wiⁿ ṭoⁿ-be, I went to an oculist.

iⁿ-shta′ wa-ḳoⁿ-da-gi wiⁿ shtoⁿ-be shi, you went to an oculist.

iⁿ-shta′ xi-dse—iⁿ-shta, eyes; xi-dse, dim: dim eyes—blind.

iⁿ-shta′ oⁿ-xi-dse, my eyes are dim.

iⁿ-shta′ thi-xi-dse, your eyes are dim.

iⁿ-shta′-xiⁿ, yellow eyes, a white man.

iⁿ-shta′-xiⁿ ça-ḳiu, white man's melon; a cantaloupe.

iⁿ-shta′-xiⁿ ça-ḳiu tha-tse oⁿ-tha gthiⁿ, I like cantaloupe.

iⁿ-shta′-xiⁿ da-da-çe, the white man's grasshopper. This refers to the red-winged grasshopper that is believed to have been introduced by the white people. It makes a crackling noise as it flies up and down in the air.

i’ⁿ′ shtoⁿ-ga, soft stone; sandstone. (*See* i’ⁿ′-ḳoⁿ-ḳoⁿ-tha.)

i’ⁿ′tha-gthiⁿ, stone (describing the kind of an object, as a stone pitcher or stone vessel).

iⁿ′ṭoⁿ, now changed to white; the snowy owl.

i’ⁿ′ ṭoⁿ-ga, big rock.

i’n′ ṭoⁿ-ga wiⁿ a-a-gthiⁿ miⁿ-kshe, I sat on a big rock.

i’ⁿ′-ṭse-xe—i’ⁿ, stone; ṭse-xe, pot—stone pot: jug.

i’ⁿ′ṭsi, a stone house.

i’ⁿ′ ṭsi githoⁿ′-the wiⁿ u-tha′-gthiⁿ ni-ke ha, you live in a stone house.

iⁿ′-tsoⁿ, modern; new.

i’ⁿ u-gthiⁿ ṭsi—i’ⁿ, stone; u-gthiⁿ, sit in; ṭsi, house—sit-in-stone-bath-house: a sweat bath house; a sudatory. A special little house is set up for this kind of a bath; it is well covered with robes and in the center of it are placed red-hot stones; all openings are closed and the sweating begins.

i’ⁿ′-u-stse-ge, a crack in stones or rocks; a crevice.

xtha-çka a-ka i’n u-stse tse ṭsi u-i bi a, the flower grew in a crevice.

i’ⁿ′u-xta wiⁿ, a precious stone.

i’ⁿ′-u-xta we′-thi-wiⁿ noⁿ bi a, he sells precious stones.

i’ⁿ′wa-ho-stsa zhiⁿ-ga wiⁿ a-bthiⁿ, I have a tiny stone.

iⁿ′-we-ga-ṭoⁿ, the under stone of the two used in pounding corn.

i’ⁿ′-we-tsi, the upper and smaller stone used in pounding corn.

iⁿ′-xe shtoⁿ-ga, soft stone.

i’ⁿ′-zhiⁿ-ga, little stones; gravel; coarse sand.

iⁿ′-zhu-çḳa, stone; rock; or bowlder.

i’ⁿ′zhu-dse—i’ⁿ, stone; zhu-dse, red—redstone; name applied to a colored granite.

i’ⁿ′-zhu-dse i-ṭsi, brick house.

i’ⁿ′-zhu-dse ṭsi wiⁿ u-wa-gthiⁿ ha, I dwell in a brick house.

i′-p̣i-tha, belt; sash; girdle.

i′-p̣i-zhi, distress; to languish.

i′-pshe, to pass by a certain way or place.

i′-sdo-ge, the right side; the right hand; the right arm.

ṭoⁿ-woⁿ i′-sdo-ge a-ṭa thi shoⁿ, the village on the right.

i′-she, abundant.

ḳoⁿ-dse ke i′-she, the plums are abundant.

i-shi′-k’e, a woman’s brother-in-law; her sister’s husband or her husband’s brother.

i-shi′-koⁿ, a woman’s sister-in-law; her brother’s wife or her husband’s sister.

I′-shka-da-bi, Playful. Personal name. Refers to the sport afforded the hunter by a herd of buffalo.

i′-shnoⁿ-shnoⁿ the, tripping as he hastens.

i′-shpa-hoⁿ, you know.

she-the e-ḅe te i′-shpa-hoⁿ a(?) do you know who that is?

i′shtse wa-the, shameful.

I-spa′-tho, the Osage word for Spanish.

i′-stsi-shoⁿ-ha, you go around.

i′-stu-ge, on the right hand or side.

i-ṭa′, his or hers.

i-ṭa′-bi, the things that are theirs.

i-ṭa-hoⁿ, brother-in-law; his sister’s husband; his father’s sister or his wife’s brother.

i′-ṭa i shki doⁿ, they may belong. A ritual expression.

i-ṭa′-ḳi-the, preemption.

i′-ṭa-ṭa, beyond the river.

i-ṭa′-xa, topmost branches of a tree, or of a stream.

wa-zhiⁿ′-ga a-ka xtha-be i′-ṭa-xe tse a-i-thoⁿ bi a, the bird is on the topmost branch.

i-ṭa′-xe, the tip or top of an object.

i-ṭa′-xe-thiⁿ-ge—i-ṭa-xe, top; thiⁿ-ge, none: no-top—seven spot in playing cards.

i-ṭa′-xe tse, topmost branches.

i-tha′-a-p̣e, I wait for some one.

i-tha′-ba-çu, to point at with the finger.

ni-ḳa′-shi-ga toⁿ a-ba-çu a-zhi ga ha, you must not point at the man.

i-tha′-ba-ṭs’u, to brace or support that which is liable to fall.

xtha-be′ tse zhoⁿ-ke i-tha-p̣a-ṭs’u, I braced the tree.

noⁿ′-ça a-shpa-ṭs’u ha, you braced the fence.

i-tha′-di oⁿ-gi-the ṭa bi a-tha, we shall make him to be our father. (From a ritual.)

i-tha′-dsi (Om. same), his or her father.

i-tha-dsi a-ka hiu-he-ga bi a, his father is ill.

i-tha′-dsi i-e u-gi-p̣a a-ka o, he obeyed his father’s words.

i-tha'-ga-çkoⁿ-the, I have made them to symbolize (from a ritual); (2) I have likened myself to (from a ritual).

i'-tha-gtha-noⁿ ṭa kiⁿ do, you will hurt yourself.

i-tha'-ḳi-thoⁿ-ba, coupled with the cedar. (From a ritual.)

I-tha'-noⁿ-ça, Head-them-off. Personal name. Refers to the effort of the hunter to prevent the buffalo escaping.

i-tha'-noⁿ-çe, obstruction.

i-tha'-p̣e, to wait for some one.

i-tha'-a-p̣e, I wait for some one.

i-tha'-tha-p̣e, you wait for some one.

oⁿ-thoⁿ-a-gi-p̣a i, we wait for some one.

i-tha'-tha-ge, feathers of an arrow.

i'-tha-tse, to eat one thing with another.

i-tha'-btha-tse, I eat one thing with another.

i-tha'-na-tse, you eat one thing with another.

i'-the, live to see. Term used in ceremonial ritual.

i'-the, to discover.

i-tha'-the, I discovered.

i'-tha-the, you discovered.

oⁿ-thoⁿ'-tha i, we discover.

i-tha'-thi-çoⁿ-dse (Om. same), to hold firm, as by means of a vise.

i-tha'-thiⁿ, to have or keep a thing for another.

i-tha'-bthiⁿ, I kept it for him.

i-tha'-ni, you kept it for him.

i-tha'-thiⁿ-the, to take a thing back to the owner.

ḳa'-wa toⁿ i-tha-bthiⁿ-bthe ha, I took his horse back to him.

i-tha'-thu-çe, to take into, as into a snare.

i-tha'-thu-çe, to bring with their strength. A ritual expression.

i'-the, to see; to find; to discern.

i-tha'-the, I discern.

i'-tha-the, you discern.

oⁿ-thoⁿ'-tha i, we discern.

i-the', he has gone.

i'-the-dse, corners of the mouth.

i'-the-dse bi-xoⁿ, the folds or wrinkles at the side of the mouth.

i'-thi-bi-çe, you are thirsty.

i'thi-çki-çki, tangled; snarled.

p̣a-xiⁿ' thoⁿ oⁿ-thoⁿ' thi-çki-çki, my hair is tangled.

i'-thi-çpoⁿ, scales for weighing.

i'-thi-doⁿ, to pull with a rope, cord, or strap.

i'-bthi-doⁿ, I pulled with a rope.

i'-ni-doⁿ, you pulled with a rope.

oⁿ-thoⁿ'-thi-doⁿ i, we pulled with a rope.

we'-thiⁿ ke thi-doⁿbi a, the rope is pulled taut.

i'-thi-gthoⁿ, to think; to consider; to study; to contemplate. (*See* a'-i-the.)

hiⁿ-da i'-bthi-gthoⁿ ṭe ha, let me think.

a'-wa-bthi-gthoⁿ, I consider.

a'-wa-shti-gthoⁿ, you consider.

oⁿ-thoⁿ'-thi-gthoⁿ i, we consider.

i'-thi-gthoⁿ, slowly, or at a slow pace.

i'-thi-gthoⁿ thiⁿ-ge, reckless; recklessness.

i'-thi-gthoⁿ thiⁿ-ge p̣a-xe, I am reckless.

i-thi'-gthoⁿ thiⁿ-ge shka-xe, you are reckless.

i'-thi-gthoⁿ thiⁿ-ge i-e, offhand; said without preparation.

i'-thi-gthoⁿ thi-shtoⁿ, to decide; to reach a decision.

i'-bthi-gthoⁿ bthi-shtoⁿ ha bthe ṭa-te, I have decided to go.

i'-ni-gthoⁿ ni-shtoⁿ ha shne ṭa-te, you have decided to go.

i'-thi-hi-dse, to overcome the foe (by sorcery). (From a ritual.)

i'-thi-sha-wiⁿ, they shall tie up as with cords. (From a ritual.)

i'-thi-sh'e-doⁿ, profusely adorned.

i'-gi-thi-shki, to wash for some one.

i'-the-bthi-shki ṭa miⁿ-ke he, I shall wash for him.

i'-thi-shnoⁿ, odd one in number (7).

i'-thi-shoⁿ-ha, to detour; to go around.

i'-bthi-shoⁿ ha, I go around.

i'-sti-shoⁿ ha, you go around.

oⁿ-thoⁿ'-thi-shoⁿ i, we go around.

i'-thi-shoⁿ thiⁿ-ge, no way out of it.

i-thi-shtoⁿ, has already become one and has passed into the spirit world. (From a ritual.)

i′-thi xo-ba zhi, you did not lie (untruth).

i′-thi xo-be a-tha, you perjured yourself; you have spoken mysteriously.

i′-thoⁿ-be, to appear; come into sight.

mi a-ka i′-thoⁿ-ba bi a, the sun has appeared.

i′-thoⁿ-bi-oⁿ, a second time.

i-thoⁿ′-boⁿ, a second time; again.

we′-thoⁿ-ba oⁿ-shi a -wa-btha-ge ha, I told him a second time.

i-thoⁿ′-gi-the, to put one’s own things away.

i-thoⁿ′-a-gi-the, I put my things away.

i-thoⁿ′-tha-gi-the, you put your things away.

i′-thoⁿ-oⁿ-gi-tha i, we put our things away.

i-thoⁿ′-tha-ha, time to come; the future.

i-thoⁿ′-the, to put something away that is round.

i-thoⁿ′ thoⁿ, repeatedly.

i′-thoⁿ-xe, to ask a question; to question.

shiⁿ-ṭo-zhiⁿ-ga the i′-bthoⁿ-xe ha, I questioned the boy.

i′-shtoⁿ-xe a(?) did you question him?

i′-thu-ṭoⁿ, in a straight line, or to cut across.

i′-thu-ts’a-ga, fail to obtain.

i-ṭoⁿ, whence. (*See* e-dsi′-ṭoⁿ.)

i′-toⁿ, the horned owl. The horned owl figures in the tribal war rites of the Osage as a symbol.

i′-ṭoⁿ-çi-hi, the yellow owl.

i′-toⁿ-çka, the snowy owl.

i-ṭoⁿ′de, son-in-law.

i-ṭoⁿ′dse, son-in-law.

i-ṭoⁿ′-’e zhiⁿ-ga, his or her younger sister.

i-ṭoⁿ′-ge, his elder sister.

i-ṭoⁿ′-thiⁿ-a-ṭa, to the front.

i-ṭoⁿ′-thiⁿ ḳi-the, to go first; to go ahead.

i-ṭoⁿ-thiⁿ ḳi-the bthe, I go ahead.

i-ṭoⁿ′-thiⁿ ḳi-the moⁿ-thiⁿ o, you go ahead.

i′-ṭoⁿ-thiⁿ-thiⁿ-ga-ga, running, then stopping, then running again as he hastens. (From a ritual.)

i′-ṭoⁿ-woⁿ-gthoⁿ, the one for whom the village is founded.

I′-ṭoⁿ-woⁿ-gthoⁿ-bi, One-for-whom-villages-are-built. Female personal name.

i′-ṭs’a, causes of death.

i-ṭs’a-ge zhiⁿ-ga, little old man. My sister-in-law’s father.

i′-ṭs’a-the, rare; unusual.

i-tse-a′-the iⁿ da, I have made them to stand for; to symbolize.

i-ṭse′-tha, where he placed them.

i-tse′-the, to place with some one for safe-keeping.

i-tse-a′-the, I place away.

i-tse′-tha-the, you placed away.

i-tse-oⁿ′-tha i, we placed away.

i′-ṭ’se-the, with which to kill.

i-ṭsi′-a-ṭa, to place a gun or quiver of bows and arrows between the legs while resting.

i-ṭsi′-go, grandfather.

i-ṭsi′-mi, aunt, his or her father’s sister.

i′-tsiⁿ, club (hatchet). This article is not a club but a hatchet, a substitute that has a history. It is the original weapon of the Ṭsi′-zhu division, the story of which is recounted in a wi-gi-e given by Xu-tha′-wa-ṭoⁿ-iⁿ. After the Osage came in contact with the white man their ancient club seems to have been superseded by a more effective weapon, the so-called battle-ax. (For wi-gi-e see back of book.)

i-tsiⁿ′-do, her elder brother. Ritual term.

i′-tsiⁿ ḳi-noⁿ ḳshi-the, Decorating of the Club. These songs, five in number, immediately follow the rain songs, and have to do with the symbol of indestructible life: the first is the request to decorate the club; the second refers to the sacred emblems put upon the mystic club. These two songs have a subtitle i′-tsiⁿ ḳi-ḳ’oⁿ, The Act of Decorating the Club. The third and fourth songs of this group have a subtitle Moⁿ- iⁿ-ḳa i-ga-xthi Wa-thoⁿ, Songs of Strik-

i′-tsiⁿ ḳi-noⁿ ḳshi-the—continued. ing the Earth. The first of these refers to the mark made on the earth directly under the zenith; in the second song of this last group the club is brought down to the earth with a thud, striking at the spot made beneath the zenith, repeating this several times as he sings, then describes a mystic path from the sky to the earth, thus giving a symbolic expression of unity between sky and earth.

i-ṭsi′-ni, daughter-in-law.

i-tsiⁿ-ḳe, a mythical person appearing in story among the Osage, Omaha, Ponca, and other Siouxan tribes.

i′-tsi-oⁿ-çka, legging straps.

i-ṭsi′-wa-shkoⁿ, groin.

i-ṭsi′-zhoⁿ, niece; daughter of a sister or a father's sister.

i′-tsoⁿ-ga, recent; very new.

i-ṭsu′-shka, nephew; son of a sister or a father's sister.

i-ṭsu′-shpa, to issue; to bring forth.

i-ṭsu′-shpa, his or her grandchild.

i-ṭsu′-zhoⁿ-ge, a niece; her brother's daughter.

i′-u, to wound with an arrow or other weapon.
a-u, I wound.
tha-u, you wound.

i-u′-gtha-kshiⁿ, to moisten the fingers in the mouth.

i′-u-dse, at the base of. A ritual term.

I-u-dse′-ṭa, Dwellers below. This was the name of a group of Osage Indians who fled when the banks of a river (Mississippi) overflowed and then pitched their camp at the foot of the hill. Their identity is lost.

Iu-dse′ thiⁿ-ge, river or creek having no mouth.

i-u′-gthe, to put a stick or pipestem in the mouth.
i-u′-wa-gthe, I put a pipestem in my mouth.
i-u′-tha-gthe, you put a pipestem in your mouth.
i-u′-oⁿ′-gu-gtha i, we put a pipestem in our mouth.

i-u′-p'u-thoⁿ, vapor issuing from the mouth of a deer or any other animal.

i-u′-tha-bthoⁿ-çe, to crunch or to crush within the mouth, between the teeth.

i′-u-tha-moⁿ-çe, rolled it in their mouths.

i′-u-tha-zhu-zhu, they thrust in their mouths.

i-u′-thu-ga, cavity; or roof of the mouth.

i-u′-wa-pa, bitter to taste.

i-u′-wa-ṭs'u-xe, astringent to the taste.

iu′-zhe (Om. same), urethra.

I′-wa bi, April; moon of the planting.

i-wa-biⁿ′ a-gi-noⁿ-zhiⁿ, stepping in the blood that issues from the mouth of the animal. (Mythical.)

I′-wa-shkoⁿ, Dependable. Personal name.

i′-wa-ṭsi, songs to which the people dance.

i′-xa, to laugh; to titter.
i-tha′-xa, I laugh.
i′-tha-xa, you laugh.

i′-xa-e-wa-the, humorous; ludicrous.
i′-xa-e-wa-tha bi a ni′-ḳa-shi-ga, he is very humorous.

i′-xa i-ga-çki, a hearty laugh; a laugh that makes the sides ache.

i′-xa-shtoⁿ, flirt.
ni′-ḳa-shi-ga she i-xa-shtoⁿ bi a, he is a flirt.
i′-xa-shtoⁿ shni ha, you are a flirt.

i-xa′-xa, to ridicule.
ni′-ḳa-shi-ga wa-we′-xa-xa the i-tha′-çi, I do not like to ridicule the man.

i′-xa zhiⁿ-ga, a grin; a smile.

i′-xo-be, to fib; to tell a falsehood; to perjure one's self.
oⁿ-thoⁿ′ xo-ba moⁿ-zhi, 'I did not perjure myself.
i-thi-xo-be, you perjured.

i′-xo-be shtoⁿ—i′-xo-be, lying, falsehood; shtoⁿ, habitually—habitually lying: a liar.
ni′-ḳa-shi-ga i-xo-be shtoⁿ the i-tha′-çi ha, I hate a liar.

i′-xta, to abuse or maltreat.
  i-tha′-xta, I abuse.
  i′-tha-xta, you abuse.

i′-xthi-tu, to expectorate.
  i′-xthi a-tu, I expectorate.
  i′-xthi tha-tu, you expectorate.

i′-xthi, saliva.

i′-xthi-u-ţu, cuspidor.

i′-xthi-wa-the zhiⁿ-ga—i′-xthi, sore mouth; wa-the, causes; zhiⁿ-ga, little: humming bird.

i′-zhe-moⁿ-ḳoⁿ—i-zhe, passage; moⁿ-ḳoⁿ, medicine: a laxative.

i-zhiⁿ′-ge, his or her son.

i-zhiⁿ′-the, his elder brother (brother older than himself).

i-zhoⁿ′-ge, his or her daughter.

i-zhoⁿ′-the, her elder sister.

i′-zhoⁿ-zhoⁿ, to change the place of rest repeatedly.

i′-zhu-shi, refusal.

i′-zhu-shi, to object; to deny; to forbid; (2) to protest.
  i-tha′-zhu-shi ha, I protest.
  i′-tha-zhu-shi ha, you protest.
  oⁿ-thoⁿ′-zhu-zhi i, we protest.

i′-zhu-zhu-ba, with rapid strides.

K

ḳ’a′-be, serrature.

ḳ’a-ḳ’a-be (Om. same), serrated, having teeth like a saw or the edge of an elm leaf.

ḳa-moⁿ′, the sound produced by the striking of a bell.

ḳa′-shi, a long time; long ago.

Ka′thu-wa, the Osage name for the Kiowa Tribe.

ḳa′-wa, horse; nag; pony. This word is a corruption of the Spanish word for horse, caballo.

ḳa′-wa a-ba wa-ba′-hi bi o, the horses are grazing.

ḳa′-wa-a-gthiⁿ, to ride horseback.
  ḳa′-wa a-a-gthiⁿ, I ride horseback.
  ḳa′-wa a-tha-gthiⁿ, you ride horseback.
  ḳa′-wa oⁿ-ga-gthiⁿ i, we ride horseback.

ḳa′-wa a-gthi-xu-e, I led my horse.

ḳa′-wa a-ka wa-ţs’e-ga bi a, the horse is gentle.

ḳa′-wa a-wa-gi-oⁿ-btha iⁿ da, I abandoned my horses.

Ḳa′-wa-çi, Yellow horse. Personal name.

ḳa′-wa-çi-ha, hoof of a horse.

ḳa′-wa çiⁿ-dse, a horse’s tail.

ḳa′-wa do-ga, stallion.

ḳa′-wa dsu-ba wa-bthiⁿ, I have a few horses.

Ḳa′-wa gthoⁿ ga-xthi bi, Lightning Creek, a tributary to the Neosho River; its meaning is horse killed by lightning. (From Father Shoemaker’s ms.)

ḳa′-wa hiu bi a, many horses.

ḳa′-wa-ho-ţoⁿ, the neighing or the whinnying of a horse.

ḳa′-wa-i-ga-pshe, currycomb.
  ḳa′-wa-i-ga-pshe wiⁿ oⁿ-thiⁿ gi o, bring me a currycomb.

ḳa′-wa i-ḳi-ḳa-wiⁿ a-gi-the, I traded off my horse.

ḳa′-wa i-ḳi-ḳa-wiⁿ ga-xe—ḳa-wa, horse; i-ḳi-ḳa-wiⁿ, exchange; ga-xe, make—make-exchange-horses: relay.
  ḳa′-wa i-ḳi-ḳa-wiⁿ pa-xe, I relayed.
  ḳa′-wa i-ḳi-ḳa-wiⁿ shka-xe, you relayed.
  ḳa′-wa i-ḳi-ḳa-wiⁿ oⁿ-ga-xa i, we relayed.

ḳa′-wa i-ḳi-ḳa-wiⁿ tha-gi-the, you traded off your horse.

ḳa′-wa iⁿ-gthe, horse dung; manure.

Ḳa′-wa iⁿ-gthoⁿ-ga-xthi-bi, creek where a horse was struck by lightning. Branch of Caney River, Okla.

ḳa′-wa mi-ga, a mare.

ḳa′-wa niu-ga zhiⁿ, to water a horse, or to drive a horse to water.
  ḳa′-wa ni u-ga-zhiⁿ bthe, I go to drive horses to water.
  ḳa′-wa ni u-ga-zhiⁿ stse, you go to drive horses to water.

ḳa′-wa noⁿ-xe-çka zhi, a spirited horse.

ḳa′-wa oⁿ-tha i-the-the, to be thrown by a horse.
  ḳa′-wa a-ka oⁿ-oⁿ-tha i-the-tha bi a, the horse threw me.
  ḳa′-wa a-ka oⁿ-tha i-the-tha bi a, the horse threw him.

ḳa′-wa p̣a-xiⁿ, a horse’s mane.

ḳa′-wa p̣e-thoⁿ-ba wa-bthiⁿ ha, I have seven horses.

ḳa′-wa shoⁿ-dse thiⁿ-ge, gelding.

ḳa′-wa thi-ṭa e-a′-wa-khse, I meant your horse.

ḳa′-wa thi-thiⁿ-ge, you have no horse.

ḳa′-wa toⁿ bthi-wa-shta-ge, I tamed the horse.

ḳa′-wa toⁿ i-tha′-gi-the, I found my horse.

ḳa′-wa toⁿ i′-tha-gi-the, you found your horse.

ḳa′-wa toⁿ i-tha′-the, I see the horse.

ḳa′-wa-toⁿ i′-tha-the, you see the horse.

ḳa′-wa toⁿ noⁿ-a-p̣e, I fear the horse.

ḳa′-wa toⁿ noⁿ-tha-p̣e, you fear the horse.

ḳa′-wa ṭoⁿ u-wa-ga-shke, I tied the horse.

ḳa′-wa ṭoⁿ u-tha-ga-shke, you tied the horse.

ḳa′-wa ṭsi—ḳa′-wa, horse; ṭsi, house—horse-house: barn.

ḳa-wa ṭsi tse u-wa-gthoⁿ ha ḳa′-wa toⁿ, I put the horse in the barn.

ḳa′-wa u-he-ça-zhi, a wild and spirited horse.

ḳa′-wa u-ga-shke-gthoⁿ, to hitch or tether a horse.

ḳa′-wa u-ga-shke-a-gthoⁿ, I hitched or tethered a horse.

ḳa′-wa u-ga-shke tha-gthoⁿ, you hitched or tethered a horse.

ḳa′-wa u-noⁿ-zhiⁿ, a horse stall.

ḳa′-wa u-ṭa-ça-zhi, it is an ugly horse.

ḳa′-wa u-tha-gi-dse, you are hunting for your horse.

ḳa′-wa u-thu-ga-shke—ḳa-wa, horse; u-thu-ga-shke, to tether or fasten to: a picket.

ḳa′-wa u-wa-gi-dse, I am hunting for my horse.

ḳa′-wa wa-ḳoⁿ-da-gi, a horse doctor; a veterinarian.

ḳa′-wa wa-noⁿ-bthe, horse feed.

ḳa′-wa wa-noⁿ-bthe u-we, oat field.

ḳa′-wa wa-tse-xi, a wild horse; an unruly horse.

ḳa′-wa-we-ḳi-gthiⁿ—ḳa′-wa, horse; we-ḳi-gthiⁿ, apparel—horse apparel: harness.

ḳa′-wa wiⁿa-ḳ’i, I gave a horse to him.

ḳa′-wa wiⁿ ḳoⁿ-btha, I want a horse.

ḳa′-wa wiⁿ p̣a-the, I gave away a horse.

ḳa′-wa wiⁿ shka-the, you donated a horse.

ḳa′-wa wiⁿ shkoⁿ-shda, you want a horse.

ḳa′-wa wiⁿ tha-ḳ’i, you gave a horse to him.

ḳa′-wa wi-ṭa e-goⁿ xtsi iⁿ da, it is very like my horse.

Ḳa′-wa-xo-dse, Roan-horse. Personal name.

ḳa′-wa-xo-dse, a roan horse.

ḳa′-wa zhiⁿ-ga—ḳa′-wa, horse; zhiⁿ-ga, little: little horse; a colt; a pony.

ḳa′-wa zhiⁿ-ga a-a-gi-gthiⁿ, I ride my pony.

ḳa-wa zhiⁿ-ga a-tha-gi-gthiⁿ, you ride your pony.

Ḳa′-wa-zhiⁿ-ga, name given to the town of Bartlesville, Kans., by the Osage.

ḳa′-wa-zhiⁿ-ga, little horse. Children pull the plant up by the roots and play horse with it; hence its name.

ḳ’a′-xe, the sound of scraping china dishes.

ḳa′-xe (Om. same), crow. To the Osage the crow is a mysterious bird. He figures prominently in the tribal rites as a symbol. He is regarded as a very wise bird. When he sees a large body of men marching over the prairies he knows that there will be a fight and follows, because there is a promise of a feast for him. He is always first to appear on the deserted battlefield. He follows the great herds of buffalo to feed upon those that die. The hunter knows where to find a herd, because he sees the crows flying over. This is also the name given a belt (symbolic) worn by members of the He-thu′-shka Society who have won military honors. In this symbolic badge are represented the crow, the eagle, the wolf, as the birds and animals that feed upon the bodies of the warriors slain in battle.

ḳa′-xe ho-ṭoⁿ, the cry of a crow; a croak.

ḳa′-xe mi-gthoⁿ, crow belt. For reference and symbolic use *see* ḳa′-xe (crow).

Ḳa′-xe-thoⁿ-ba, Two-crows. Personal name. Refers to the feathers used in making the staff of authority in buffalo hunting.

ḳa′-xe ṭoⁿ-ga, big crow; a raven.

Ḳa′-xe wa-hu-ça, youngest brother. A subgens of the Mi-ḳe′ the-stse-dse gens; acts as sho′-ḳa for both itself and the gens.

ḳa′-xe wa-oⁿ-the, large intestines of the buffalo, a butchering term; one of the entrails of a cow.

Ḳa′-xe Wa-thoⁿ, the Crow songs. In these songs the rallying of the people is dramatized to go and chastise their foe. The two songs of this group are addressed to the crows by the symbolic men who symbolically act as the protector of the tribal life.

Ḳa′-xe Wa-thoⁿ, Crow songs. This group of two songs picture the crow flying by couples toward the battlefield to feast upon the bodies of the slain warriors; they fittingly follow the Shoⁿ′-ge Wa-thoⁿ (Wolf song). The first of these songs has one stanza of six lines. The second is similar to the first in words but unlike in rhythm and music, the first being slow time, the second fast time and gleeful in expression.

Ḳa′-xe Wa-thoⁿ, Crow songs. These songs are of the Ṭsi′-zhu Wa-shta-ge version. They are, however, used by the various gentes, each having a slight difference.

ḳa′-zhiⁿ-ga, the third son (special kinship term).

ḳa′-zhiⁿ-ga a-ka wa-e ni-ḳa-shi-ga bi a, my third son is a farmer.

ḳa′-zhiⁿ-ga a-ka iⁿ-dse gthu-zha bi a, little brother washed his face.

chi′-oⁿ-çe, to teach; to instruct.

a-kchi′-oⁿ-çe, I teach.

tha-kchi′-toⁿ-çe, you teach.

ḳchi′-oⁿ-çe, to teach another; to instruct.

Ḳa′-zhiⁿ-ga moⁿ-thi-doⁿ a-ḳchi-moⁿ-çe a-tho, I taught Ḳa-zhiⁿ-ga to draw the bow.

Ḳa′-zhiⁿ-ga moⁿ-thi-doⁿ tha-kchi-oⁿ-çe a-tho, you taught Ḳa′-zhiⁿ-ga to draw the bow.

ḳchi′-xe, to make something for another.

i′-noⁿ hoⁿ-be oⁿ-kchi-xe o, mother make me moccasins.

ḳe′, turtle; tortoise; terrapin.

ḳ'e, to dig.

do ḳ'e bthe iⁿ do, I go to dig potatoes.

a-ḳ'e, I dig.

tha-ḳ'e′, you dig.

oⁿ-ḳ'a i, we dig.

ḳe-çiⁿ′-dse ga-tse, snapping turtle. This figures as a symbol in the Osage rites.

ḳe da′-p̱a zhiⁿ-ga, little round turtle.

ḳe′-da-xe, shadow.

ḳe′-da-xe wiⁿ noⁿ-p̱a bi a shiⁿ-ṭo zhiⁿ-ga a-ka, the boy was afraid of the shadow.

ḳe′-da-xe wiⁿ p̱a-xe, I cast a shadow.

ḳe′-da-xe wiⁿ shka-xe, you cast a shadow.

ḳe′-da-xe wiⁿ oⁿ-ga-xa i, we cast a shadow.

ḳe′-da-xe-shkoⁿ—ḳe-da-xe, shadows or shadow; shkoⁿ, moving: moving pictures.

ḳe′-da-xe shkoⁿ woⁿ-ga-ba-noⁿ oⁿ-ga-the ṭe ha, let us go to a moving picture.

ḳe-gthe′-çe, box turtle—ḳe, turtle; gthe′-çe, striped.

Ḳe′ḳ'iⁿ, Carrier-of-the-turtle. The name of a gens.

ḳe-moⁿ-ge u-bi-thoⁿ-dse, narrow-chested turtle.

ḳe-moⁿ′-ge zhu-dse, red-breasted turtle. The red-breasted turtle figgures as a symbol in the Osage rites.

Ḳe-noⁿ′-xu-xe, Cracks-the-turtle-with-his-foot. Personal name.

ḳe′-p̱a, diamond in a deck of cards.

ḳe′-p̱a i-tha-ki-de, I played a diamond.

ḳe′-pa—continued.

ḳe′-p̣a wiⁿ a-ni-a-zhi a-doⁿ, did you have a diamond?

ḳe-shtoⁿ′-ga, soft-shelled turtle.

ḳe′-tha, the sky; the unclouded or clear sky.

Ḳe′-tha-moⁿ-iⁿ, Clear-day-approaching. Personal name. Refers to the clearing of the sky after a storm.

ḳe′-thiⁿ-ke gthoⁿ the o, a very large terrapin.

ḳe′-ṭoⁿ-ga. (*See* ḳe-çiⁿ′-dse ga-tse.)

ḳe-u′-gthe e-goⁿ (Psoralda), a weed, the pods of which are shaped like the bean.

ḳe-u′-gthe hi (Baptisia), a perennial herb of the bean family used by the Osage for eyewash.

ḳe′-xtha-tse, war club.

ḳi, to reach home.

a-ḳi′, I reached home.

tha-ḳi′, you reached home.

oⁿ-ga′-ḳ’i i, we reached home.

ḳi, down upon the ground (figuratively for vanquished).

ḳ’i, to give; to present to another.

a-ḳ’i′, I give.

tha-ḳ’i′, you give.

oⁿ-ḳ’i′ i, we give.

ḳi-a′-hi-hi-tha, disturbance; excitement.

ḳia′-hi-hi the, flying hither and thither in swarms.

ḳi-a′-hi tha-tha, in a bounding motion.

ḳi′-ba-noⁿ, to run a race.

a-ḳi′-ba-noⁿ, I run a race.

tha-ḳi′-ba-noⁿ, you ran a race.

oⁿ-ḳi′-ba-noⁿ i, we ran a race.

ḳi′-ba-xtha, to go to one approaching from the opposite direction.

ḳi-çda′, leech. The leech figures prominently in the Osage rites and the origin myths.

ḳi-çoⁿ′, some; as some water, some bread.

ḳi-çoⁿ ḳi-gthi-dsi-çe, the withdrawal of some of the people from the tribe; a separation.

ḳi-çta′-ḳa, kingfisher.

ḳi-çto′, same as ḳi-gthi′-thi-çki.

ḳi-çto′, a council; an assemblage; a meeting; United States Congress, the Senate; a court; a session.

ḳi-çto′-i-e, to declaim; an oration; a formal speech at a council.

ḳi-çtu′ṭsi, council house; council house at the agency.

Ḳi-çtu′ u-moⁿ-thiⁿ, a member of the United States Congress; a Senator or Representative.

ḳi-çtu′ wa-gthe-çe-ga-xe, secretary of a council.

ḳi′-e-do-ba, eight; the archaic word for eight is p̣e-tha-bthiⁿ (Om. same).

ḳi′-e-do-ba a-zhi—ḳi-e-do-ba, eight; a-zhi, scattered about: eight spot (in playing cards).

ḳi′-e-do-bi-oⁿ, eight times.

ḳi-gtha′-çi (Om. same), to stretch one's self.

a-ḳi′-gtha-çi, I stretch myself.

tha-ḳi′-gtha-çi, you stretch yourself.

ḳi-gtha′-zhoⁿ-zhoⁿ, a horse shaking itself after rolling on the ground.

ḳi-gthe′, he has passed by going homeward.

ḳi-gthi′-doⁿ-doⁿ, pulling himself repeatedly.

ḳi-gthi′-dsiⁿ-gthe. (*See* ṭsi′ hi-gthiⁿ.)

ḳi-gthi′-e-zhi, to disguise one's self; to be incognito.

a-ḳi′-gthi-e-zhi, I disguised myself.

tha-ḳi′-gthi e-zhi, you disguised yourself.

oⁿ-ḳi′-gthi e-zhi i, we disguised ourselves.

ḳi-gthi′-gthoⁿ, to mate; to court.

ḳi-gthi′-ḳ’i-tha, an irritation of the skin; to itch; a desire to scratch.

a-ḳi′-gthi-ḳ’i-tha, I itch.

tha-ḳi′-gthi-ḳ’i-tha, you itch.

oⁿ-ḳi′-gthi-ḳ’i-tha i, we itch.

ḳi-gthi′-ḳ’i-tha, hives; shingles.

ḳi-gthi′-ḳ’i-tha, mange.

shoⁿ′-ge thi-ṭa a-ka ḳi-gthi′-ḳ’i-tha oⁿ bi a, your dog has the mange.

ḳi-gthi′-sha, to disrobe; to undress; to remove one's clothes.

a-ḳi′-gthi-sha, I undressed.

tha-ḳi′-gthi-sha, you undressed.

oⁿ-ḳi′-gthi-sha i, we undressed.

ḳi-gthi′-shkoⁿ, to move.

a-ḳi′-gthi-shkoⁿ, I move.

tha-ḳi′-gthi-shkoⁿ, you move.

oⁿ-ḳi′-gthi-shkoⁿ i, we move.

ḳi-gthi′ thi-çki, to convene or to assemble.

ḳi-gthi′-wa-xpa-thiⁿ, to impoverish one's self.

a-ḳi′-gthi wa-xpa-thiⁿ, I impoverished myself.

tha-ḳi′-gthi wa-xpa-thiⁿ, you impoverished yourself.

oⁿ-ḳi-gthi-wa-xpa-thiⁿ i, we are impoverished.

ḳi-gthi′-wiⁿ-doⁿ, to unite and become as one; to resume friendly relations. (*See* ḳi-wiⁿ-doⁿ.)

ḳi-gthi′-xo-be, reciprocate.

ḳi-gthi′-xu-e, to move to make room for another.

a-ḳi′-gthi-xu-e, I moved to make room.

tha-ḳi′-gthi-xu-e, you moved to make room.

oⁿ-ḳi′-gthi-xu-a i, we moved to make room.

ḳi-gthi′-zha, to wash one's self.

a-ḳi′-gthi-zha, I wash myself.

tha-ḳi′-gthi-zha, you wash yourself.

oⁿ-ḳi′-gthi-zha i, we wash ourselves.

ḳi-gthoⁿ′-ge, intermarrying into another tribe.

ḳi-gthoⁿ′-xe, to practice magic upon each other.

ḳi-gthoⁿ′-xe u-moⁿ, the bee.

ḳi-gthoⁿ′-xe-u-moⁿ zhoⁿ ni, the honey bee. The honey made by the wild bee is used by both the Osage and the Omaha for food.

ḳi-gthu′-ni-ḳa, the swallow.

ḳi-gthu′-çe, to retreat before an enemy; to withdraw.

a-ḳi′-gthu-çe, I withdraw.

tha-ḳi′-gthu-çe, you withdraw.

oⁿ-ḳi-gthu-ça i, we withdraw.

ḳi-gthu′-ni-ḳa-ḳa, there is some doubt, but it is generally believed to be the Osage for the buzzard. Used as a symbol.

ḳi-gthu′-zha, to wash one's self.

a-ḳi′-gthu-zha, I wash myself.

tha-ḳi′-gthu-zha, you wash yourself.

oⁿ-ḳi′-gthu-zha i, we wash ourselves.

ḳi-hiⁿ′-xa, vain; vanity; self-importance; (2) to brag; to boast; to vaunt.

a-ḳi′-hiⁿ-xa, I boast.

tha-ḳi′-hiⁿ-xa, you boast.

oⁿ-ḳi′-hiⁿ-xa i, we boast.

ḳi′-i-he-the, to put down a long object, as a man or a log.

ḳi′-i-he gi-the, he put down his gun.

ḳi′ i-noⁿ-the, to put down to rest.

ḳi′ i-noⁿ-a-the, I put it down to rest.

ḳi′ i-noⁿ-tha-the, you put it down to rest.

ḳi′ i-noⁿ-oⁿ-tha i, we put it down to rest.

ḳi′-i-tse-the, to put down a thing that can stand, as a filled bag, a pole, or a gun.

ḳi′-i-tse-a-the, I put it down.

ḳi′-i-tse-tha-the, you put it down.

ḳi′-i-tse-oⁿ-tha i, we put it down.

Ḳi-ḳa′-xe I-ḳi-tsiⁿ Wa-thoⁿ, Songs of Striking One against the Other. This is an act which is symbolic and refers to the striking of the scalp wound around the Wa-xo′-be (sacred hawk) with the war club.

ḳi-ḳiⁿ-da-ge, strife, or a fight.

ḳi-ḳi′-zhiⁿ, to disagree; to quarrel; division; discord.

ḳi-ḳi′-zhiⁿ, each has a grudge against the other.

ḳi-ḳoⁿ′-çe, the act of religious devotion.

ḳi′-ḳoⁿ-ṭoⁿ-ga, long-billed curlew. This bird clears away the sky with the magical powers of its voice.

ḳi′-ḳu, a feast.

ḳi′-ḳu bthe, I go to a feast.

ḳi′-ḳu stse, you go to a feast.

ḳi′-ḳu oⁿ-ga-tha i, we go to a feast.

ḳi′-moⁿ-hoⁿ, to face the wind; against the wind, current or upstream; windward.

ḳi′-moⁿ-hoⁿ bthe ha, I go facing the wind.

ḳi′-moⁿ-hoⁿ stse ha, you go facing the wind.

ḳi′-moⁿ-hoⁿ oⁿ-ga-tha i, we go facing the wind.

Ḳi′-moⁿ-hoⁿ, Against-the-wind. Personal name. Refers to the habit of the elk facing the wind.

ḳi′-moⁿ-hoⁿ-pa-gthe, to sleep with the head toward the wind.

ḳi′-moⁿ-hoⁿ u-ga-xthe, facing the wind.

ḳ'iⁿ, to carry.

a-ḳ'iⁿ′, I carry.

ḳ’iⁿ—continued.

tha′-ḳ’iⁿ, you carry.

oⁿ-ḳ’iⁿ′ i, we carry.

ḳiⁿ′-da-ga bi the, the foe; the enemy.

ḳiⁿ′-da-ge i-e, a threat.

ḳi′-noⁿ, symbolic paintings.

ḳi-noⁿ′-çi-ge, to kick one another. When two tribes met together the boys of each fight one another by kicking.

Ḳi-noⁿ′-doⁿ, Springs-forth. Personal name.

Ḳi′-noⁿ U-tha-ge, Telling of the Symbolic Painting.

Ḳi′-noⁿ Wa-thoⁿ and Wi-gi-e, Painting songs and Rituals (alternating four in number, refers to the four water insects); mythical.

Ḳi′-noⁿ Wi′-gi-e, Adornment ritual. This ritual refers to the decorating of the Xo-ḳa and makes particular mention of the mussel from which the gorget that hangs from the Xo-ḳa's breast is made. In this ritual full detail is given as to the symbolic articles used in the adornment.

Ḳi′-noⁿ Wi′-gi-e, Ritual of the Symbolic Painting. This refers to the painting of the Xo-ḳa. This ritual beautifully presents how the colors are obtained, and what are the symbols of strength.

Ḳi′-noⁿ Wi′-gi-e, the painting ritual of the Noⁿ′-hoⁿ-zhiⁿ-ga; belongs exclusively to the Ṭsi′-zhu Wa-noⁿ gens. At the close of the recitation of the Ḳi′-noⁿ Wi-gi-e the Noⁿ′-hoⁿ-zhiⁿ-ga begin to paint themselves. The members of the Ṭsi′-zhu Wa-noⁿ gens paint the entire face and body red. This manner of painting at the ceremony of the Wa-sha′-be A-thiⁿ belongs exclusively to the members of the Ṭsi′-zhu Wa-noⁿ gens; it is commemorative of the events given in the wi-gi-e:

> The bodies of the people of the Ṭsi′-zhu Seven fireplaces,
> Became stricken with the red of the fire, leaving no spot untouched.

Ḳi′-o, Wounded. Personal name.

ḳi-oⁿ′-tha, to throw each other away; divorce.

oⁿ-ḳi′-oⁿ-tha, I am divorced.

tha-ḳi′-oⁿ-shta, you are divorced.

ḳi-o-p̣a-the, to understand it means one's self.

a-ḳi-o-p̣a-the, I understand it to mean me.

a-ḳi′-oⁿ-p̣a-the, you understand it to mean you.

oⁿ-ḳi′-o-p̣a-tha i, we understand it to mean us.

ḳi-p̣a′-doⁿ, to push one's self along as in a boat.

a-ḳi′-p̣a-doⁿ, I push myself in a boat.

tha-ḳi′-p̣a-doⁿ, you push yourself in a boat.

oⁿ-ḳi′-p̣a-doⁿ, we push ourselves in a boat.

ḳi-p̣a′-hi, to choose a man or woman from their own number, as in a ball game.

ni′-ḳa thoⁿ-ba wa-p̣a′-hi ṭa miⁿ-ke, I choose two men.

wa-ḳ’u thoⁿ-ba thi wa-ba-hi o, you choose two women.

ḳi-p̣a′-noⁿ-noⁿ-the, rising up and down in a tangled mass.

ḳi-p̣a′-ṭoⁿ bi o, he rowed himself over (the lake).

ḳi-p̣a′-xthu-tse, to shed old skin, as does a snake.

ḳi-ṭa′-ni-ga, blue jay. The blue jay figures in the Osage peace rites as the symbol of a gray sky with blue spots here and there which indicate the coming of a peaceful day.

ḳi′-tha-ha, separate; apart; moving in opposite directions; separation.

p̣a′-ḳi-tha-ha, I pushed them apart.

shpa′-ḳi-tha-ha, you pushed them apart.

oⁿ-ba′-ḳi-tha-ha i, we pushed them apart.

ḳi′-tha-ha ga-xe, to separate a part of a group of things from the others; to separate a number of things from others.

ḳi′-tha-ha p̣a-xe, I separated a number of things.

ḳi′-tha-ha shka-xe, you separated them.

ḳi′-tha-ha oⁿ-ga-xa i, we separated them.

ḳi′-tha-ha ḳi-the, a separation of some of the gentes from the tribe.

ḳi′-tha-ha-pa-hi—ḳi-tha-ha, at both ends; pa-hi, pointed, sharp: a centipede.

ḳi′-tha-ha-pa-hi noⁿ-a-wa-pe ha, I am afraid of a centipede.

ḳi-the′, enable themselves to conceal their trails from the gods. (From a ritual.)

Ḳi-thi′-ṭoⁿ Wa-thoⁿ, The Song of Reversal. This is the title of the third song in the series to the Wa-xo-be and is sung four times; each time the shrine is reversed so that the sacred hawk's head may point to the Ṭsi′-zhu or toward the Hoⁿ′-ga side of the house.

ḳi′-thi-xa, the mating of birds. (*See* ḳi-gthi-gthoⁿ.)

ḳi-ṭoⁿ′-ba, or **ḳi-ṭoⁿ-be**, looked over one's self.

Ḳi-tsa′-i, the name of an Indian tribe.

ḳi′-u, to maim; to wound.

a-ḳi-u, I am wounded.

tha-ḳi′-u, you are wounded.

ḳi-xi′-tha, to despair; to become hopeless; disheartened.

a-ḳi′-xi-btha, I am in despair.

tha-ḳi′-xi-sda, you are in despair.

oⁿ-ḳi′-xi-tha i, we are in despair.

Ḳi-xi′-tha-ba-zhi, Self-confident. Personal name. Refers to the warlike spirit of the gens.

ḳi-xi′-tha-zhi, undismayed.

ḳi-zhiⁿ, to quarrel.

a-ḳi′-zhiⁿ, I quarrel.

tha-ḳi′-zhiⁿ, you quarrel.

oⁿ-ḳi-zhiⁿ i, we quarrel.

ḳo-ge′, the sound produced by striking a drum; the sound of something soft and heavy falling to the ground; a thud.

ḳo′-i-pshe, to fear, as the fear of some unseen danger; (2) misgiving; a feeling of doubt.

a-ḳo-i-pshe, I had misgivings.

tha-ḳo-i-pshe, you had misgivings.

oⁿ-ga-ḳo-i-psha i, we had misgivings.

ḳ'o′-ḳ'o, a commotion; a disturbance; a violent agitation.

ḳ'o-ḳ'o′-bi, alarm; fear of an attack; excitement; stirring of people in alarm; a tumult.

ḳo-ḳo′-ça e-goⁿ, like a hog; hoggish.

ḳo-ḳo′-ça we-gthi—ḳo-ḳo-ça, hog; we-gthi, grease: lard.

ḳo-ḳo′-çi zhiⁿ-ga, a young pig; a shoat.

ḳo-ḳo′-çi a-ba-ṭa, a hog fence; a sty.

ḳo-ḳo′-çi ṭa, pork; pig meat.

ḳo-ḳo′-çi ṭa oⁿ-çu noⁿ a-tha, I like pork.

ḳo-ḳo′çi ṭa thi-çu a(?), do you like pork?

ḳo-ḳo′-ma, cucumbers.

ḳo-ḳo′-ma thi-çu a(?) do you like cucumbers?

ha-we, ḳo-ḳo′-ma oⁿ-çu, yes, I like cucumbers.

ḳo-ḳo′-ma çku-the—ḳo-ḳo′-ma, cucumbers; çku-the, sweet: sweet pickles.

ḳo-ḳo′-ma ts'a-the, pickles.

ḳoⁿ, roots of trees or plants; (2) a vein, or blood vessel.

ḳoⁿ, to wish or to desire.

ḳ'oⁿ, to gamble; to bet.

a-ḳ'oⁿ′bthe ha, I go to gamble.

tha-ḳ'oⁿ stse ha, you go to gamble.

oⁿ-ḳ'oⁿ oⁿ′-ga-tha i, we are going to gamble.

ḳoⁿ-bo′çi-çi, a throbbing blood vessel; (2) pulsation; (3) to throb.

ḳoⁿ-btha′-dse, the roof of the mouth.

ḳoⁿ-btha′-dse u-ba-çta-ge, pressing the gums of the upper teeth. This is done by the mother of an infant, so that when it begins to learn to talk it would not stutter or lisp. The projecting of the gums of the upper teeth, it is believed, interferes with clear speaking.

ḳ'oⁿ′-ça-gi, fleet; swift; very fast.

a-ḳ'oⁿ′-ça-gi, I am swift of foot.

tha-ḳ'oⁿ′-ça-gi, you are swift of foot.

oⁿ-ḳ'oⁿ-ça-gi i, we are swift of foot.

ḳoⁿ′-ça-ha gthiⁿ, to sit side by side.

ḳoⁿ′-ça-ha moⁿ-thiⁿ, to walk side by side.

ḳoⁿ′-ça-ha oⁿ-moⁿ-thiⁿ tse a-tho, let us walk side by side.

ḳoⁿ′-ça-ha zhoⁿ, to lie side by side.

ḳoⁿ′-ça-ha oⁿ-zhoⁿ, let us lie side by side.

ḳoⁿ-ça′ shkoⁿ, simultaneous.

Ḳoⁿ′-çe, Kaw Indian.

ḳ'oⁿ′-çe-gi-the, to rest, as when weary.

ḳ'oⁿ′-çe-a-gi-the ha, I am resting.

ḳ'oⁿ′-çe-tha-gi-the ha, you are resting.

ḳ'oⁿ-çe oⁿ-gi-tha i, we are resting.

Ḳoⁿ′-çe wa-xa-bi, a Ḳoⁿ′-çe Indian won a race at this place. This was the site of the third camp of the first buffalo trail.

ḳoⁿ′-çi, tacks; brass tacks; small nails.

ḳoⁿ′-dse, plums.

ḳoⁿ′-dse-btha-tse mi-kshe o, I am eating plums.

ḳoⁿ′-dse stsa-tse ni-kshe o, you are eating plums.

ḳoⁿ′dse-ça-be, black plums dried; prunes.

ḳoⁿ′-dse-çi, an orange.

ḳoⁿ′-dse çi wiⁿ ḳoⁿ-btha, I want an orange.

ḳoⁿ′-dse çi wiⁿ shkoⁿ-shda, you want an orange.

ḳoⁿ′-dse-çi hi, an orange tree.

ḳoⁿ-dse′-çi ṭs'a-the, sour orange; lemon.

ḳoⁿ′-dse hiⁿ stse-e, hairy plums; peaches.

ḳoⁿ′-dse hiⁿ stse-e tse çi, yellow peaches.

ḳoⁿ′-dse hiⁿ stse-e a-ba dsu-dse a bo, the peaches are ripe.

ḳoⁿ′-dse hiⁿ stse-e tse çi a-ka dsu-dse a-ko, the peach is mellow.

ḳoⁿ′-dse sta-tse ni kshe o, you are eating plums.

ḳoⁿ′-dse thu-we, fruit picking.

ḳoⁿ′-dse bthu-we, I pick fruit.

ḳoⁿ′-dse stsu-we, you pick fruit.

ḳoⁿ′-dse u-gthoⁿ—ḳoⁿ-dse, any kind of fruit, as plums, peaches, apples; u-gthoⁿ, a place of deposit. The word ḳoⁿ-dse is applied to fruit in general; this particular word is used for pie, as its analysis shows a place to deposit fruit.

ḳoⁿ′-dse u-gthoⁿ i-ga-xe, a cultivated herb used for cooking; rhubarb (*Rheum rhaponticum*).

ḳoⁿ′-dse xo-dse, the wild plum.

ḳoⁿ′-dse xo-dse hi, wild plum tree (*Prunus americana*).

ḳoⁿ′ha (Om. same), the edge, margin, selvage, welt, of certain goods.

ḳoⁿ′-ha, near to us.

ḳoⁿ′-ha-ha, to meander along the bank.

ni-ḳoⁿ′-ha ke u-wa-pa, I meandered along the bank.

ni-ḳoⁿ′-ha ke u-tha-pa, you meandered along the bank.

ni-ḳoⁿ′-ha ke oⁿ-gu-pa i, we meandered along the bank.

ḳoⁿ′-ha-ha kshe, the vicinity; neighborhood; surroundings.

ḳoⁿ′-ha-ha-kshe ni′-ḳa-shi-ga doⁿ-ha bi a, a good neighborhood.

ḳoⁿ′-ha-ha-kshe ni′-ḳa-shi-ga i-çi wa-tha bi a, a bad neighborhood.

ḳoⁿ′-ha ke ṭoⁿ-ga, wide margin.

ḳoⁿ′-ha ke zhiⁿ-ga, narrow margin.

ḳoⁿ′-ha-u-thi-stse, a style of wearing the hair among the children of certain gentes in the Osage Tribe.

ḳoⁿ′-tha, to attack; to charge upon an enemy; to raid; to threaten; (2) a menace.

a-ḳoⁿ′-btha ha, I made an attack.

tha-ḳoⁿ-shna ha, you made an attack.

oⁿ-ḳoⁿ′-tha i ha, we made an attack.

ḳoⁿ′-thi-xthe-ga, base of the trunk that sends forth roots.

ḳoⁿ′-ṭoⁿ, to tie, as with a string or cord.

a′-ḳoⁿ-ṭoⁿ, I tie.

tha′-ḳoⁿ-ṭoⁿ, you tie.

oⁿ-ḳoⁿ-ṭoⁿ i, we tie.

ḳoⁿ′-ṭoⁿ-ga, one of the large muscles.

ḳoⁿ′-tsi, menstruation.

ḳo′-pshe, to run off; to elope.

a-ḳo′-pshe, I eloped.

tha-ḳo′-pshe, you eloped.

oⁿ-ḳoⁿ′-psha i, we eloped.

ḳo′-tha a-ka ḳa-wa noⁿ-ba goⁿ-çe ḳi-goⁿ wa-thiⁿ bi o, my friend has two horses alike.

ḳo′-tha e-thoⁿ-ba, my friend and I.

ḳo-we-tha′, come hither.

Ḳo′-zhi-çi-gthe, Tracks - far - away. Personal name.

Ḳo′-zhi-moⁿ-iⁿ, Travels-in-distant-lands. Personal name.

kshe, he lay. (From a ritual.)

kshe, the length of time from the beginning of a vigil (*see* noⁿ-zhiⁿ-zhoⁿ); (2) to lay down; to place flat on the ground, or to be prostrate on any surface.

kshe, that lies. (From a ritual.)

kshe-dsi, there.

ni′ kshe-dsi, there where lies the river.

u-xtha′-be kshe-dsi, there where lies the forest.

kshe noⁿ′, that lies outstretched.

kshi, to reach home.

ḳshi′ a(?), has he reached home?

ho′-we, a-ḳshi′ bi a, yes; he has reached home.

kshi-gthe′, to have gone home.

kshi gthe′ a(?), has he gone home?

ho-we′, a-kshi-a′ gtha bi a, yes; he has gone home.

kshi′-noⁿ-zhiⁿ, to reach home and be standing there.

kshi′-oⁿ-çe, to teach another; to instruct.

kshi the, to cause to do a thing.

gthe′ tha kshi-the a(?), did you let him go?

ho-we′, gthe a-kshi the o, yes; I let him go home.

kshi′-xe, to make or do something for another.

a-kshi-xe, I made something for him.

tha-kshi-xe, you made something for him.

oⁿ-kshi-xa i, we made something for him.

Kshi′-zhi, Never-reaching-home. Personal name.

Kshi′-zhi-wa-ga-xe, Causes-them-to-fail-to-reach-home. Personal name. Refers to the attack of the eagle on its prey.

kshoⁿ′-ga, a special kinship term used by members of a family only.

ḳ′u, to give away.

a-ḳ′u′, I give away.

tha-ḳ′u′, you give away.

ḳu′-dse, to shoot.

a-ḳu′-dse, I shoot.

tha-ḳu′-dse, you shoot.

oⁿ-ḳu′-dsa i, we shoot.

ḳu-dse thi-shtoⁿ, to have shot.

a-ḳu′-dse bthi-shtoⁿ, I have shot.

tha-ḳu′-dse ni-shtoⁿ, you have shot.

oⁿ-ḳu′-dse oⁿ-thi-shtoⁿ i, we have shot.

ḳu-ge′, sound of a drum when beaten.

ḳu-ḳu′-dse, shooting repeatedly; used in describing a fight.

ḳ′u′-shi, gulped into the earth.

ḳu′-tha, a friend.

i-ḳu′-tha wi-ṭa, he is a friend of mine.

ḳu′-zhi, far away; at a great distance.

ḳu′-zhi-a-ha moⁿ-thiⁿ, to live in seclusion; to withdraw from society of others; to live as a hermit.

M

ma′-çki-da, to cut a notch in an ax handle or a hoe.

ma′-a-çki-da, I notched the ax handle.

ma′-tha-çki-da, you notched the ax handle.

mi (Om. same), sun.

mi, moons. (From a ritual.)

mi, a blanket.

mi toⁿ a, a robe.

mi′-a-bi-çoⁿ-dse, to rape.

mi-a′-gthoⁿ-ge iⁿ do, I am married; I have been married.

mi′-a-gthu-shka, elf; sprite.

mi′-a-ka thi-gthi-gthi-a i ha, the sun is radiant.

mi′-a-po-ga, afternoon; sundown.

mi-çi′, a sharp stick used for perforating meat to be fastened together for jerking. Also used in weaving rush mats.

Mi′-çoⁿ-e, White-sun. Female personal name.

Mi-da′-iⁿ-ga, Playful-sun. Personal name. Refers to the sun as one of the symbols.

mi da′-stsu-dse, sunbeam.

Mi′-doⁿ-a-bi, Sun-that-is-looked-upon. Female personal name.

Mi-doⁿ′-be, Sees-the-sun. Female personal name.

mi′-i-thoⁿ-be, the sun appears; sunrise.

mi-ga′, female.

ṭse mi′-ga, female buffalo.

ḳa′-wa mi-ga, female horse (mare).

mi-ga′ do-ga i-da-be, male and female.

mi ga-gthe′ ce (sun's rays). The sun as he rises throws up broad, spreading rays. Thirteen of these rays are the war symbols of the Ṭsi′-

mi ga-gthe' ce—continued. zhu Wa-noⁿ gens. The rods used by the warriors in recounting their military honors are made to symbolize these thirteen rays.

Mi'-ga-shoⁿ-iⁿ, Sun-that-travels. Female personal name.

mi-goⁿ' tha, a man married by purchase. When he reaches an advanced age, he finds it useless to do any courting, so he purchases a woman. A suitor. (*See* mi-thi'-gthoⁿ.)

Mi'-gthe-doⁿ-wiⁿ, Sun-hawk-woman. Female personal name.

mi'gthoⁿ-ge (male), matrimony.

mi'-ha-shi-the, a robe worn with the hair outside.

mi'-he-ga, rush (*Equisetum hiemale*).

mi hi-e-ge'-ţa, toward the setting of the sun.

mi'-hi-the, sun gone; sundown; sunset.

Mi'-hi-the, Sun-down. Personal name.

mi'-hi-the doⁿ, at sunset, when the sun goes down.

mi'-hi-the te wax-ḳa-da-zhi doⁿ-be u-xta, a wonderful sunset.

mi'-hi-thoⁿ-be dsi, where the sun appears; the east.

Mi'-hoⁿ-ga, Sacred-sun. Female personal name.

mi'-ho-wa-gi thoⁿ shi a(?) where was the sun when you started; at what time did you start?

mi'-i-da-ça-be, sunburn.

mi'-thoⁿ da-ḳa-de i-thi da-ça-be ha, you sunburn.

mi'-thoⁿ oⁿ-thoⁿ da-ça-be ha, I sunburn.

mi-ḳa', raccoon. The raccoon was used for food by both the Osage and the Omaha. When the fur traders came among the Omaha they never paid more than a quarter of a dollar for a raccoon skin, so they called the coin mi-ḳa'-ha-i-tha-wa, raccoon money.

mi-ḳa'-k'e, mushroom.

mi-ḳa'-ḳ'e, star.

mi-ḳa'-ḳe'e çiⁿ-dse stse-dse, long-tailed star; comet.

mi-ḳa'-ḳ'e hoⁿ'-ba-doⁿ thiⁿ-kshe, the morning star. Used in rituals.

mi-ḳa'-ḳ'e hoⁿ-doⁿ thiⁿ-kshe, evening star.

mi-ḳa'-ḳ'e moⁿ-thiⁿ a-zhi, lode star; magnetic ore, from mi-ḳa'-ḳ'e, a star; moⁿ-thiⁿ, moving; a-zhi, not —star-moving-not. This star is known among astronomers as the guiding or Pole star.

mi-ḳa'-ḳ'e ţoⁿ-a, the great star; the morning star.

mi-ḳa'-ḳ'e u-ḳi-tha-ts'iⁿ, double star.

mi-ḳa'-ḳ'e u-xpa-the, meteor; falling star. The year 1833 was known as the year of falling stars.

mi-ḳa'-ḳ'e u-zhoⁿ-ge, the path of a star; orbit.

mi-ḳa'-ḳ'e-wa-çpe, the inactive star.

Mi-ḳa'-ḳ'e-zhiⁿ-ga, Little-star. Personal name.

mi-ḳa'-k'e zhu-dse, red star; Pole star.

Mi-ḳa'-ḳi-thi-xa bi, when the raccoons rut, November.

mi-ḳa'-pshe, hairbrush grass (*Stipa spartea*).

mi-ḳa'u-thu-thiⁿ-ge, a trap (for catching raccoons).

Mi-ḳa'-wa-da-iⁿ-ga, Playful-raccoon. Personal name.

Mi-ḳa'-xa-ge, Crying-raccoon. Personal name.

mi-ḳe' the-stse-dse, cattail (*Typha latifolia*). This is also the name of a gens.

mi-ḳe'-the-stse-e, the common cattail, used for coarse weaving (*Typha latifolia*).

Mi-ḳ'iⁿ', the Sun Carrier. The name of a gens.

Mi-ḳ'iⁿ' Wa-noⁿ, Carriers of the sun and moon. This refers to the life symbols, all the heavenly bodies.

mi-kshe, me. (From a ritual.)

mi-kshiⁿ'-da, I am.

miⁿ, a robe. In the shrine, Rite of Vigil, scalp and bird degrees of the Tribal Rites, the ceremonial robe, called Xo'-ḳa miⁿ, was made of a puma skin which symbolized fire. In the weaving of the Shrine, the

miⁿ—continued.
burden strap sayings of the Ancient Men, degrees of the Tribal Rites, the ceremonial robe was a buffalo robe (of the Wa-ṭse-tsi gens the robe was made of deerskin). In the Tattooing ceremony the ceremonial robe was made of a black bearskin. This ceremony is apart from the tribal rites. The Mi-ḳi'iⁿ and Tho'-xe gentes use seven raccoon skins.

mi'-na, this is a special kinship term used by a father and mother for their first daughter. The term is also used by other members of the family. It is not a personal name; it is, however, a gentile name, by which she may be addressed by anybody.

miⁿ-dse', to creep; to crawl on the hands and knees.

zhoⁿ ḳi-gthe' ke dsi a-miⁿ-dse bthe ha, I crawled under the log.

miⁿ'-dse, bow. The Osage made their bows of the Osage orange saplings. When this wood is not obtainable, they use the hickory or the ash sapling.

miⁿ'-dse ke a-gthu-çe, I recovered my bow.

miⁿ'-dse ke tha-gthu-çe, you recovered your bow.

miⁿ'-dse ke oⁿ-gthu-ça i, we recovered our bow.

Miⁿ'-dse-çta ga-xa, Bow-wood Creek. The site of the eleventh camp of the first trail of the buffalo hunt. Also the site of the tenth camp of the second trail.

miⁿ'-dse ga-xe p̣i-moⁿ, I am skilled in bow making.

miⁿ'-dse ga-xe p̣i-oⁿ bi a, he is skilled in bow making.

miⁿ'-dse ga-xe ship-zhoⁿ, you are an expert bow maker.

miⁿ'-dse-ḳoⁿ—miⁿ'-dse, bow; ḳoⁿ, sinew; bow-sinew: bowstring. The Osage made their bowstrings out of a buffalo sinew. A good hunter is always supplied with extra bowstrings in his quiver.

Miⁿ'-dse-ḳoⁿ, Bow-string. Personal name.

miⁿ'-dse-ḳoⁿ, the trigger of a gun.

wa-hu'-ṭoⁿ-the miⁿ'-dse-ḳoⁿ tse bthi'-doⁿ ha, I pulled the trigger.

Miⁿ'-dse-ni-e, Fences-with-a-bow. Personal name.

miⁿ'-dse-shta hi, smooth bowwood, the Indian name for the Osage orange (*Toxylon pomiferum*). The Pawnees and Omahas pay a big price for this wood because of its lasting qualities.

miⁿ'-dse ṭa-shpi, the nock of a bow or of an arrow.

miⁿ'-dse wiⁿ e-p̣a-xe o, I am making a bow for him.

miⁿ'-dse wiⁿ shka-xe, you are making a bow.

miⁿ'-dse wiⁿ wi-p̣a-xe o, I am making a bow for you.

miⁿ-kshe, I, who sit here. An expression found in rituals.

Miⁿ'-kshe-çka ga-xa, Dogie Creek. A small branch of the Arkansas River.

mi'-noⁿ, the first daughter (special kinship term).

miⁿ'-ṭoⁿ-a, a buffalo robe.

miⁿ'-ṭoⁿ-a gthoⁿ-the wiⁿ a-bthiⁿ, I have a large buffalo robe.

miⁿ'-ṭoⁿ-ga, a large robe.

mi'-ṭo-o-xthe, sunflower, looks always to the sun. The compass weed; from this weed there is a gum that exudes from the stalk. (*See* mi-ṭa-o-ga-xthe.)

miⁿ'-ṭse, bow.

miⁿ'-ṭse-ḳoⁿ, bowstring.

miⁿ'-ṭse-ṭa-spe, notches of bow.

Miⁿ'-ṭse-xi, Sacred Robe. A personal name.

Miⁿ-tsiu'-sha-ge ga-xa, Grizzly Bear Claw Creek.

Mi-tsiu'-zhiⁿ-ga, Little-grizzly-bear. Personal name.

miⁿ-ṭsu', grizzly bear.

mi'-oⁿ-ba, the moon.

mi'-oⁿ-ba a-thi-ge-zhe, a half moon; a crescent.

mi'-oⁿ-ba gi-k'a-be gi-gthe, the waning of the moon.

mi'-oⁿ-ba the, this month.

mi'-oⁿ-ba thoⁿ da-pa, the moon is round.

mi′-oⁿ-ba u-ḳi-çte hi e noⁿ, semimonthly.

Mi′-she-tsi-the, Yonder-the-sun-passes. Personal name.

mi′-ṭa o-ga-xthe, a sun-gazer plant; the gum plant (*Silphium laciniatum*).

Mi′-tha-gthiⁿ, Good-sun. Female personal name.

mi′-tha gthoⁿ-ge iⁿ do, you are married.

mi-thi′-gthoⁿ, a suitor; a lover.

mi-thi′-gthoⁿ, to woo; to make love.
 mi-bthi′-gthoⁿ, I woo.
 mi-ni′-gthoⁿ, you woo.

mi′-thoⁿ a-gthi-ṭse-ga ha, I renovated my blanket.

mi′-thoⁿ da-ḳa-dse, the sun is hot.

Mi-thoⁿ-ṭoⁿ-moⁿ-iⁿ-zhiⁿ-ga, Young-mid-day. Personal name. Refers to the sun at early noon.

Mi-tho′-ṭoⁿ Wa-thoⁿ, Mid-day Songs. These are given according to the Ṭsi′-zhu Wa-shta-ge version. It was a custom long before the white man came for the Osage to offer supplication at dawn, midday, and sunset, as the sun was considered one of the abiding places of Wa-ḳoⁿ-da. The first refers to the red eagle, the white eagle, and the bald eagle as the giver of the three symbols for the three periods of the day; the second relates to the sun, who is spoken of as father; songs 3 and 4 are sung twice.

Mi′-ṭse-xi, Sacred-sun. Female personal name.

mi′-u-bthi-wiⁿ, a ring around the moon or the sun; a halo.

Mi′-u-ḳoⁿ-dsi, the solitary moon; month of February. This is the version of Black Dog, while Chief Look-out says it is the month of January.

Mi u′-ḳ′oⁿ thiⁿ-ge, Moon of the Idle days, March.

mi′-u-tha-ge—mi, sun; u-tha-ge, reporter—sun reporter: a clock.
 mi′-u-tha-ge wi-ṭa thoⁿ wa-hu-stsa, my clock is small.

mi-u′-tha-ge-i-ḳoⁿ-the, watch chain.
 moⁿ′-çe-çka çi mi′-u-tha-ge-i-ḳoⁿ-the wiⁿ a-ni ni-ke ha, you have a gold watch chain.
 miu′-tha-ge i-ḳoⁿ-the wi-ṭa stse-dse, my watch chain is long.

mi-u′-tha-ge u-ṭa-noⁿ, one of the spaces of time as marked out on the face of a clock or watch; an hour.

mi-u′-xpe, sun falls; sunset.

mi-u′-xpe gi-thi-ḳoⁿ, clouds making way for the sun as it approaches the western sky.

mi′-wa-ba-ṭse, bands of ribbon on a woman's blanket.

mi′-wa-da, to be jealous (as a man of a woman).
 wa-u′ wiⁿ mi-a-a-da ha, I am jealous of a woman.
 wa-u′ wiⁿ mi-a-tha-da ha, you are jealous.

Mi′-wa-ga-xe, Child-of-the-sun. Personal name.

mi′-wa-gthu-shka, fay; an elf; a fairy.

mi wa′-oⁿ zhiⁿ-ga, little songs of the sun. These songs are the Ṭsi′zhu version and are appeals for aid from that heavenly body for success in defeating the enemies of the tribe. In these songs the Sun is referred to as Grandfather; reference is made to its rising—first, its outspreading rays; second, its appearance above the horizon visible to the supplicant; third, the appearance of plumelike shafts; and, fourth, when it has fully arisen.

mi′-xa çka, the white swan. (See legend.)

mi′-xa-çka ha, white swanskin.

mi′-xa-çka ṭoⁿ-ga, the white swan. This bird figures in the Osage tribal rites as a symbol of strength and endurance.

mi′-xa-do-ga, a drake.

mi′-xa-ghtoⁿ-ge shtoⁿ, diver; a coot

mi′-xa-pa-ṭo-ho, mallard duck. The skin of the neck and head of the mallard duck was used by the Osage and Omaha as a symbol of peace on their peace pipes.

mi′-xa-sha-be—mi-xa, goose; sha-be, dark goose. The goose is used by both the Osage and Omaha for food.

mi′-xa sha-be zhiⁿ-ga, a gosling.

mi′-xa zhiⁿ-ga, a teal duck.

mi′-zhiⁿ, the name of a marriage custom which takes place between a youth and a maiden. The marriageable age is reached shortly after puberty, and those who have attained that period of life are known as Ṭse ga-noⁿ, "newly grown." These young people, unless near relatives, are not allowed to mingle or even speak to one another. They are strictly guarded, so that no couple can arrange their own marriage affairs, and open courting or love-making is quite impossible.

The initiatory steps toward marriage must come from the family of the young man. No one having a marriageable daughter can do anything looking toward her marriage; she must wait to be sought. It, therefore, becomes necessary for the parents or near relatives of the youth to seek for him a suitable wife, who must be chosen from a gens other than the gentes to which the father or mother of the youth belongs.

When a suitable maiden has been found—one who in the opinion of the young man's family would make him a good wife—the parents summon four old men, each of whom has won the title of Ni′-ḳa doⁿ he, or Good Men. This title belongs to a man who has been married according to the established customs of the tribe, has successfully raised and married off his own children, and lived to become a grandfather. The Ni′-ḳa doⁿ he are employed to conduct the negotiations between the family of the youth and that of the chosen maiden, and for their services they receive a fee. When the four men present the proposal of marriage, they extol the character of the family of the young man and also that of the young man himself.

mi′-zhiⁿ—continued.

There is one point on which every self-respecting family is particular, and that is that the daughter shall marry only into a family the parents of which have been properly united in accordance with the recognized tribal custom. One of the first inquiries made of the four old men by the parents of the girl is upon this subject. When the answers given are satisfactory as to the standing of the youth's family, the next step is the consideration of the number and character of the gifts to be made by the parents of the young man. As all the near relatives of the maiden must each have a gift, it becomes necessary to canvass carefully the amount and value of the gifts offered to insure satisfaction on the part of all entitled to share in them. These negotiations often consume considerable time. When at last this matter is adjusted the four old men are bidden to inform the family of the youth that the relatives of the maiden will be consulted. This form of message is regarded as an assurance to the four men that their mission will be successful. At this point it is possible for the parents of the girl to reject the proposal, but if they are favorably inclined they now communicate with the maternal uncle and consult with him. If he gives his consent, all the other relatives agree to the proposed marriage.

The parents of the maiden send a messenger whose duty it is to convey their consent to the parents of the young man and to announce the time when the ceremony of the delivery of the gifts, the maiden, and the young man shall take place. On the appointed day the parents of the young man lead a procession commi′-zhiⁿ—continued.

posed of all the relatives of the youth, each one bearing a gift of a horse or a blanket to be delivered among the relatives of the maiden. When all the promised gifts have been delivered to the relatives of the girl and accepted by them, the relatives of the young man return to their home.

On the following day the parents of the maiden send her, accompanied by a prominent man, to the home of the prospective bridegroom to be delivered to him and to his parents and relatives. This act is spoken of as a declaration: "We give to you our daughter." The bride takes with her gifts of blankets and horses to be distributed among the relatives of the young man. The next morning the bridegroom's relatives again form a procession and take both bride and groom to the house of the bride's parents and deliver her and her husband to her parents' relatives. This act, which completes the marriage, is equivalent to the declaration by the youth's parents: "We give to you our son."

mi′-xa zhiⁿ-ga xo-dse, teal duck.

moⁿ, an arrow. The Osage made their arrows out of a wood they call moⁿ′-ça hi, arrow wood (*Cornus asperi folia*). When this wood is not obtainable they use the ash. Two arrows, ceremonially made, are used in some of the Osage tribal rites, one painted black and the other red, to represent night and day, they being symbols of everlasting life.

moⁿ′a-do-we, trump in a game of cards.

moⁿ′a-tha-ge, arrow feathers.

moⁿ-ba′-ṭsi-he, a hummock; a gopher hill.

moⁿ-bi′-çe, drought; continued dry weather; absence of rain.

moⁿ′-bi-dse, sumac. The leaves of the sumac were dedicated by the Noⁿ′-hoⁿ-zhiⁿ-ga to use for smoking when performing the ceremonies relating to the making of the rush shrine for the sacred hawk, the emblem of the courage of the warrior; the smoke of the leaves was very mild and could be inhaled.

moⁿ′-bi-dse ba-ḳoⁿ (*Rhus glabra*), the common sumac (smooth) used for smoking.

moⁿ′-bi-dse xtsi hi, the real moⁿ-bi-dse, the leaves of which the Noⁿ′-hoⁿ-zhiⁿ-ga declared to be suitable for use for ceremonial smoking. The leaves of the tall sumac were always used for smoking at the tribal ceremonies.

moⁿ′-bi-xoⁿ, columbine and other sweet-smelling seeds used among the Osage for perfumery.

moⁿ′-bi-xoⁿ ça-be, black perfume; columbine seeds.

Moⁿ′-bthoⁿ-ba, Corn-hill. Female personal name.

moⁿ′-bthoⁿ ga-xe—moⁿ-bthoⁿ, corn hills; ga-xe, to make: to-make-corn-hills. Preparation for planting corn.

moⁿ′-bthoⁿ p̣a-xe, I am making corn hills.

moⁿ′-bthoⁿ shka-xe, you are making corn hills.

moⁿ′-bthoⁿ oⁿ-ga-xe, we are making corn hills.

moⁿ′-ça, arrow shaft.

moⁿ′-ça-ga-ts'u, gun wad. When the Osage came into possession of the flintlock musket he saved all the arrow-shaft shavings for use as gun wad. The word is a composite: moⁿ′-ça, arrow shaft; ga-ts'u, shavings. In his bullet pouch the hunter carried a large supply of the shavings.

moⁿ′-ça hi, arrowwood. (*See* moⁿ.)

Moⁿ′-ça hi, A Thicket of Arrowwood. This was the site of the fourteenth camp of the second trail in the hunt for buffalo.

Moⁿ′-ça-noⁿ-pa-iⁿ, Dreaded-arrow-shaft. Personal name.

moⁿ′-ça-xo-ṭa hu, gray arrowwood (*Cornus circinata L'Her*). This tree was used for making arrows.

moⁿ-çe′, woman's breast.

Moⁿ′-çe, Metal. Personal name.

moⁿ′-çe, iron or any kind of metal.

moⁿ-çe-moⁿ da-çkoⁿ a-the, I melt the metal.

moⁿ-çe-moⁿ da-çkoⁿ tha-the, you melt the metal.

moⁿ′-çe, steel trap; a beaver or raccoon trap.

moⁿ′-çe a-ba-ṭa, wire fence.

moⁿ′-çe a-da-ḳoⁿ-gthe, a metal lamp.

moⁿ′-çe a-ga-tsa-ge, a rivet.

Moⁿ′-ge ça-be, Black-breast. Personal name. Refers to the black hair on the breast of the elk.

moⁿ′-çe-ça-gi, hard iron; steel.

moⁿ′-çe-çi—moⁿ′-çe, metal; çi, yellow: yellow-metal—brass.

moⁿ′-çe çi a-ba-çta—mon′-çe, iron; çi, foot; a-ba-çta, patch; foot-iron-patch; horseshoe.

moⁿ′-çe-çka, white metal (money).

moⁿ′-çe-çka oⁿ-thiⁿ-ge, I have no money.

moⁿ′-çe-çka thi-thiⁿ-ge, you have no money.

moⁿ′-çe-çka wa-thiⁿ-ga i, we have no money.

moⁿ′-çe-çka a-doⁿ-be, treasurer.

moⁿ′-çe-çka a-gi-da ha, I am asking for my money.

moⁿ′-çe-çka ça-gi, a coin.

moⁿ′-çe-çka çi—moⁿ′-çe-çka, money; çi, yellow; yellow money: gold.

moⁿ′-çe-çka gi′-ba hi, they are collecting money from him.

moⁿ-çe-çka i-ṭs'a-the, a spendthrift.

moⁿ′-çe-çka i-ṭs'a-the ma e-goⁿ i ha, he is a spendthrift.

moⁿ′-çe-çka thiⁿ-ge—moⁿ′-çe-çka, money; thiⁿ-ge, none, not any: not-any-money—penniless.

moⁿ′-çe-çka oⁿ-thiⁿ-ge, I have no money.

moⁿ′-çe-çka thi-thiⁿ-ge, you have no money.

moⁿ′-çe çka wa-thiⁿ-ga i, we have no money.

moⁿ′-çe-çka ṭoⁿ, rich in money and chattels.

moⁿ′-çe-çka ṭsi—moⁿ′-çe-çka, money; ṭsi, house: money-house—bank.

moⁿ′-çe-çka ṭsi a-thiⁿ—moⁿ′-çe-çka, money; ṭsi, house; a-thiⁿ, owner: money-house-owner—banker.

moⁿ′-çe-çka ṭsi a-thiⁿ toⁿ a-gi-toⁿ be bthe ṭa miⁿ-ke ha, I will see my banker.

moⁿ′-çe-çka u-da wa-gthe-çe, paper or writing for borrowing money; a note.

moⁿ′-çe-çka u-thu-da wiⁿ a-wa-ki, I gave a promissory note.

moⁿ′-çe-çka u-zhu, purse; pocketbook; wallet.

moⁿ′-çe-çka u-zhu oⁿ-woⁿ xpa-the ha, I lost my wallet.

moⁿ′-çe-çka wa-noⁿ-p'iⁿ, silver medal; peace medal.

moⁿ′-çe-e, hoe.

moⁿ′-çe ga-xe—moⁿ′-çe, iron; ga-xe, maker: iron-maker—a blacksmith.

moⁿ′-çe ga-xe toⁿdsi ḳa-wa toⁿ a-gtha-bthi bthe ṭa miⁿ-kshe, I must take my horse to the blacksmith.

moⁿ′-çe-ga-xe ṭsi—moⁿ′-çe, iron; ga-xe, to make; ṭsi, house: house-to-make-iron; a blacksmith shop.

moⁿ′-çe iⁿ-shta u-gthoⁿ—moⁿ′-çe, metal; iⁿ-shta, eyes; u-gthoⁿ, to put in: eyeglasses; lorgnette.

moⁿ′-çe iⁿ-stu-gthoⁿ wi-ṭa thoⁿ moⁿ-sho-sho-dse iⁿ-tha ha, my spectacles are dirty.

moⁿ′-çe ḳi-tha-ha-p̣a-hi, a pickax with edges like a chisel instead of pointed; a mattock.

moⁿ′-çe ḳ'oⁿ-ça-gi—moⁿ′-çe, iron; ḳ'oⁿ-ça-gi, swift: telegraph.

moⁿ′-çe-moⁿ—moⁿ′-çe, metal; moⁿ, arrow; the word applied to a bullet. (Om. same.)

moⁿ′-çe moⁿ-hiⁿ-çi, an iron arrowhead.

moⁿ′-çe-moⁿ u-ga-xtoⁿ, a bullet mold.

moⁿ′-çe ni-xo-dse, iron ashes; gunpowder.

Moⁿ′-çe-noⁿ-p'iⁿ, Iron-necklace. Personal name.

moⁿ′-çe p̣e-dse i-shkoⁿ—moⁿ-çe, iron; p̣e-dse, fire; i-shkoⁿ, to warm one's self. The Osage name for a stove.

moⁿ′-çe ṭa-ṭa-çe—moⁿ-çe, iron; ṭa-ṭa-çe, ticking—ticking-iron: typewriter.

moⁿ′-çe ṭa-ṭa-çe tse-ga wiⁿ a-bthiⁿ, I have a new typewriter.

moⁿ′-çe ṭse-xe wiⁿ a-ni, you have a tin pail.

moⁿ′-çe ṭse-xe wiⁿ pa-xe, I made a tin pail.

moⁿ′-çe ṭsiu-ge—moⁿ′-çe, metal; ṭsiu-ge, mussel shell, a name applied to spoons; an iron spoon.

moⁿ′-çe ṭsi u-thu-ga-doⁿ—moⁿ′-çe, metal; ṭsi, house; thu, with which to; u-ga-doⁿ, peg down; metal-with-which-to-peg-house-down: nail.

moⁿ′-çe tsu-ge, an iron spoon or shell.

moⁿ′-çe u-ga-tsa-ge, a rivet.

moⁿ-çe u-ga-tsa-ge ṭoⁿ-ga ge-wiⁿ oⁿ-i o, give me a large rivet.

moⁿ′-çe u-gthoⁿ—moⁿ′-çe, trap; u-gthoⁿ, putting in (the act of putting the trap in the mouth of a beaver hole): trap setting. (Om. same.)

moⁿ′-çe u-ḳi-ḳi-e—moⁿ′-çe, iron; u-ḳi-ḳi-e, talk together, or to each other: telephone.

moⁿ′-çe-u-ḳi-thu-cha-ge—moⁿ′-çe, iron; u-ḳi, together; thu-cha-ge, welded—iron-welded-together: a chain.

moⁿ′-çe-u-tha-ge, telltale wire; telegraph wire.

moⁿ′-çe u-xtho-ḳ'a, a stovepipe.

moⁿ′-çe u-xtho-ḳ'a tse u-çi′ha, the stovepipe is rusty.

moⁿ′-çe-we-ba-ḳ'u—moⁿ′-çe, iron; we-ba-ḳ'u, to dig with: a spade.

moⁿ′-çe we-ba-tse—moⁿ-çe, iron; we, with which to; ba-tse, sew—iron-with-which-to-sew: a sewing machine.

moⁿ′-çe-we-e, a plow. Before the iron plow was introduced among the Osage they used the shoulder blade of the elk or bison for hoes. Traders introduced the iron hoes, and when the plow was brought the Indians gave it this name, which meant iron hoe.

moⁿ′-çe-we-e a-gthi-xoⁿ, I broke my plow.

moⁿ′-çe-we-e—continued.

moⁿ′-çe-we-e tha-gthi-xoⁿ, you broke your plow.

moⁿ′-çe-we-e oⁿ-woⁿ ki o, lend me your plow.

moⁿ′-çe we-ga-ḳ'u, an adze.

moⁿ′-çe-we-ḳi-ḳ'oⁿ, hardware; any useful article made of iron.

moⁿ′-çe wiu-ga-doⁿ, an iron wedge.

moⁿ′-çe wi-u-hoⁿ—moⁿ-çe, iron; wi, modification of we, with which to; u-hoⁿ, cook: iron-with-which-to-cook—a cooking stove.

moⁿ′-çe zhu-dse—moⁿ-çe, metal; zhu-dse, red: red-metal—copper.

moⁿ′-çe zhu-dse the-xe tse oⁿ-thoⁿ-thiⁿ gi o, bring me my copper kettle.

moⁿ′-çi hi, arrowhead (Viburnum).

Moⁿ′-çi-ṭse-xi, Sacred-arrow-shaft. Female personal name.

moⁿ-çoⁿ-i′-ṭa, at the other side.

moⁿ-çoⁿ′ thiⁿ-ṭa-a-ba-sda—moⁿ-çoⁿ thiⁿ-ṭa, on one side (of the head); a-ba-sda, shave: shave-on-one-side-of-the-head—penitentiary.

Moⁿ-ço′-tse ga-xa, Whistle Creek, so called because reeds out of which whistles were made grew there. Mission Creek, Okla.

moⁿ-çto′-çto, soft mud; a muddy road.

u-zhoⁿ-ge ke moⁿ-çto′-çto, the road is muddy.

moⁿ-çu′-dse-e-gon. (*See* zhoⁿ-xa-shtoⁿ-ga.)

moⁿ-do′ḳa, moist. (*See* do′ḳa.)

moⁿ-e′-goⁿ, resembling an arrow.

moⁿ′-ga, skunk.

moⁿ-ga′-bu, same as a-ga-ha-mi.

Moⁿ-ga′-shu-dse, Dust-maker. Personal name. Refers to the dust made by the rushing of the buffalo.

Moⁿ′-ga-xe, Arrow-maker. Personal name.

moⁿ′-ge, breast or chest of a human being.

Moⁿ-ge′-çi, Yellow-breast. Personal name.

moⁿ′-ge ni-e—moⁿ-ge, breast; ni-e, ache: breast-ache, chest-ache; consumption.

moⁿ′-ge thi-çto-the, the muscles of my breast gathered in folds with age. (From a ritual.)

moⁿ′-ge u-ça-gi, the hard muscle of a buffalo's breast; a term used in butchering.

moⁿ′-gthe, vertical or the beginning.

moⁿ′-gthe-the, originator or author.

moⁿ-gthiⁿ o′, go home.

moⁿ gthu-stse-dse Wa-thoⁿ, songs of drawing the arrows. This is a version of the Ṭsi′-zhu Wa-shta-ge gens. The word gthu implies a complex symbolism, and is here personified as the one who draws the arrows. In song 1 of this group reference is made to the two birds used in the ceremony; in the second song the theme refers to the red and black arrows sent in pursuit of Day and Night; in the third song reference is made to the homecoming attended with success; in this little drama there is the thought of courage and valor against danger.

moⁿ′-gthu-stse-dse Wa-thoⁿ, Songs of Drawing His Arrows. These songs are supplicatory in character. The ceremonial acts accompanying these songs express a desire that the initiate shall not only be successful in his military career but that he shall also have an endless line of descendants. Reference is made in the song to a little bow and two arrows; these are made according to ritual form.

moⁿ′-ha, a cliff. This term is frequently found in ritual ceremonies.

moⁿ′-ha, where the sun sets; west.

moⁿ′-ha stse-dse—moⁿ-ha, a cliff; stse-dse, tall; cliff-tall; a precipice.

moⁿ′-ha ṭu i-the, wind from the west.

Moⁿ′-ha-u-gthiⁿ, Sits-under-a-bank. Personal name.

Moⁿ′-ha u-gthiⁿ ṭoⁿ-woⁿ, cliff village.

moⁿ′-ha u-wa-ḳi-hoⁿ, cliff upon cliff, as terraces.

moⁿ′-ha zhu-dse, red clay; vermilion.

Moⁿ′-hi-çi thu-ça-bi, name of a place on the Verdigris River where flint for arrows was quarried.

moⁿ′-hi-çi-u-gthe, slit for arrowhead.

moⁿ′-hi-çi wa-ḳ'u kshe a-bthiⁿ, I have the queen of spades.

moⁿ′-hi-dse ṭa-xe, a blunt arrow used in shooting game, especially birds.

moⁿ-hiⁿ′, grass.

moⁿ′-hiⁿ, knife (ceremonial). In the early days a red-stone knife was used in the various ceremonies. (For the story of the finding of these (two) knives see Ni-ḳi-e ritual, 36th Ann. Rept. B. A. E., pp. 206-208, lines 1391-1446.) The knife belonged to the Hoⁿ′-ga division. Children to this day are named for this ancient ceremonial weapon. Under the changed conditions the stone knife has disappeared and is now represented by a carving knife, which must always be a new one.

moⁿ-hiⁿ′ btha-çka, flat grass that grows in damp soil.

moⁿ-hiⁿ′-bthoⁿ çe, buffalo grass (*Buehloe dactyloides* (Nutt.) Eugeleu; *Bulbilis dactyloides* (Nutt.) Raf.)

Moⁿ-hiⁿ′ bthoⁿ-çe ga-xa, Small Grass Creek, a branch of Soldier Creek, near Pawhuska, Okla.

Moⁿ′-hiⁿ-çi, Fire. Personal name. Refers to fire drawn from stone or arrowhead.

Moⁿ′-hiⁿ-çi, Flint-arrow-point. The name of a subgens of the Hoⁿ′-ga U-ṭa-noⁿ-dsi gens; acts as Sho′-ḳa to itself and the gens.

moⁿ′-hiⁿ-çi ba-xtha, fire flint.

moⁿ′-hiⁿ-çi i-ṭa-xe-tse, the point of an arrowhead.

Moⁿ′-hiⁿ-çi thu-ça bi, Flint Quarry; Flint Rock, Okla.

moⁿ′-hiⁿ-çpe—moⁿ-hiⁿ, knife; çpe, meaning lost: ax.

moⁿ′-hiⁿ-çpe i-ba, a helve; an ax handle.

moⁿ′-hiⁿ-çpe i-ba bthiⁿ-xoⁿ, I broke an ax handle.

moⁿ′-hiⁿ-çpe i-ba stsi-xoⁿ, you broke an ax handle.

moⁿ′-hiⁿ-çpe i-ba oⁿ-gthi-xoⁿ i, we broke the ax handle.

Moⁿ′-hiⁿ-çpe-we-tsiⁿ, Battle-ax. Personal name.

moⁿ′-hiⁿ-çpe zhiⁿ-ga, a tomahawk, a battle-ax or a hatchet.

moⁿ-hiⁿ-ga-çe moⁿ-zhoⁿ, meadowland; portion of land used for grazing.

moⁿ-hiⁿ′-ga-shda, to hoe the field; to cut weeds.

moⁿ-hiⁿ′ a-shda, I hoe the field.

moⁿ-hiⁿ′ tha-shda, you hoe the field.

moⁿ-hiⁿ′ oⁿ-ga-shda i, we hoe the field.

moⁿ′-hiⁿ-çi ba-xtha, fire flint. So called on account of the ease with which fire was produced when bringing it in contact with hard material. Used to produce fire till the time of matches.

moⁿ-hiⁿ′ i-ba-xtho-ge—moⁿ-hiⁿ, grass or hay; i, with which to; ba-xtho-ge, thrust or pierce: with-which-to-thrust-or-pierce-grass-or-hay; pitchfork.

moⁿ-hiⁿ′ i-ba-xthoⁿ-ge thi-thi-ṭa ke oⁿ-woⁿ-ķ'i o, lend me your pitchfork.

moⁿ-hiⁿ′-i-ga-çe—moⁿ-hiⁿ, grass; i, with which to; ga-çe, cut: with-which-to-cut-grass; a mowing machine.

moⁿ-hiⁿ′ a-çe, I am mowing the grass.

moⁿ-hiⁿ′ tha-çe, you are mowing the grass.

moⁿ-hiⁿ′ oⁿ-ga-ça i, we are mowing the grass.

moⁿ′-hiⁿ-ga-çe i-ba, long curved handle of a scythe; a snath.

moⁿ-hiⁿ′-ga-çe moⁿ-zhoⁿ, meadowland; a portion of land producing grass which may be used for hay, also for good grazing.

moⁿ-hiⁿ′-i-thi-be-xiⁿ, a hayrake drawn by a horse.

moⁿ′-hiⁿ i-thi-moⁿ—moⁿ-hiⁿ, knife; i-thi-moⁿ, to grind with: a whetstone; a hone.

moⁿ-hiⁿ′-i-thi-xe, a sulky hayrake.

moⁿ-hiⁿ′-kshe, knife lying on the ground.

moⁿ-hiⁿ′-pa, bitterweed, ragweed or hogweed (*Artemisiae folia*). It is said that meat from animals feeding upon this weed becomes tainted.

moⁿ′-hiⁿ-pa-çi-ço-be, a dagger; a dirk; sharp-pointed knife.

moⁿ-hiⁿ′ ţo-ho, greens; vegetables.

moⁿ-hiⁿ′ ţo-ho tha-tse oⁿ-çu, I like vegetables.

moⁿ′-hiⁿ ţoⁿ-ga, a cutlass; sword; saber; a large knife.

Moⁿ′-hiⁿ-ţoⁿ-ga—moⁿ-hiⁿ, knife; ţoⁿ-ga, big: big-knife. The Osage name for an Englishman.

Moⁿ′-hiⁿ-ţoⁿ-ga ga-hi-ge—moⁿ-hiⁿ, knife; ţoⁿ-ga, big; ga-hi-ge, chief: big-chief-knife; Indian agent.

moⁿ-hiⁿ′-ţs'a-zhi, sedge grass (*Carex lurida*). This grass grows along the edges of the water and remains green throughout the summer and winter; it is one of the symbols of long life, or continuity of life.

moⁿ′-hiⁿ-u-he, knife scabbard.

moⁿ-hiⁿ-u′-zhu, manger.

moⁿ-hiⁿ-u′-zhoⁿ zhiⁿ-ga—moⁿ-hiⁿ, grass; u-zhoⁿ, lies in; zhiⁿ-ga, little. The Osage name for the marsh wren.

moⁿ-hiⁿ′wa-gthiⁿ, the garden is very weedy.

Moⁿ′-hiⁿ-wa-ḳoⁿ-da, Mysterious-knife. Personal name.

moⁿ-hiⁿ′ wa-xtoⁿ ha-do-ga, the caterpillarlike weed: the nettle.

moⁿ-hiⁿ′-xa, the clearing of a field of old stalks and dead weeds in preparing the soil for planting.

moⁿ-hiⁿ′-bthi-xa, I cleared the field.

moⁿ-hiⁿ-ni-xa, you cleared the field.

moⁿ′-hiⁿ zhiⁿ-ga, little knife; penknife.

moⁿ′-hiⁿ zhiⁿ-ga wiⁿ a-ķ'i ha, I gave him a penknife.

moⁿ′-hiⁿ zhiⁿ-ga wiⁿ tha-ķ'i, you gave him a penknife.

moⁿ′-hiⁿ zhiⁿ-ga wiⁿ oⁿ-ķ'i i, we gave him a penknife.

moⁿ-hi-zhu. (*See* wa-zhu.)

moⁿ-iⁿ′, to walk.

moⁿ-iⁿ′ bthe ṭa miⁿ-ke ha, I am going for a walk.

moⁿ-iⁿ′ shne a? are you going for a walk?

Moⁿ-iⁿ′-gthe-doⁿ, Walks-home. Personal name.

moⁿ-iⁿ′-ḳa, ground; earth; soil; clay; mud.

moⁿ-iⁿ′-ḳa a-thi-tha-ha e tho, the mud sticks to you.

moⁿ-iⁿ′-ḳa oⁿ-tha-ha e tho, the mud sticks to me.

moⁿ-iⁿ′-ḳa ba-ḳ'u, to excavate.

moⁿ-iⁿ′-ḳa p̣a-ḳ'u, I excavated.

moⁿ-iⁿ′-ḳa shpa-ḳ'u, you excavated.

moⁿ-iⁿ′-ḳa oⁿ-ba-ḳ'u i, we excavated.

moⁿ-iⁿ′-ḳa çka, white clay; gypsum. Lime made from this kind of stone was used by both the Osage and Omaha for whitening the sinew used in making arrows; a variety of selenite; calcium sulphate.

Moⁿ′ iⁿ-ḳa ga-xe, Maker-of-the-Earth. The name of a gens. Also found among the Omahas.

moⁿ-iⁿ′-ḳa i-thi shtoⁿ-ga—moⁿ-iⁿ-ḳa, earth, soil; i-thi, with which to; shtoⁿ-ga, make soft: a harrow.

Moⁿ-iⁿ′-ḳa-moⁿ-iⁿ, Walks-on-the-earth. Personal name.

moⁿ-iⁿ′-ḳa moⁿ-tse kshe, the inner soil; the undersurface or strata.

moⁿ-iⁿ′-ḳa tse-xe, pottery; earthenware.

moⁿ-iⁿ′-ḳa tse-xe tse moⁿ-iⁿ′-ḳa-çka i-ga xa bi a, pottery is made from clay.

Moⁿ-iⁿ′-ḳa-zhiⁿ-ga, Little-clay. Personal name. Refers to the four different colors of clay, given by the crawfish.

Moⁿ-iⁿ′-ku-a-ha, a man by this name died at this spot; he was of the Tho′-xe gens. This was the fifteenth camp in the second buffalo trail.

Moⁿ-iⁿ′-zhi, Does-not-walk. Personal name. Refers to the eagle.

moⁿ′-i-tha-tha, arrow feather.

Moⁿ-kchi′-xa-bi, For-whom-arrows-are-made. Personal name. Refers to the arrows made for use during the deer-hunting season.

moⁿ-ke da′-bthe-bthiⁿ, the arrow is warped.

moⁿ-ke da′-çi-çe tha-gi-the a(?) are you hardening the point of your arrow by scorching it?

moⁿ-ke da′-çi-çe a-gi-the, I hardened the point of my arrow by scorching it.

moⁿ′-ḳi-çoⁿ-dse, to wrestle.

moⁿ′-ḳi-çoⁿ-dse oⁿ-gi-tha-gthi bi a, ni-ḳa-shi-ga a-ka, the man likes to wrestle.

Moⁿ-ḳoⁿ, Medicine. Personal name.

moⁿ-ḳoⁿ′, drugs; any kind of medicine except poisons.

moⁿ-ḳoⁿ′ a-thiⁿ, a druggist; one who sells drugs.

moⁿ-ḳoⁿ′ ça-be—moⁿ-ḳoⁿ′, medicine; ça-be, black: medicine-black; coffee.

moⁿ-ḳoⁿ′ ça-be ḳoⁿ-btha, I want some coffee.

moⁿ-ḳoⁿ′ ça-be shkoⁿ-shta, you want some coffee.

moⁿ-ḳoⁿ′ ça-be, oⁿ-goⁿ-tha i, we want some coffee.

moⁿ-ḳoⁿ′ ça-be tse çki-the wa-gthiⁿ, the coffee is too sweet.

moⁿ-ḳoⁿ′-ça-be u-tha-ṭoⁿ, coffee cup.

Moⁿ-ḳoⁿ′-ça-e Ṭoⁿ-won, the Osage name for Coffeyville, Kans.

moⁿ-ḳoⁿ çi, yellow medicine; sulphur.

moⁿ′-ḳi-çiⁿ-dse, threw himself upon the earth.

moⁿ-ḳoⁿ′-çka, white pepper.

moⁿ-ḳoⁿ′ni-ḳa-shi-ga, man medicine (*Curcurbita perennis*). One of the medicines revealed by the buffalo bull to the Osage people. See legend.

moⁿ-ḳoⁿ-p̣a, bitter medicine; pepper.

moⁿ-ḳoⁿ′-p̣a ça-be, black pepper.

moⁿ-ḳoⁿ′-p̣a zhu-dse, red pepper.

moⁿ-ḳoⁿ′-p̣i-zhi, bad medicine; poison.

moⁿ-ḳoⁿ′ p̣i-zhi tha-ṭoⁿ bi o, he drank poison.

moⁿ-ḳoⁿ′-p̣i-zhi a-u-thi-k'e, bad medicine put in the arm; morphine.

Moⁿ-ḳoⁿ′-thiⁿ, Possessors-of-medicine. Personal name.

moⁿ-ḳoⁿ′ ṭoⁿ-a zhiⁿ-ga, little big medicine. This is the poppy mallow (*Callirrhoe triangulata*), which was also miraculously revealed to the Osage by a buffalo bull for healing of flesh and fractured bones.

moⁿ-ḳoⁿ′ ṭoⁿ-ga, big medicine (*Curcurbita foetidissima*). This is one of the medicines revealed by the buffalo bull to the Osage people.

moⁿ′ḳoⁿ-ṭoⁿ-ga zhiⁿ-ga, poppy mallow, little medicine. The poppy mallow is used by the Ṭsi′-zhu Wa-shtage gens as a symbol. See legend, back of book.

moⁿ-ḳoⁿ′-ṭsi, medicine house; dispensary; pharmacy.

moⁿ-ḳoⁿ′ u-tha-ṭoⁿ e-noⁿ, strong; forcible; potent; said of a drug. Used also to represent a dose.

moⁿ-ḳoⁿ′ u-thi-ḳ'e, to inoculate.

moⁿ-ḳoⁿ′ we-tse'the, medicine for killing secretly; poison.

moⁿ-ni′-ga, pocket gopher. The Osage have a superstitious fear of this animal. They think it has power to do them harm.

moⁿ-ni′-shki-shki-ga, a slough; a marsh; a stagnant swamp; a mire; a place of deep mud.

moⁿ′-noⁿ-iⁿ, prairie chicken. Both the Omaha and Osage use this fowl for food.

moⁿ-noⁿ′-ṭi-de, rumbling of feet.

moⁿ-noⁿ′-ṭi-de a-wa-noⁿ-oⁿ ha, I heard the rumble of feet.

moⁿ-noⁿ′-ṭo-ba, where the earth has been softened by continued tramping, especially by animals.

moⁿ-oⁿ′-ḳa hiⁿ-dse, crockery.

moⁿ′-pshe, birth; the beginning of a family; the start of a generation.

moⁿ′-sha-ḳoⁿ, burden strap. The burden strap was the holiest of the sacred symbols, surpassing even the hawk, the symbol of the warrior's courage. When a husband wishes to honor his wife he has one made for her ceremonially. This was one of the first ceremonies to die out when new religious ideas were introduced by missionaries.

moⁿ′-sha-ḳoⁿ u-gthoⁿ, putting the burden straps into or adding them to the shrine.

moⁿ′-sha-ḳoⁿ Wa-ḳoⁿ-da-gi, burden strap (mysterious). This name refers to the finding of the first buffalo and the dedication of a certain part of the skin to ceremonial uses. The term Wa-ḳoⁿ-da-gi implies: imbued with mystical powers; it was from this consecrated part that the mysterious burden straps were made.

moⁿ′-sha-ḳoⁿ zhu-dse, red burden strap (ceremony). At the close of the Wi-gi-e Ṭoⁿ-ga the left half of a buffalo hide is placed before the leader of the Ṭsi′-zhu Wa-noⁿ gens, who proceeds to cut it into seven strips, each representing the seven fireplaces of the Ṭsi′-zhu division. Each of these straps is painted red on one side only; then each strap is carefully folded and placed in a buffalo bladder sac to which for convenience a strap is fastened for carrying.

moⁿ′-shi, up above; the arch of heaven; zenith.

moⁿ-shi′-a-dsi, high; lofty, as a mountain; tall.

Moⁿ′-shi-ha-moⁿ-iⁿ, One-who-moves-above. Personal name. Refers to the eagle.

Moⁿ′-shiⁿ-ge u-we i-ta, Moⁿ′-shiⁿ-ge's field.

moⁿ′-shi ṭa, at the upper part.

Moⁿ-shi′-ṭa-moⁿ-iⁿ, Moves-on-high. Personal name. Refers to the eagle.

Moⁿ-shko′-ge, the Osage name for the Creek Tribe of Indians.

moⁿ′-shkoⁿ, crawfish. The crawfish in Osage mythology was the person who brought from the recesses of the earth four kinds of clay—blue, red, black, and yellow—which he presented to the people for use as signs when they approach Wa-ḳoⁿ′-da with their prayers.

moⁿ-sho′-dse, dust blown or carried by the wind.

moⁿ-sho′-dse iⁿ-shta thoⁿ oⁿ-woⁿ-ga-hi-tha, the dust blew in my eyes.

Moⁿ-sho′ dse-moⁿ-iⁿ, Travelers-in-the-mist. The name of a subgens of the O-çu′ ga-xe gens; acts as Sho′-ḳa to both itself and the gens.

moⁿ′-shoⁿ, feather; plume; plumage.

moⁿ-shoⁿ′-dse, a cave; a hole in the ground, as a gopher, badger, or squirrel makes.

Moⁿ′-shoⁿ Ga-sdu-dse, dropping the feather. A part in the Peace ceremony.

Moⁿ′-shoⁿ-hoⁿ-ga, Sacred-plume. Personal name. Refers to eagle plumes worn by priests.

moⁿ′-shoⁿ i-çi-the—moⁿ-shoⁿ, feathers; i, with; çi-the, making yellow; making-feathers-with-yellow; the art of dying feathers yellow. Sorrel. (Rumex.)

moⁿ′-shoⁿ iⁿ-be-hiⁿ, a feather pillow.

moⁿ′-shoⁿ-ḳa, a burden strap.

moⁿ′-shoⁿ u-ça-gi, hard part of the feather, the quill.

moⁿ′-shoⁿ u-gthoⁿ-ge, feather bonnet, such as warriors wore when they went into battle.

moⁿ′-shoⁿ-u-thiⁿ-ge—moⁿ-shoⁿ, feather or quill; u-thiⁿ-ge, to touch: voting; indorsing a check.

moⁿ′-shoⁿ u-bthiⁿ-ge, I indorsed it.

moⁿ′-shoⁿ u-stsiⁿ-ge, you indorsed it.

moⁿ′-shoⁿ oⁿ-gi-thiⁿ-ga i, we indorsed it.

moⁿ′-shoⁿ wa-gthe, ornamental or symbolic plume worn on top of the head.

moⁿ′-shoⁿ xu-be, a pinion.

moⁿ-sho′-sho-dse, soft mud along the edges of a stream; dust or dusty.

moⁿ-sho′-sho-dse tha-tha bi a, you are raising the dust.

moⁿ-shta′-ha, slippery ground; wet ground.

moⁿ-shte kshe e-ṭa′-thi-shoⁿ bthe ha, I went via the south.

moⁿ-shtiⁿ′-ge, the cottontail rabbit. This little animal figures in the myths of the Osage.

moⁿ-shtiⁿ′ noⁿ-ṭa-stse-e—moⁿ-shtiⁿ, rabbit; noⁿ-ṭa, ears; stse-e, long: long-eared rabbit; jack rabbit.

moⁿ-shtiⁿ′ noⁿ-ṭa-stse-e wiⁿ a-ku-dse ha, I shot a jack rabbit.

moⁿ-shtoⁿ′, to steal.

moⁿ-bthoⁿ, I stole.

moⁿ-shnoⁿ′, you stole.

moⁿ′-stse, hot weather; a hot day.

moⁿ-stse′wa-gthiⁿ, it is very hot; very hot weather.

moⁿ′-ṭa-spu-tse, nock of an arrow; to put in position for shooting.

moⁿ′-tha-wa, the immature red-headed woodpecker. This bird is frequently called the arrow counter, because when shot at with the arrow by unskilled boys it would dodge and act as though counting the shots.

moⁿ-thiⁿ, to exist; to walk.

moⁿ-bthiⁿ, I exist.

moⁿ-ni, you exist.

moⁿ-thiⁿ′ a-ḳi-da, soldiers walking; infantry.

moⁿ-thiⁿ′ ba-dsu, gopher hill; the soil raised by a gopher in digging a hole.

moⁿ-thi′-ḳ’o, to dig into the earth.

moⁿ-thiⁿ′-ga, a gopher.

moⁿ-thiⁿ′-ḳa, earth; soil; clay; mud. (*See* moⁿ-iⁿ-ḳa.)

moⁿ-thiⁿ′-ḳa çi, a kind of yellow clay, on the order of a faded red clay.

moⁿ-thiⁿ′-ḳa-çka, white clay.

moⁿ-thiⁿ′-ḳa i-ṭsi, earth lodge.

moⁿ-thiⁿ′-ḳa ke bi-çe, the ground is dry.

moⁿ-thiⁿ′-ḳa-ṭo, a clay with a blue or green shade in it.

moⁿ-thiⁿ′-ḳa ṭse-xe, pottery.

Moⁿ-thiⁿ′-ḳa zhiⁿ-ga, Little-earth. A personal name of the Crawfish gens.

moⁿ-thiⁿ′-ḳa zhu-dse, dirt or soil red; red clay.

moⁿ-thiⁿ o-u, begone.

moⁿ-thiⁿ′-the, onward.

moⁿ-thiⁿ′-the, to go afoot; walking.

moⁿ-thiⁿ′-bthe, I go afoot.

mo-thiⁿ′-ne, you go afoot.

moⁿ-thiⁿ′ the doⁿ ts’e-ge, the symbolic name, among the Osage, given to the white pelican, life symbol of the Hoⁿ′-ga great tribal division. The translation of the name is: he-who-becomes-aged-while-yet-traveling.

moⁿ-thiⁿ′-toⁿ, the act of touching the earth.

moⁿ-thiⁿ′-xo-dse, a prairie dog. (Om. same.)

moⁿ-thiⁿ′-xo-dse wa-da-gthe, the burrowing owl; servant of the prairie dog.

moⁿ′-thi-stsu, an arrow straightener. It was a very important thing to have the arrow true, so the Indians kept them straight.

Moⁿ′-thiu-xe, Ground-cleared-of-grass. Personal name. Refers to the bare ground around the home of the bear.

moⁿ-thoⁿ′, to steal; filch; or rifle.

mi-tho′-ṭoⁿ wa-noⁿ-bthe, dinner.

mi-tho′-ṭoⁿ a-wa-noⁿ-bthe, I had dinner.

mi-tho′-ṭoⁿ wa-tha-noⁿ-bthe, you had dinner.

moⁿ′-thu-gthe-çe, the grooves made in an arrow shaft. These waving grooves made in the arrow shafts are explained by various writers to mean lightning or blood to run through, but the Omaha arrow makers said that they were made to prevent the arrow shaft from bending or springing back into its imperfection when it had once been straightened.

moⁿ′-thu-xtha-dse, arrow-shaft polisher. This was made of sandstone.

Moⁿ-ṭo-e, The-earth. Personal name.

moⁿ′-tse, in the deepest of secret places.

moⁿ-ṭse′-dse, a bank or precipice.

moⁿ-tse′-ṭa, inside; interior of anything.

moⁿ-tse′-ṭa-ha, inward; toward the center.

moⁿ-tse′-ṭa xtsi, inmost; innermost.

moⁿ-ṭu-ṭu-be, a hummock.

moⁿ-stse u′-thiⁿ-ge, sunstroke.

moⁿ-stse u′-thu-thiⁿ-ge, he had a sunstroke.

moⁿ′-xe, the sky.

moⁿ′-xe-a-gthe, Reaches-the-sky. Personal name. Refers to the wind.

moⁿ-xe′ ḳi-the, an error; a departure from the truth without intention; a mistake.

moⁿ-xe-a′-ḳi-the, I made a mistake.

moⁿ-xe′-tha-ḳi-the, you made a mistake.

moⁿ-xe′ oⁿ-ḳi-tha i, we made a mistake.

moⁿ′-xe tha-gthiⁿ, a good sky; a clear day. The unclouded sky is a symbol of peace.

moⁿ-xe′-the, to deceive; swindle; hoodwink; delude or defraud.

moⁿ-xe′-a-the, I deceived him.

moⁿ-xe′-tha-the, you deceived him.

moⁿ-xe o′-tha i ha, he swindled me.

moⁿ-xe, thi-hi-dse, conjuring the sky.

moⁿ′-xi-ga, diffident; shy; modest.

moⁿ-xpi′, cloud; cloudy.

Moⁿ-xpi′-moⁿ-iⁿ, Traveling-cloud. Personal name.

moⁿ-zhi′, I do not.

moⁿ′-zhi, a quiver. A quiver for common use is made of dressed buffalo skin. The ornamental ones were made of otter, puma, or fox skins.

Moⁿ′-zhi-çka-ḳ’iⁿ-ga-xthi, Slayer-of-the-warrior-with-the-white-quiver. Personal name.

moⁿ-zhi′ iⁿ da, I have not. (From a ritual.)

moⁿ′-zhiⁿ-ga u-zhi—moⁿ, bullet; zhiⁿ-ga, small; u-zhi, load—single-barrel shotgun.

moⁿ′-zhi tha-gthiⁿ, the gray fox. The Osage used the skin of the gray fox for making quivers. The fox-skin quiver was ornamental as well as useful. The value put upon a fox-skin quiver was equal to that of a horse.

Moⁿ-zhoⁿ′, Earth. Personal name. Refers to the legend of descent from sky to earth.

moⁿ-zhoⁿ′ (Om. same), earth; country; farm; world; land.

moⁿ-zhoⁿ′ a bi çe, the land became dry.

Moⁿ-zhoⁿ′-a-ḳi-da, Watches-over-the-land. Personal name.

Moⁿ-zhoⁿ′-a-ḳi-da ga-xa, at this place a man died while in camp; the spot was named for him. It was the site of the fifth camp of the buffalo trail.

moⁿ-zhoⁿ′ a-pshe, a wanderer over the earth; vagabond.

Moⁿ-zhoⁿ-a′-shiⁿ-e, Travels-over-the-land. Personal name.

moⁿ-zhoⁿ-a′-ta, inland; away from the water.

moⁿ-zhoⁿ a′-tsi-gthe, to live on a farm; to erect a house on a farm.

moⁿ-zhoⁿ a′-a-tsi-gthe, I live on a farm.

moⁿ-zhoⁿ a′-tha-tsi-gthe, you live on a farm.

moⁿ-zhoⁿ oⁿ′-ga-tsi-gtha i, we live on a farm.

moⁿ-zhoⁿ be u-shkoⁿ-zhi, a wilderness; a desert; uninhabited land.

moⁿ-zhoⁿ btho′-ga, the whole earth.

moⁿ-zhoⁿ′doⁿ-be, to see the land; an explorer.

Moⁿ-zhoⁿ′-dsi-çi-gthe, Tracks-on-the-prairies. Personal name. Refers to the bear tracks.

moⁿ-zhoⁿ′-dsi ga-xthi, first to strike while on the march (one of the o-doⁿ).

Moⁿ′-zhoⁿ-dsi-i-ṭa, Born-on-the-earth. Female personal name.

moⁿ-zhoⁿ′ dsi u-tsiⁿ, winning the honor of first to strike while on the march (one of the six o-doⁿ).

Moⁿ′-zhoⁿ-ga-xe, Earth-maker. Personal name. Refers to the elk, separating the waters from the earth, making it habitable for the people.

Moⁿ-zhoⁿ′-ha-shoⁿ, Travels-above-the-earth. Personal name.

moⁿ-zhoⁿ′ hi ṭa bi thiⁿ-kshe, a destination; at the end of a journey.

moⁿ-zhoⁿ′ i-ḳ'u-tse, one who looks over the land; a surveyor.

moⁿ-zhoⁿ′ i-ḳ'u-tse the a-gi-shi-be iⁿ do, I paid the surveyor.

moⁿ-zhoⁿ′ i-ṭa-bi, the land that is theirs.

moⁿ-zhoⁿ′ ḳoⁿ-ha, the edge of the land; horizon.

Moⁿ-zhoⁿ′-op-she-wiⁿ, Woman-who-travels-over-the-earth. Female personal name.

moⁿ-zhoⁿ′ shkoⁿ, earthquake.

moⁿ-zhoⁿ shoⁿ-e′-goⁿ, verily the whole world.

moⁿ-zhoⁿ the ga-ha, native of this land.

moⁿ-zhoⁿ′ thiⁿ-kshe ni-ḳa-shi-a thiⁿ-ge ga-xa, to depopulate; to unpeople the land.

moⁿ-zhoⁿ′-thi-xu, landmark; anything to serve as a guide along a road.

moⁿ-zhoⁿ′-thi-xu kshe, the outline.

moⁿ-zhoⁿ′ thoⁿ a-gi-ḳoⁿ-btha ha, I reclaimed my land.

moⁿ-zhoⁿ′ thoⁿ o-xta, the land is valuable.

moⁿ-zhoⁿ′-ṭoⁿ, landholder; landowner.

Moⁿ-zhoⁿ′-u-çkoⁿ-çka, Center-of-the-earth. Personal name.

moⁿ-zhoⁿ′ u-da, lessee.

moⁿ-zhoⁿ′ u-da wa-ga-shi-be, money paid for rent.

Moⁿ-zhoⁿ′-u-ga-shoⁿ, Wanderer. Personal name. Refers to the buffalo that roams over the ground.

moⁿ-zhoⁿ′ u-gthiⁿ,—moⁿ-zhoⁿ, land; u-gthiⁿ, occupy: tenancy.

moⁿ-zhoⁿ′ u-gthiⁿ thiⁿ-ke—moⁿ-zhoⁿ, land; u-gthiⁿ, occupy; thiⁿ-ke, one who—one-who-occupies-land: a tenant.

moⁿ-zhoⁿ′ u-gthiⁿ a-ka wa-hioⁿ bi tse, the tenant moved away.

moⁿ-zhoⁿ′ u-hoⁿ-ge, the horizon; the edge of the earth.

moⁿ-zhoⁿ′ u-ḳi-hoⁿ-ge, border of the land; the frontier.

moⁿ-zhoⁿ′ u-ḳi-hoⁿ-ge, boundary lines of land.

moⁿ-zhoⁿ′ u-shkoⁿ, active on the land they inhabit.

moⁿ-zhoⁿ′ u-shpe—moⁿ-zhoⁿ, land; u-shpe, part—land division: a section.

moⁿ-zhoⁿ′ u-shpe he-be we-bthiⁿ wiⁿ ha, I sold a section of land.

moⁿ-zhoⁿ u-ṭoⁿ′-ga, the earth when it is the greatest in its fruitfulness. The season when all fruits are ripe.

moⁿ-zhoⁿ′ u-wa-ḳ'i, lease; lessor.

moⁿ-zhoⁿ′ wa-gthe-çe, maps; charts; plats.

moⁿ-zhoⁿ′ wa-shpe-e-zhi, homestead.

moⁿ-zhoⁿ′ wa-tha-da-bi, a mile.

moⁿ-zhoⁿ′ we-ḳ'u-tse—moⁿ-zhoⁿ, land; we-ḳ'u-tse, measure: an acre.

moⁿ-zhoⁿ′wi-ṭa wa-we-ṭa wa-gthe-çe oⁿ'i bi a, I have a title to my land.

moⁿ-zhoⁿ′-xe, onions; garlic. Garlic was plentiful on the prairies, but until the Indians saw white men using it for food they did not use it because its odor was offensive.

moⁿ-zhoⁿ′-xe oⁿ-tha-gthiⁿ, I like onions.

moⁿ-zhoⁿ′-xe thi-tha-gthiⁿ a, do you like onions?

moⁿ′-zhu, a quiver. The fine quivers of the Osage Tribe were made of gray fox and otter skin. The common quivers were made of buffalo skin.

N

ni (Om. same), water; river; rivulet; creek.

ni, to exist; to live.

a-ni′e tho, I live.

tha-ni′ e tho, you live.

oⁿ-ni′ bi a tho, we live.

ni, sap, the water that courses through the various parts of a tree or other plants.

ni′-a-ba-ṭa, a dam such as a beaver builds.

zha-be ni′-a-ba-ṭa, a beaver dam.

Ni′-a-bi, Permitted-to-live. Female personal name. Refers to the fawn which the hunter allows to escape.

ni′ a-ga-çi-ge, to sprinkle water on some object.

ni a-a-ga-çi-ge, I sprinkle water.

ni a-tha-ga-çi-ge, you sprinkle water.

ni a′-ga-ha, on the surface of the water.

ni-a′-gtha-gtha e, to limp; walk lame.

ni-a′-a-gtha-gtha, I limp.

ni′-a-tha-gtha-gtha, you limp.

ni-a′-ḳoⁿ, same as ni a′-ḳoⁿ-gthe.

ni-a′-ḳoⁿ gthe, the windpipe.

ni-a′-moⁿ-thiⁿ—ni, water; a-moⁿ-thiⁿ, walks on. The name given to the water strider by the Osage; this bug figures in the origin myth.

ni-a′-ni-oⁿ, a disagreeable skin affection: eczema.

ni′-a-shi-ga a-mi-xe xtsi a-ḳi-pa a-hi bi a, a great throng met him.

ni, juice; the juice of fruit.

ni a′-tha-doⁿ, receding of the waters.

moⁿ′-ḳi-çiⁿ-dse tsi-the doⁿ a′
ni′ a-tha-doⁿ i-he-the toⁿ a.

He threw himself upon the waters,
And the waters receded. (From a ritual.)

ni′-a-xe-xe, shallow rapids.

Ni′-a-xe-xe shku-be, Deep Ford. At this place there was a bad crossing. The location was near what is now the cemetery of Pawhuska, Okla. This was the sixth camp of the first trail.

ni-ba′-çe, land out of water. (*See* **ni-u′-thoⁿ da.**)

ni-ba′-btha-xe—ni, water; ba-btha-xe, ripples; the ripples of the surface of a stream caused by the wind, or by a beaver or other animal swimming across. In some of the tribal rituals the ripples caused by the swimming of the beaver are mentioned as symbolizing old age; the furrows on the brow of an aged man.

Ni-btha′-çka, Flat water, Platte River, Nebr.

Ni′-çka, White River. Little Osage River (Mo.).

Ni-çka′-thoⁿ-çka, Place between two rivers, now called Beaver Creek. Also Ṭse noⁿ-ça kchi-xa bi, where a fence was built as a protection against the buffalo who would break into camp. This was the sixth camping place in the second buffalo trail.

Ni′-çka u-thi-zhoⁿ-ḳa tse, the confluence of the Osage and Little Osage Rivers. Sometimes called Mi′-xa-çka u-tsi, where white swan are plentiful.

ni-çki′-the, salt. The Osage knew salt and the use of it long before the coming of the white man. They knew the salt springs and the places where rock salt could be obtained.

ni-çki′-the ça-gi, hard salt (rock).

Ni-çki′-the ga-shki bi, the name of the places where the Osage supply themselves with rock salt. This was the nineteenth and final stop in the first buffalo trail.

Ni-çki′-the ga-xa, Salt Creek, near the town of what is now known as Fairfax, Okla. This was the seventh camp of the first trail.

Ni-çki′-the u-çu u-gthoⁿ, Salt-lowland-forest; salt plains. The people gathered large quantities of salt (rock) at this place. This was the fourteenth camp of the first buffalo trail.

Ni-çkiu′-e ga-shki bi, cutting of Rock Salt River; Cimarron River. On this river the Osage pounded rock salt.

Ni-çkiu′-e ga-xa, Salt Branch, branch of the Verdigris River; Onion Creek, Kans.

Ni-çkiu′-e ga-xa, Salt Creek; Buck Creek, Okla.

Ni-çkiu′-e ţoⁿ-ga, Big Salt River. The name by which the Osage called Salt Fork of the Arkansas River.

Ni-çkoⁿ′-çka ga-xe, Middle Creek. The name by which the Osage called Beaver Creek, Okla.

Ni-çkoⁿ′-çka ţoⁿ-woⁿ, name given to Arkansas City by the Osage.

ni-çni′, a spring of cold water.

ni-çni′te shta-ge, a stagnant spring.

ni′-da, elephant. The bones of great animals were frequently found in banks by the people of this tribe, the Osage, which they indiscriminately called by this name. When they saw the elephant in a circus they applied this name to it.

ni da′-ḳa-dse, hot water; boiling water.

ni′-da-ḳa-dse e-dsi-gthe, The Hot Water ceremony. This ceremony was performed in the Mourning rite and its purpose is explained by Xu-tha′-wa-ţoⁿ-iⁿ as follows: "It sometimes happens that one or more of the men who volunteer to act as Do-doⁿ′-hoⁿ-ga for their gentes have not taken the Ni′-ḳi-e degree of the war rites, an act necessary to make them eligible for the position. In order to obviate this deficiency and to make each man eligible for the office of Do-doⁿ′-hoⁿ-ga the ceremonies of the Ni′-ḳi-e degree are performed in a modified abbreviated form to serve as a sort of initiation to these candidates.

ni′-da-ḳa-dse i-da-xthiⁿ, a burn from boiling water; a scald.

ni′-da-ḳa-dse oⁿ-thoⁿ da-xthiⁿ ha, I am scalded.

ni′ da-ḳa-dse i-thi da-xthiⁿ a(?) are you scalded?

ni′-da-pa, round water; a pond.

ni′-da-stsu-e, lukewarm; warm water.

ni′-doⁿ, a flood; the overflowing of a stream; a freshet.

be-doⁿ the thu ni-doⁿ′ bi a, we had a freshet this spring.

ni-doⁿ′-ga-xa, driftwood.

ni-doⁿ′ ţoⁿ-ga, great flow of water: deluge.

ni′-dse, haunch; body.

ni′-dse, the lower part of the back; the hips.

ni′-dse-çi ţoⁿ-ga—ni-dse-çi, yellow rump; toⁿ-ga, big: bumblebee.

ni′-dse-gthe-çe hi, posterior striped; refers to the acorn.

ni′-dse ţa-be, ball-like rumps.

ni′-dse wa-çpe wi-gi-e, Ritual used at the Installation of a widow. This ritual is divided into three parts; the first part belongs to the Iⁿ-gthoⁿ-ga (Puma) gens and the Wa-ça-be (Black Bear) gens of the Hoⁿ′-ga subdivision; the second part to the Wa′-ţse-ţsi gens of the Wa-zha′-zhe subdivision; and the third part to the E-noⁿ′ Miⁿ-dse-ţoⁿ gens of the Wa-zha-zhe subdivision. This ritual has reference to the woman who is to be installed, and as it is from her that all sources of life spring, all references to the destruction of life are avoided.

ni-dse′-wa-the, that is of the water; garter snake.

ni′-dsi, to go and fetch water.

ni′-dsi bthe ha, I go to fetch water.

ni′-dsi ne ha, you go to fetch water.

ni′-dsi-da, horse mint (Monarda); used by the Osage for perfume.

ni′-dsi wa-thoⁿ, Songs of the Water. By some these are spoken of as ni-thi′-ţse wa-thoⁿ, Songs of Crossing the River, because when the men of a war party had to cross a large river they sang these songs as an appeal to the Supernatural for aid that they might reach the other side in safety. These are the Tsi′-zhu Wa-shta-ge version. The first five songs of this group of six refer to the symbolic painting of the faces and body when

ni′-dsi wa-thoⁿ—continued.
attending ceremonies of the tribal rites; in the sixth the four symbolic animals appeal for Supernatural aid.

ni′-dsu-ba ḳoⁿ-btha, I want some water.

ni′-e, an ache; a pain.
we′-thi-xthi oⁿ-ni-e ha, my head aches.
we′-thi-xthi thi-ni-e ha, your head aches.
oⁿ-ni′-e, I have pain.
thi-ni-e, you have pain.

ni-e′ i-çda-the, a salve; a medicine for healing; vaseline; ointment.
ni-e′ i-çda-the de-ba oⁿ-ḳi o, give me some salve.

ni-e′ i-çda-the du-ba oⁿ-ḳi o, give me some vaseline.

ni′ga-btha-xe, a wave or waves driven by the wind.

ni′-ga-çi-ge, to splash water.
ni′-a-çi-ge ha, I splash water.
ni′-tha-çi-ge ha, you splash water.
ni′-oⁿ-ga-çi-ga i, we splash water.

ni′ga shkoⁿ, disturbing of the waters. (From a ritual.)

ni′-ga-shpoⁿ, water soaked. (*See* shpoⁿ-the.)

ni-ga′-ṭo-xe, to splash water with the hands.

Ni-ga′-xu-e, Roaring-waters. Personal name. Refers to the waters disturbed by herds of buffalo crossing a stream.

ni′-ga-xe, to save the life of a man or woman; to spare a life.
ni′-p̣a-xe, I saved his life.
ni′-shka-xe, you saved his life.
ni oⁿ′-ga-xa i, we saved his life.

ni′-ga-xtoⁿ, to pour water; to spill water.
ni′ a-xtoⁿ, I spill water.
ni′ tha-xtoⁿ, you spilled water.
ni′ oⁿ-ga-xtoⁿ i, we spilled water.

ni-gthu′-çe, watery; like soft mush.

ni′-ha, algæ, a green, red, and brown plant found in both sea and fresh water; commonly called kelp or seaweed. Belongs to the Thallophyla family.

ni′-hi, you frightened an animal (made it leave its hiding place).

ni′-hi-dse p̣a-gthe, you reduced the price of an article.

ni-hni′, water cold; a spring or well.

ni-hni′-bo-shta, two springs not far from each other, one clear and sweet, the other black and bitter. A strange feature in connection with these springs was that there was a peculiar movement that caused the Indians to call them shooting springs. This was the final camp of the second buffalo trail.

ni-hni′ moⁿ-zhoⁿ-ṭa—ni-hni′, cold water; moⁿ-zhoⁿ, land; ṭa, of the—cold-water-of-the-land: a spring.

ni′-i-bi-çe, to be thirsty for water.
ni′-oⁿ-thoⁿ-bi-çe, I am thirsty for water.
ni′-i-thi-bi-çe, you are thirsty for water.

ni′-i-çi-çi-ge ga-xe, to make water unfit for use by pollution; to make water unclean.
ni′-i-çi-çi-ge p̣a-xe, I made the water unclean.
ni′-i-çi-çi-ge shka-xe, you made the water unclean.
ni′-i-çi-çi-ge oⁿ-ga-xa i, we made the water unclean.

ni′ i-tha-ṭoⁿ (Om. same), cup; mug; drinking glass; tankard.

ni i′-thi-çe, a pump.
ni i′-thi-çe te dse ni a-p̣i p̣i ha, I went to the pump for water.

ni′-ḳa, man.

ni-ḳa′ a-ba wa-moⁿ-thiⁿ a-tha bi a, the men marched away.

ni′-ḳa a-ka ḳa-wa ṭoⁿ a-gthiⁿ bi a, the man rode the horse.

ni′-ḳa a-ka ṭoⁿ-ga bi a, the man is large.

Ni′-ḳa-a-ḳi-ba-noⁿ, Runs-to-meet-men. Personal name.

ni′-ḳa a-noⁿ-bthi-shtoⁿ, I am mature.

ni-ḳa′ ça-be—ni-ḳa, man; ça-be, black: negro.

ni-ḳa′-ça-be wa-ga-xthoⁿ, a negro servant.

ni-ḳa′ ça-e wa-ḳ’o, a negro woman; a negress.

ni-ḳa ça-e wa-ḳ’o wiⁿ u-hoⁿ ki-the a-bthiⁿ, I have a negress for a cook.

ni-ḳa′ ça-e wa-ḳ’o wiⁿ u-hoⁿ ki-the a-ni a, have you a negress cook?

ni′-ḳa-çi-çi-doⁿ bi a, a vigorous man.

ni′-ḳa-çkoⁿ-cka, a middle-aged man.

Ni′-ḳa-çtu-e, Gathering-of-men. Personal name.

ni′-ḳa doⁿ-he, a grandee; good man; illustrious; a hero; distinguished; a prosperous man; a man honored by his people.

ni′ḳa dsa-p̣a, a dwarf.

ni′-ḳa du-ba i-pshe, men pass by.

ni′-ḳa-i-çi wa-the, a villain; a detestable man.

Ni′-ḳa-i-çi-wa-the, Hated-man. Personal name. Refers to the aggressive character of this gens.

ni′-ḳa i-thi-gthoⁿ, fondness for men.

ni′-ḳa i-wa-thoⁿ, songs of the sayings of the ancient men. The title of the first degree of the Osage tribal rites. Sometimes Ni′-ḳi noⁿ-ḳ’oⁿ, Hearing the sayings of the ancient men.

ni′-ḳa kshe, the man is lying on the ground.

ni′-ḳa noⁿ thi-shtoⁿ, one who has reached the age of manhood; mature age; majority.

ni′-ḳa oⁿ-thiⁿ-ge, I have no man; I am a widow.

ni′-ḳa-o-ṭa-ça, a handsome man.

ni′-ḳa-shi-ga, a people. A ritual term.

ni′-ḳa-shi-ga a-ba she u-thu-ṭoⁿ ba-zhi i ha, the man is unreliable.

ni′-ḳa-shi-ga a-ba u-shki-ga bi a, an unprincipled man.

ni′-ḳa-shi-ga a-ba wa-xpa-thiⁿ bi a-tha, the people are poverty stricken.

ni′-ḳa-shi-ga a-ga-ha ṭa kshe, people of the outside; the uninitiated; the laity.

ni′-ḳa-shi-ga a-ka dsa-p̣a bi a, he is short.

ni′-ḳa-shi-ga a-ka o-tho-ṭoⁿ ba-zhi i ha, the man is wicked.

ni′-ḳa-shi-ga a-mi-xe—ni′-ḳa-shi-ga, people; a-mi-xe, pile on top of each other: a mob.

ni′-ḳa-shi-ga ça-ni—ni′-ḳa-shi-ga, people; ça-ni, all: the public.

ni-ḳa-shi-ga e-goⁿ, human; mankind.

ni′-ḳa-shi-ga e-zhi, stranger.

ni′-ḳa-shi-ga e-zhi bthiⁿ ha, I am a stranger.

ni′-ḳa-shi-ga ga-xe—ni′-ḳa-shi-ga, person or man; ga-xe, to make of him: to personify.

ni′-ḳa-shi-ga hiu bi a, many people.

ni′-ḳa-shi-ga i-çi-wa-the, a desperado; one who has no regard for the law.

ni′-ḳa-shi-ga i-çi wa-the-the o-bthiⁿ-geha, I caught the villain.

ni′-ḳa-shi-ga i-moⁿ-the, the other of the two persons going.

ni′-ḳa-shi-ga i-moⁿ-thiⁿ-kshe, the other of two persons sitting.

ni′-ḳa-shi-ga p̣i-zhi—ni′-ḳa-shi-ga, man; p̣i-zhi, bad: man-bad—ruffian.

ni′-ḳa-shi-ga the be-goⁿ-tha e-wa-tha-zhi, the man is undesirable.

ni′-ḳa-shi-ga thiⁿ-ke moⁿ′-çe-çka thiⁿ-ge, the man is a pauper.

ni′-ḳa-shi-ga u-noⁿ-zhiⁿ, persons reflected in another’s eyes.

ni′-ḳa-shi-ga u-thu-ṭoⁿ bi a, an upright man.

ni′-ḳa-shi-ga u-ṭsi, a village or country full of people; a populous country.

ni′-ḳa-shi-ga wa-ba-ḳoⁿ e-wa-the, a rascal; a bad man; one who provokes anger by his bad conduct.

ni′-ḳa-shi-ga wa-hi, the bones of a man; the skeleton of a human being.

ni′-ḳa-shi-ga wa-ho-ḳ’a, a youth; the youth; the young men and women of a tribe.

ni′-ḳa-shi-ga wa-ḳoⁿ-tha a-ba a-ba-ṭa ga-ṭa-tha bi a, the enemy broke the stockade.

ni′-ḳa-shi-ga wa-shkoⁿ ṭoⁿga bi a, he is a strong man.

ni′-ḳa-shi-ga thiⁿ-ke wa-noⁿ-p̣e p̣a-xe, I terrified him.

ni′-ḳa-shi-ga thiⁿ-ke tha-ḳ'e′-a-the, my sympathy is for the man who suffers.

ni′-ḳa-shi-ga thiⁿ-ke tha-ḳ'e-tha-the, your sympathy is for the man who suffers.

ni′-ḳa-shi-ḳi-the, to cause themselves to live as human beings.

Ni′-ḳa-shi-tsi-the, Persons-passing-by. Female personal name.

ni′-ḳa-thiⁿ-ge, a woman who has lost her husband by death; a widow. Among the Osage a widow remains as such for a period of two years, during which time she mourns for her husband. For ceremony and conditions relative to a second marriage *see* o-mi′-hoⁿ.

ni′-ḳa-tha-noⁿ-stsi-shtoⁿ, you are mature.

Ni′-ḳa-thoⁿ-ba, Two-men. Personal name.

ni′-ḳa ṭoⁿ tha-gi-shi-be, you paid the man.

ni′-ḳa ts'e-ga, a simpleton; a weak-minded person.

ni′-ḳa u-ḳoⁿ-çka, a man who has attained middle life.

Ni′-ḳa wa-ça-e, Ho! ye who are my comrades. (Introduction in formal address.)

ni′-ḳa wa-çi-çi-ge, a valorous man.

Ni′-ḳa-wa-da-iⁿ-ga, Playful-man. Personal name.

ni′-ḳa wax-ka′-da-zhi, great man; prominent man.

Ni′-ḳa-wa-zhiⁿ-ṭoⁿ-ga, Man-of-great-courage. Personal name.

ni′-ḳa xo-be, the holy man.

Ni′-ḳa zhu-dse, Red man; Indian.

ni′-ke-dsi, at the river or the water.

Ni′-ḳi-ṭoⁿ-ga, Great Words of the Ancient (old) People.

ni′-ḳoⁿ-ha, edge of the water.

Ni′-ḳi-wa-thoⁿ, Songs of the Ancient People. Sometimes called Ni′-ḳi-noⁿ-ḳ'oⁿ, Hear the Words of these People.

ni′-moⁿ, to swim. (*See* hi-tha′.)

a-ni′-moⁿ, I swim.

tha-ni′-moⁿ, you swim.

oⁿ-ni′-moⁿ i, we swim.

ni′-moⁿ-hoⁿ, a marsh; marshy land.

ni-moⁿ-iⁿ, to live.

ni moⁿ-shki′-shki-ge, a swamp; swampy.

ni-ni′-ba zhoⁿ, pipestem wood; Wahoo bush, commonly known as Burning Bush (*Euonymus atropurpurea*).

ni-ni′-ga-hi, kinnikinnick; a leaf mixed with tobacco.

ni′-noⁿ-çi-ge, the spattering of water.

ni-a′-noⁿ-çi-ge, I spattered the water.

ni-tha′-noⁿ-çi-ge, you spattered the water.

ni-oⁿ-noⁿ′-çi-ga i, we spattered the water.

ni-oⁿ′, breath.

ni-oⁿ′ a-ka, he breathes.

ni-oⁿ′ a-noⁿ-çe—ni-oⁿ, breath; a-noⁿ-çe, to check or to stop; to stifle; to suffocate; to smother.

ni-oⁿ′ a-thi-noⁿ-çe, you smother.

ni-oⁿ wa-noⁿ-ça i, we smother.

ni-oⁿ′-gthu-çe (Om. same), the respiration of breath; a sigh.

ni′-oⁿ-thoⁿ-bi-çe, to drain.

ni′-oⁿ-thoⁿ-pi-çe, I drained.

ni′-oⁿ-thoⁿ-shpi-çe, you drained it.

ni′-we-a-bi-ça i, we drained it.

ni oⁿ-thoⁿ ga-ṭse, I strangled on water.

ni-oⁿ′ thu-ts'a-ge, to be unable to breathe; difficulty of breathing: asthma.

ni-oⁿ′u-zhoⁿ-ge, the path of the breath; the windpipe.

ni′ oⁿ-woⁿ-ṭa-thiⁿ, they become exhausted before I do.

ni o-sho′-de, the water is smoky with mud.

ni-shku-shku, the sand martin, or bank swallow. The swallow is one of the life symbols of the Ni′-ḳa wa-ḳoⁿ-da-gi gens of the Osage. The swallow is believed to be associated with the clouds and thunder. It is most active when a storm approaches.

ni-shku′-shku, a swallow. A symbol of the Ṭsi′-zhu Wa-shta-ge gens.

ni′-o-sho-dse (Om. same), smoky, muddy, turbid, and roily water.

ni-pa′-ha-i-the, to drown; drowned.

ni-pa′-ha i-bthe, I drowned.

ni-pa′-ha i-stse, you drowned.

ni-pa′-ha oⁿ-ga i a-tha i, we drowned.

ni te shta′-ge ha, the water is tepid.

Ni-sho′-dse (Om. Ni-shu-de), Smoky River; the name given the Missouri River because of the smoky or muddy appearance.

Ni-sho′-dse ṭoⁿ-woⁿ, the name given to Kansas City, Mo., by the Osage.

ni′-shoⁿ-shoⁿ-e, life sentence.

ni′-shoⁿ-shoⁿ-e a-gi-tha da bi a, he was given a life sentence.

Ni′-tha-gthiⁿ, Good water. This stream passes by the railroad station of the same name. It is the site of the fifth camp in the first buffalo trail. It is also the name given by the Osage to Nilogony Creek.

ni′-tha-xtho-dse, choke with water. (Om. ni′-tha-xtho-de.)

ni′-tha-ṭoⁿ, to drink water.

ni′-btha-ṭoⁿ, I drink water.

ni′-shna-ṭoⁿ, you drink water.

ni-oⁿ′-tha-ṭoⁿ i, we drink water.

ni′-the, to exterminate; to destroy utterly; annihilate.

wa-zhiⁿ′-ga ça-ni ni-a-wa-the ha, I destroyed all the birds.

ni′-the, to permit to live. When captives are brought in, it is the Ṭsi-zhu Wa-shta-ge gens that makes the decision as to which one may live. (*See* da-gthe.)

ni′-the, to spend money; to give away one's own possessions, till all are gone.

ni′-a-gi-the, I spend.

ni′-tha-gi-the, you spend.

ni′-oⁿ-gi-tha i, we spend.

ni′-thi-bi-çe, to drain.

ni′-bthi-p̣i-çe, I drained it.

ni′-shni-bi-çe, you drained it.

ni′-oⁿ-thi-bi-ça i, we drained it.

ni′-ṭoⁿ, you touched it with your hand.

ni′-ts'a-the, sour water; vinegar. Vinegar was not known to the Osage before the white man came in contact with them.

niu, to utter a cry.

Ni′-u-ba-shu-dse, Muddies-the-water. Personal name. Refers to the mud stirred up by fish as they move in the bottom of a stream.

ni-u′-ba-xi, to douse; to duck; to push into the water.

ni-u′-p̣a-xi, I push into the water.

ni-u′-shpa-xi, you push into the water.

ni-oⁿ-gu′-ba-xi i, we push into the water.

ni-u′-bi-doⁿ, to dip; to immerse; to plunge into water.

niu′-p̣i-doⁿ, I plunged into the water.

niu′-shpi-doⁿ, you plunged into the water.

niu-oⁿ-gu-bi-doⁿ, we plunged into the water.

ni-u-ça′-gi, the strongest flow of water in a stream; the body of a river.

ni-u′-ga-hi-tha, flow of water; a torrent; a current; the flow of a stream.

ni-u′ ga-xthi i-ha tse, known to the Osage Indians as the mouth of an island: a peninsula.

ni-u-gi′-p̣i, full of water, said of a juicy fruit.

ḳoⁿ′-dse ni u-gi′-p̣i, the plum is full of juice.

niu′-gthu-çe, to sigh; to breathe deep.

niu′-a-gthu-çe, I sigh.

niu′-tha-gthu-çe, you sigh.

niu′-i-xa-xa, rushing waters; rapids.

ni-u′ḳi-gtha-ṭs'iⁿ—ni, water; ḳi, one's self; u-gtha-ṭs'iⁿ, from u-ga′-ṭs'iⁿ, to peep or peer into: to-peer-at-one's-self-in-the-water—a mirror.

Ni-u′-ḳi-thi-zhoⁿ-ḳa tse, The Forks, the confluence of the Osage and the Little Osage Rivers.

Ni′-u-ḳoⁿ-çka (Wa-zha-zhe), the ancient name of the Wa-zha′-zhe and signifies they of the mid-waters. Wa-ṭse′-tsi, also of the Wa-zha′-zhe, signifies they who came from the stars; both belong to the same gens. This information was given by Wa-ṭse′-moⁿ-iⁿ.

niu′-moⁿ-thiⁿ, walking in the water.

niu′-moⁿ-bthiⁿ, I am walking in the water.

niu′-moⁿ-ni, you are walking in the water.

niu′-oⁿ-moⁿ-thiⁿ i, we are walking in the water.

ni u′-ţa thiⁿ, shall become exhausted. (From a ritual.)

ni-u′-tha-thu-zhe, to gargle.
ni-u′-btha-thu-zhe, I gargled.
ni-u′-shta-thu-zhe, you gargled.
ni-oⁿ-gu′-tha-thu-zha i, we gargled.

ni-u′-thi-bthi, an eddy; the whirling motion of water; the vortex.

ni-u-thi′-xa-xa, the shallows of a river where the water rushes noisily over the rocks.

ni-u′-thoⁿ-da, an island. (*Compare* ni-ba′-çe.)

niu′-thu-btha-ge, placid water.

ni-u′-thu-ga, the channel.

ni u′-thu-ga-ţoⁿ—ni, water; u-thu-ga-ţoⁿ, with which to dip: a dipper.

ni′-u-thu-zhu, a pitcher; glass water pitcher.

Ni-u ţoⁿ-ga, Big water, the Osage name for the Mississippi River.

ni′-u-tsi, juicy.

Ni-u′-tsi-gthe, Rumbling-in-the-distance. Personal name. Refers to the low rumbling of thunder in an approaching storm.

Ni′-u-zhu, Main River; Neosho River.

ni′-wa-ga-xe, the name of the officer who has the authority to decide as to whether a captive shall live or not.

Ni′-wa-the, Giver-of-life. Personal name. Refers to the authority of those who permit a captive to live.

ni′-wa-tse, it is cold.

ni′-wa-tse i-gi-ha, cold; rigors of the winter weather; severity of the weather.

ni′we-ḳ′u-tse, a quart, liquid measure.

ni′-xe, waterfalls.

Ni′-xe, Water Falls, a tributary to Cowskin Creek. (Shoemaker's MS. calls it Falls Hord Mill.)

ni′-xe-be, shallow water.

Ni′-xe ga-xa, Falls Creek, near Caney, what is now known as Elgin, Kans. Also Gthe-doⁿ-wiⁿ zhiⁿ-ga u-çu, a grove where Gthe-doⁿ-wiⁿ zhiⁿ-ga (Little Hawk Woman) camped. This was the fourth camping place in the second buffalo trail.

ni-xo′-dse, ashes.

ni-xo′-dse we-u-zhi, flask; powder flask.

ni-xthu′-zhi, quiet water; placid; peaceful.

ni-xu′-dse, external opening of the ear.

ni-zhiu′, rain.

ni-zhiu′ba i-da-be, rain and snow mixed; sleet.

Ni-zhiu′-ça-ge, Violent-rain. Personal name.

ni-zhiu′-gi-k′oⁿ, sunshine after a shower.

Ni - zhiu′ - moⁿ - iⁿ, Traveling - rain. Personal name.

Ni-zhiu′-ţoⁿ-ga, Big-rain. Personal name.

ni-zhiu wa′-gthiⁿ bi a-tho, it is raining very hard.

ni-zhiu′ wa-thoⁿ, Rain Songs. There are four songs in this group; the first two are identical and refer to the mystery of the clouds as they rise from the horizon; in the third song the beauty of the clouds is referred to as they vary in color; and the fourth song expresses awe in the mind of the warrior as the colors change into angry turmoil and sweep through the sky. These songs are a version of the Ţsi′-zhu Wa-shta-ge gens.

ni-zhiu′ xo-dse, gray rain; drizzle.

ni-zhu′ a-ka thi-shtoⁿ a-ka o, the rain has stopped.

Ni zho′-i-ga-tha, name of the gens in the Wa-zha′-zhe division in whose keeping is the Wi-gi-e of the Water of Life.

ni-zhu′-a-xa-ge, toad—ni-zhu, rain; a-xa-ge, cries for rain.

Ni-zhu′-dse, Red River; the Arkansas River. The site of the eighth camp of the first trail near a creek called Miⁿ-kshe-çka.

Ni′ zhu-dse btha-tha, Wide River; Canadian River, Okla.

ni′-zhu-dse ḳoⁿ-dse, the sand plum.

Ni zhu′-dse i-ṭa-ṭa, beyond the Arkansas River.

Ni′ zhu-dse Ṭoⁿ-ga, Big Red River. This is the name given to the Arkansas River by the Osage.

ni-zhiu′ xu-ţa, a gray, fine, misty rain.

ni-zhiu′ zhiⁿ-ga, a small rain; a shower.

Ni zhu′-dse zhiⁿ-ga, Little Arkansas River. This was the ninth camp of both the first and second buffalo trail.

ni-zhu′-ha, hair of the head. (*See* p̣a-xiⁿ.)

noⁿ, does.

noⁿ, lo!

noⁿ, an adult.

ni′-ḳa-shi-ga thiⁿ-ke noⁿ hi-a-hoⁿ, the person has grown to be an adult.

noⁿ, usually; customarily.

p̣a′-çe hi-ḳi oⁿ-ga-gthe noⁿ i ha, we usually go home in the evening.

noⁿ, look you.

noⁿ, the.

noⁿ, to grow; to age; to mature.

she′-mi zhiⁿ-ga ṭoⁿ noⁿ a-hoⁿ, the girl has grown up.

a-noⁿ′ a-tha, I have grown to maturity.

tha-noⁿ′ a-tha, you have grown to maturity.

oⁿ-noⁿ bi a tha i, we have grown to maturity.

noⁿ-a′-ḳi-gtha-shoⁿ, to upset with the foot.

ḳa′-zhiⁿ-ga a-ka ne-xe ni-u-zhi te noⁿ-a′-ḳi-gtha-shoⁿ i ha, little brother has upset the bucket of water.

a-noⁿ′-a-ḳi-gtha-shoⁿ, I upset it with my foot.

tha-noⁿ′-a-ḳi-gtha-shoⁿ, you upset it with your foot.

oⁿ-noⁿ′-a-ḳi-gtha-shoⁿ i, we upset it with our feet.

noⁿ-a′-p̣e, I am afraid.

shoⁿ-ge toⁿ noⁿ-a-p̣e ha, I am afraid of the dog.

noⁿ-a′-p̣’iⁿ, I wear it around my neck.

noⁿ-a′-p̣’iⁿ ṭa miⁿ-ke ha, I wear this (necklace) around my neck.

noⁿ-tha′-p̣’iⁿ ṭa-ṭe ha, you wear the (necklace) around your neck.

noⁿ-ba′-da—noⁿ-ba, two; da, born—born two: twins.

Noⁿ-ba′-moⁿ-thiⁿ, Two-walking. Personal name. Refers to two buffalo walking side by side.

noⁿ-ba′-xe, to break a cord with the feet; the breaking of a moccasin string.

noⁿ-ba′-xe—continued.

hoⁿ-be′-ḳoⁿ a-noⁿ-ba′-xe, I broke my moccasin string.

hoⁿ-be′-ḳoⁿ tha-noⁿ-ba′-xe, you broke your moccasin string.

hoⁿ-be′-ḳoⁿ oⁿ-noⁿ-ba′-xa i, we broke our moccasin strings.

noⁿ-be′, the hand.

noⁿ′-be ba-ha, showing the hand, as when taking an oath.

Noⁿ-be-çi, Yellow-hands. Personal name. Refers to the yellow feet of the eagle.

noⁿ-be′ hi wi-ṭa noⁿ-be hi tha bi thoⁿ shki, and when they make my hands to be their hands. An expression frequently used by the Osage in rituals.

noⁿ′-be i-sdo-ge tse, the right hand.

noⁿ′-be tha-ṭa tse, the left hand.

noⁿ-be′ thi-çki-ge, hand folded; the fist.

noⁿ-be′ thi-çki-ge i-tha′-tsiⁿ ha, I struck him with the fist.

noⁿ-be′ thi-çki-ge i′-tha-tsiⁿ ha, you struck him with the fist.

noⁿ-be′-u-thi-xtha—noⁿ-be, finger; u-thi-xtha, to thrust into—to-thrust-finger-into: a ring.

noⁿ-be′ u-thoⁿ-da—noⁿ-be, hand; u′-thoⁿ-da, center: the center of the hand; the palm of the hand.

noⁿ-be u-zhiⁿ′-ga, the little finger.

Noⁿ-be′-wa-ḳoⁿ-da, Mysterious-hand. Mythical personal name.

noⁿ′-be zha-ṭa, cloven hand. (From the Crawfish ritual.)

noⁿ-btha′-çe, to tear one's trousers by kicking.

a-noⁿ′-btha-çe, I tore my trousers.

tha-noⁿ-btha-çe, you tore your trousers.

noⁿ-btha′-çka, to flatten out by treading upon.

a-noⁿ′-btha-çka, I flattened it by treading on it.

tha-noⁿ′-btha-çka, you flattened it by treading on it.

noⁿ′-bthe, to eat; to consume.

a-wa-noⁿ′-bthe, I eat.

wa-tha-noⁿ′-bthe, you eat.

oⁿ-woⁿ′-noⁿ-btha i, we eat.

noⁿ′-bthe tha-gthiⁿ, edible.

noⁿ-bthi′-zhe, to kick one over on the ground.

a-noⁿ′-bthi-zhe, I kicked him over.

tha-noⁿ′-bthi-zhe, you kicked him over.

noⁿ′-ça, intrenchment. There is a place near Arkansas City which the Osage call Tse-noⁿ-ça kchi-xa-bi, The Buffalo Intrenchment. The Osage thought they were being attacked by some hostile warriors and hastily built the intrenchment, but soon found that it was a stampeding herd of buffalo that was rushing madly toward them. This was long before there were any white people in the country.

noⁿ-ça′-da, to stretch anything with the foot, as one stretches a tight pair of moccasins.

a-noⁿ′-ça-da, I stretched it with my foot.

tha-noⁿ′-ça-da, you stretched it with your foot.

oⁿ-noⁿ′-ça-da i, we stretched it with the foot.

hoⁿ-be′ a-gi-noⁿ-ça-da, I stretch my moccasins by wearing them.

hoⁿ-be′ tha-gi-noⁿ-ça-da, you stretch your moccasins by wearing them.

noⁿ-ça-thu, to jingle, as bells.

noⁿ-ça′-thu, the rattling of the grass by the feet of the traveler.

noⁿ-çe′, to cut, as grass, very short; to mow.

a-noⁿ′-çe, I cut the grass short.

tha-noⁿ′-çe, you cut the grass short.

oⁿ-noⁿ′-ça i, we cut the grass short.

noⁿ-chi′-çe, rustling sound, as of leaves when walking through them.

noⁿ-çi′-ge, lifting or kicking aside with the foot.

noⁿ-çi′-hi, to scrape the foot clean before entering a house.

a-noⁿ′-çi-hi, I scraped my feet clean.

tha-noⁿ′-çi-hi, you scrape your feet clean.

oⁿ-noⁿ′-çi-hi i, we scrape our feet clean.

noⁿ-çi′-oⁿ, to skate.

noⁿ-çi′-oⁿ moⁿ, I skated.

noⁿ-çi′-oⁿ zhoⁿ, you skate.

noⁿ-çi′-oⁿ oⁿ i, we skate.

noⁿ′-çoⁿ-de, to dodge; to get out of the way of some object.

a-noⁿ′-çoⁿ-de, I dodged.

tha-noⁿ′-çoⁿ-de, you dodged.

oⁿ-noⁿ′-çoⁿ-da i, we dodged.

noⁿ′-çpoⁿ, to nudge with the foot to attract attention.

a-noⁿ′-çpoⁿ, I nudged with my foot.

tha-noⁿ′-çpoⁿ, you nudged with your foot.

oⁿ-noⁿ′-çpoⁿ i, we nudged with our feet.

noⁿ-çta′-ge, trample down; crush the grass.

a′-noⁿ-çta-ge, I trampled it down.

tha′-noⁿ-çta-ge, you trampled it down.

oⁿ-noⁿ-çta-ga i, we trampled it down.

noⁿ-çu-e, sound made by footsteps, as when going through the grass, either by men or horses.

noⁿ-çu′-ge, tramped to the earth, so that the object pointed in the direction where the trail led.

noⁿ-da′-ṭs’e-ga, to cause green corn or other vegetables to wither by walking upon them.

noⁿ-da′-zhi, to stamp out a fire.

a-noⁿ′-da-zhi, I stamped out the fire.

tha-noⁿ′-da-zhi, you stamped out the fire.

oⁿ-noⁿ′-da-zhi i, we stamped out the fire.

noⁿ-do′-ḳa, to get moccasins wet by wearing them in the rain.

a-noⁿ′-do-ḳa, I got my moccasins wet

tha-noⁿ′-do-ḳa, you got your moccasins wet.

noⁿ′-dse, the heart.

noⁿ′-dse, the back of the house; the walls or sides.

noⁿ′-dse a-shka, heart quickly moved; quick to anger; a quarrelsome disposition.

noⁿ′-dse-ḳoⁿ, a vein passing through the heart.

noⁿ′-dse u-thi-çoⁿ-ha, a shock to the heart; a scare; a fright: heart palpitates quickly.

noⁿ-dse′-u-thi-xiⁿ, that which covers the heart; heart sac: the pericardium.

Noⁿ′-dse-wa-çpe, Quiet Hearts. The name of a group of Osage who became attached to a certain locality which they would never leave, but always remained there, being contented.

Noⁿ′-dse-wa-çpe, Heart's contented. The name of the village from which the second buffalo trail started.

noⁿ′-ge, to run; the running of a 4-legged animal; to gallop.

a-noⁿ′-ge, I galloped.

tha-noⁿ′-ge, you galloped.

oⁿ-noⁿ′-ga i, we galloped.

noⁿ′-ha, the bark of a tree. (*See* zhoⁿ′-ha.)

noⁿ′-ha—noⁿ, archaic word for wood; ha, skin or bark: board.

noⁿ′-ha kshe bthe′-ka, the board is thin.

noⁿ′-ha-a-noⁿ-ḳu-ge, a floor board or plank.

noⁿ′-ha btha-çka zhiⁿ-ga, small flat boards; shingles.

noⁿ′-ha btha-çka, a board; a plank.

noⁿ′-ha btha-çka a-a-pshe, I walked the plank.

noⁿ′-ha btha-çka a-tha-sphe, you walked the plank.

noⁿ′-ha btha-ḳ'a. (*See* noⁿ′-ha.)

noⁿ′-ha bthi-xthu-dse, I pulled the bark off.

noⁿ′-ha-ga shto-e, stripping a tree of its bark.

noⁿ-ha′ i-ṭsi, a bark lodge.

noⁿ′-ha ke u-p̣a stse-ge, I split the board.

noⁿ′-ha kshe bthe′-ka, the board is thin.

noⁿ′ha stsi-xthu-dse, you pulled the bark off.

noⁿ′-ha-ṭsi—noⁿ-ha, bark; ṭsi, house: a frame house.

noⁿ′-ha ṭsi i-ga-xe—noⁿ′-ha, bark; ṭsi, house; i, with which to; ga-xe, make — with-which-to-make-bark-house: lumber.

noⁿ′-ha ṭsi i-ga-xe u-thi′-ṭoⁿ-tha u-gi′-p̣i wiⁿ bthi-wiⁿ ha, I bought a wagonload of lumber.

noⁿ-hi′, senility.

noⁿ-hi′, reaches mature age.

noⁿ-hi′-zhi, immature; not fully grown.

noⁿ′-hoⁿ, older person.

noⁿ′-hoⁿ-zhiⁿ-ga, old men. The title of a man who has been initiated into the mysteries of the tribal rites.

noⁿ-hoⁿ′-zhiⁿ-ga wa-thiⁿ ṭsi, The House of the noⁿ-hoⁿ-zhin-ga keeper. From the earliest time there was among the Osage a "House" or place of gathering called by this name. Here it was that the Noⁿ-hoⁿ′-zhiⁿ-ga met every morning, sometimes officially but more often in an informal manner. At the informal gatherings the conversations turned to matters of importance to the tribe, especially those that might become a menace to the tribe. Some means would be brought about to overcome these evils. Those acts that tended to promote a friendly feeling or kindliness toward the people found hearty expression of approval in this sacred "house." Often the "house" selected was one whose owner was known by his valor, generosity, and hospitality and who had won the esteem of all the people. The keeper of this house where the Noⁿ-hoⁿ′-zhiⁿ-ga made their home was known as Noⁿ-hoⁿ′-zhiⁿ-ga wa-thiⁿ ṭsi.

noⁿ iⁿ-da, it is my habit. (From a ritual.)

noⁿ′-ḳa, the back; the part of the body from the shoulders to the hips.

Noⁿ′-ḳa-a-ba-zha-ṭa, Straddles-the-back. Personal name. Refers to the packing of the buffalo meat on the backs of the horses after a hunt.

Noⁿ-ka-çka, White-back. Female personal name. Refers to the whitish color of the deer at certain seasons.

Noⁿ′-ḳa-dsi-wiⁿ, Woman-of-the-spine. Female personal name.

noⁿ-ḳa-gthe, a saddle. The horse and saddle were not known to the Osage until contact with Europeans.

no^{n}′-ḳa-gthe ga-xe—no^{n}′-ḳa-gthe, a saddle; ga-xe, to make, or the art of making: a saddler; one skilled in making saddles.

no^{n}′-ḳa-gthe-pa, saddle head; the pommel.

no^{n}′-ḳa-ḳo^{n}, tenderloin.

no^{n}′-ḳa o^{n}-he, length of the back or spine.

no^{n}′-ka-she, you who are sitting there.

No^{n}′-ḳa-ṭo-ho, Blue-black. Personal name. Refers to the raccoon skin used in ceremonies.

no^{n}-ko′-ge, a thud, as of stamping the foot.

no^{n}-ḳ'o^{n}′, to hear.

a-no^{n}′-ḳ'o^{n}, I hear.

tha-no^{n}′-ḳ'o^{n}, you hear.

o^{n}-no^{n}'-ḳo^{n} i, we hear.

no^{n}-ḳ'o^{n}′ wa-kshi-the, to give notice to the people.

no^{n}'-k'o^{n} a-wa-kshi-the, I gave notice.

no^{n}′-k'o^{n} wa-tha-kshi-the, you gave notice.

no^{n}-kshi^{n}′-dse, barely missing an object in kicking at it.

a-no^{n}′-kshi^{n}-dse, I barely missed kicking it.

tha-no^{n}′-kshi^{n}-dse, you barely missed kicking it.

o^{n}-no^{n}′-kshi^{n}-dsa i, we barely missed kicking it.

no^{n}-ḳ'u′, to dig the earth with the foot.

a-no^{n}-ḳ'u, I dig with my foot.

tha-no^{n}′-ḳ'u, you dig with your foot.

o^{n}-no^{n}′-ḳ'u i, we dig with our feet.

no^{n}′-ḳu-wi^{n}, the two; both.

no^{n}′-ḳu-wi^{n}-xe, to cause an object to turn by touching it with the foot.

a-no^{n}′-ḳu-wi^{n}-xe, I caused it to turn by touching it with my foot.

tha-no^{n}′-ḳu-wi^{n}-xe, you caused it to turn.

o^{n}-no^{n}′-ḳu-wi^{n}-xa i, we caused it to turn.

zho^{n}ke a-no^{n}-ḳu-wi^{n}-xe, I turned the log with my foot.

zho^{n}ke tha-no^{n}′-ḳu-wi^{n}-xe, you turned the log with your foot.

No^{n}′-mi-ţse-xi, Beloved-children-of-the-sun. Female personal name.

No^{n}-ni′ A-tha-sho-dse Wi′-gi-e, Smoking Tobacco upon the Animal Skins ritual. In this ceremony there are two rituals; the first is called Wa-ḳ'o^{n}-çi Thu-çe Pe-tho^{n}-ba tse, The taking of the Seven Animals. In this ritual a description is given of the manner in which the smoke is blown on the skin of the animal chosen as a symbol; the second ritual is called Wa-ḳ'o^{n}-çi Thu-çe Sha-pe tse, The taking of the Six Animals. In this mention is made of the symbols to be used, but two of the six are not animals as the name implies, one being the little pipe and the other buffalo hair.

no^{n}-ni′ a-tha-shu-dse wi-gi-e, Ritual of the Four Symbolic Animals. In this ritual the people speak among themselves asking questions that are answered by the four symbolic animals, being personified. These are held sacred by certain gentes; therefore the animals may be said to preside over and to lend courage and strength to the warriors.

no^{n}-ni′-ba-ţse, mistletoe (*Viscum album*). When tobacco is scarce the mistletoe is substituted.

no^{n}-ni′-hi, tobacco; white man's tobacco; trade tobacco.

no^{n}-ni′-hi, archaic Osage name for plants used for smoking. The story of the discovery of the plant used for ceremonial smoking is given in the ritual of the making of the rush shrine for the sacred hawk, the emblem of the courage of the warriors. When the first shrine was being made, the priests sent their ceremonial messenger to find a plant that would be suitable for use in smoking at the ceremony of consecrating the finished shrine and the hawk. The messenger first returned with the hiu′-e-ga-çkiu-e (plant not identified), which was rejected. Next he brought in the zha′-hiu (*Rudibeckia sub-*

noⁿ-ni′-hi—continued.
tomentosa), which was also rejected. Then he brought in a plant (not identified) the leaves of which resembled elk's ears; this was also rejected. Then he brought in the mi-ṭo-o-xthe hi (compass weed), which was rejected. Then he brought in the moⁿ-bi-dse zhiⁿ-ga, sumac *(Rhus glabra);* but although it could be smoked, it was rejected. The messenger then brought in the seventh plant, the moⁿ-bi-dse hi stse-dse, the tall sumac. The leaves were tried by the priests, who found it to be pleasant to the taste. They accepted the plant and dedicated it to the people of the Ṭsi′-zhu, Hoⁿ′-ga, and Wa-zha′-zhe tribal divisions for use in their ceremonies and supplications. The name noⁿ-ni′-hi was not used in the body of the ritual, but was used as a part of the title in the Noⁿ-ni′-hiu wi′-gi-e, the Smoking ritual.

noⁿ-ni′-hi we-thi-wiⁿ, a tobacconist; one who deals in tobacco.

noⁿ-ni′-ni-tha, treading upon softly, stealthily.

Noⁿ-ni′-oⁿ-ba, Pipe of Peace. This is used as a symbol of the Ṭsi′-zhu Wa-shta-ge gens.

Of a little pipe (Peace Pipe) I have made my symbol.
When the little ones also
Make of it their symbols,
They shall live without anger or violence as they travel the path of life.
When they use the pipe in seeking earthly riches
They shall enable themselves to find riches in abundance.

noⁿ′-ni-oⁿ-ba, a pipe.

noⁿ-ni′-oⁿ-ba-zhiⁿ-ga, a little sacred pipe, a symbol of the Wa-zha′-zhe gens.

noⁿ-ni′-oⁿ-ba zhu-dse, red pipe; pipe made of catlinite, a red clay.

noⁿ-nu′-ba wa-ḳoⁿ-da-gi, a sacred pipe (mysterious).

noⁿ-nu′-zhi-ha, a tobacco pouch.

noⁿ-p̣a′-hoⁿ, made it to rise by treading upon it.

noⁿ′-p̣a-zhi, not afraid; not afraid to face danger.
noⁿ-a′-p̣a-moⁿ-zhi, I am not afraid.
noⁿ-tha′-p̣a-zhi, you are not afraid.
noⁿ′-oⁿ-p̣a-ba-zhi i, we are not afraid.

noⁿ′-p̣e, to fear; to dread; to have a horror; to be afraid; to be timid.
noⁿ′-a-p̣e, I am timid.
noⁿ′-tha-p̣e, you are timid.
noⁿ-oⁿ′-p̣a i, we are timid.

noⁿ′-p̣e e-wa-the, hideous.

noⁿ-p̣e′-hi, to be hungry.
noⁿ′-p̣e-oⁿ-hi, I am hungry.
noⁿ′-p̣e-the-hi, you are hungry.
noⁿ′-p̣e-a-wa-hi i, we are hungry.

noⁿ-p̣e′-hi-ṭs'e, to be famished; to suffer for want of food; to starve.
noⁿ-p̣e′-hi a-ṭs'e, I am famished.
noⁿ-p̣e′-hi tha-ṭs'e, you are famished.
noⁿ-p̣e′-hi oⁿ-ṭs'a i, we are famished.

noⁿ′-p̣e thiⁿ-ge, fearless.
noⁿ′-p̣e oⁿ-thiⁿ-ge, I am fearless.
noⁿ′-p̣e thi-thiⁿ-ge, you are fearless.

noⁿ′-p̣e-wa-the, dangerous; formidable; hideous; horrible; terrible; frightful; dreadful.

Noⁿ′-p̣e-wa-the, Fear-inspiring. Personal name.

noⁿ′-p̣'iⁿ, to wear around the neck, as a necklace.
noⁿ′-p̣'iⁿ kshi-the, to cause one to wear something around the neck.
wa-ḳ'u the wa'-noⁿ-p̣'iⁿ ṭoⁿ a-kshi-the ha, I caused the woman to wear a necklace.

Noⁿ-p̣o-e, Flames-at-every-step. Personal name. Refers to the white spot on the throat of the black bear, a symbol of fire.

noⁿ′-poⁿ-da, the meaning of this word is lost, but is used when speaking of the Deer people, who belong to the Water division.

noⁿ-p̣u′-gthe, soft to the tread.

noⁿ-p̣u′-ḳi, the thud of many feet.

noⁿ-sha′-tha-ge, to tread down and crush with the foot.

noⁿ-sha′-thu, small bells tied to clothing which rattle when dancing.

noⁿ-shoⁿ′, to dislocate a joint in the leg or arm.
çi′ a-noⁿ-shoⁿ, I dislocated my foot.
çi′-tha-noⁿ-shoⁿ, you dislocated your foot.

noⁿ-shpe′, to have flesh torn from the leg by the kick of a mule.

noⁿ-shtoⁿ′, to stop, as when walking or running one will halt.

a-noⁿ′-shtoⁿ, I stop.

tha-noⁿ′-shtoⁿ, you stop.

oⁿ-noⁿ′-shtoⁿ i, we stop.

noⁿ-ṭa′, the lobe of the ear.

noⁿ-ṭa′, ears, term used in rituals.

noⁿ-ṭa′-ba-xthu-ge, perforations in the ear lobe for earrings.

Noⁿ-ṭa′-çka, White-ears. Female personal name. Refers to the white hair on the ears of the deer.

noⁿ-ṭa i′-ṭa-xe, the tip of the ear.

noⁿ-ṭa′-pa-çi, the outer bend of the ear; the lobe.

noⁿ-ṭa′-ṭoⁿ a ho-ṭoⁿ, the bray of a mule.

noⁿ-ṭa′ ṭoⁿ-ga—noⁿ-ṭa′, ears; ṭoⁿ-ga, big: a mule.

noⁿ-ṭa′-xtho-ge, a perforation of the outer ear for earrings.

non-ṭa′ wi-ṭa p̣a-xtho-ge, I perforated my ears.

noⁿ-the, placed on the ground. Used in a ritual.

noⁿ′-thiⁿ, to fail to understand; to misunderstand; to be in a quandary; a perplexity.

iⁿ-da′-doⁿ e′-wa-tha-ke tse a-noⁿ′-bthiⁿ ha, I do not understand what you mean.

a′-noⁿ-bthiⁿ, I fail to understand.

tha-noⁿ′-ni, you fail to understand.

oⁿ-noⁿ′-thiⁿ i, we fail to understand.

noⁿ thi′-shtoⁿ, mature; maturity.

noⁿ-thu′-ṭoⁿ, to straighten with the foot.

a-noⁿ′-thu-ṭoⁿ, I straightened it with my foot.

tha-noⁿ′-thu-ṭoⁿ, you straightened it with your foot.

noⁿ-ṭoⁿ′, to feel one's way in the water with the foot.

a-noⁿ′-ṭoⁿ, I felt my way in the water.

tha-noⁿ′-ṭoⁿ, you felt your way in the water.

oⁿ-noⁿ′-ṭoⁿ i, we felt our way in the water.

noⁿ-ṭs'a-ge, failure to accomplish an act with the foot.

a-noⁿ′-ṭs'a-ge, I failed to do it with my foot.

noⁿ-ṭs'a-ge—continued.

tha-noⁿ′-ṭs'a-ge, you failed to do it with your foot.

oⁿ-noⁿ′-ṭs'a-ga i, we failed to do it with our feet.

noⁿ-ṭsi′-de, the thud of feet, as when men or women dance and run.

nonⁿwa′-gthiⁿ, superannuate; very old age.

noⁿ′-woⁿ-çi, jealousy by a woman.

a-noⁿ′-woⁿ-çi he, I am jealous.

tha-noⁿ′-woⁿ-çi he, you are jealous.

noⁿ-xa′-ge, to make one cry out by kicking him.

a-noⁿ′-xa-ge, I made him cry out by kicking him.

tha-noⁿ′-xa-ge, you made him cry out by kicking him.

oⁿ-noⁿ′-xa-ga i, we made him cry out by kicking him.

noⁿ′-xa'hi (Om. same), spine; backbone.

noⁿ′-xa-hi ni-e, backache.

noⁿ′-xa-hi u-ḳi-tse, a joint of the spine.

noⁿ′-xe, spirit; sanity.

noⁿ′-xe, ice.

noⁿ′-xe a-ka da′-çkoⁿ bi a, the ice has melted.

noⁿ′-xe a-da, iciness; icy.

noⁿ′-xe-çka, staid; dignified; spirit; white; clearness of mind; return to consciousness; sane; sober.

noⁿ′-xe-oⁿ-çka, I am sober.

noⁿ′-xe thi çka, you are sober.

noⁿ′-xe çka bi a, he is sober.

noⁿ′-xe çka zhi, to become dizzy.

noⁿ′-xe oⁿ-çka moⁿ zhi, I am dizzy.

noⁿ′-xe thi-çka zhi ha, you are dizzy.

noⁿ′-xe ga-çi, surprise; wary.

noⁿ′-xe u-ba-doⁿ-the, icicle.

noⁿ′-xe u-zhi, ice chest; refrigerator.

noⁿ-xi′, to awaken a sleeping person by walking heavily or by dancing around him.

a-noⁿ′-xi, I awoke him by heavy walking.

tha-noⁿ′-xi, you awoke him by heavy walking.

noⁿ-xoⁿ′, to hurt one's self by breaking a board in a floor by heavy walking or jumping.

a-noⁿ′-xoⁿ, I hurt myself by breaking the board in the floor.

noⁿ-zoⁿʹ—continued.

tha-noⁿʹ-xoⁿ, you hurt yourself by breaking the board in the floor.

oⁿ-noⁿʹ-xoⁿ i, we hurt ourselves by breaking the board in the floor.

noⁿʹ-xpe, a stick used as a poker.

noⁿʹ-xpe-hi, that part of the leg between the knee and the ankle: the shin.

noⁿʹ-xpe-hi ke ni-e a-ḳi-pa-xe ha, I hurt my shin.

noⁿ-xtheʹ, charcoal. (From a ritual.)

noⁿ-xtheʹ ça-gi—noⁿ-xthe, coal; ça-gi, hard—hard coal: anthracite coal.

noⁿ-xtheʹ i-ḳiⁿ-dse, fighting for charcoal or fire.

noⁿ-xtheʹ i-ḳiⁿ-dse wa-thoⁿ, Songs of the fight for the symbolic charcoal. These songs belong to the great Ṭsiʹ-zhu division of the tribe and form a part of the ritual which starts with the reciting of a wi-gi-e very elaborate in ceremonial form. The theme of this ritual is the courage of the three animals designated by the Ancient Men, together with certain qualities of a given bird. They were used to typify the angry fire that destroys all things that happen to be in its pathway. The group of Wa-thoⁿ Sha-p̣e Ṭse, six songs, follow the ritualistic ceremony; the first refers to the calling of all the men to assemble for the ceremony pertaining to the Wa-shaʹ-be A-thiⁿ; the second refers to the prompt response of the men as individuals who are called to offer their services as warriors; the third refers to the part to be taken by the men of the gentes having office of making the standards to be carried; the fourth is descriptive of the cries of the warriors who, at break of day, almost nude, plunge into the two great sacred fires and fight with each other for the burning brands from which to obtain the symbolic charcoal; the fifth has a theme of unity of the two fires; which, built opposite each other, are regarded as one; this represents the unity of the tribe; the sixth and last of these

noⁿ-xtheʹ i-ḳiⁿ-dse wa-thoⁿ—con.

songs directs the attention of the initiate to the four symbols, the deerskin, two standards, and the day; this song is sung twice.

noⁿ-xtheʹ i-ḳiⁿ-dse wa-thoⁿ, Songs of the fight for the charcoal. In connection with this song there is a wi-gi-e, entitled "The Rush for the Charcoal"; this directs the attention to three animals and two birds chosen by the Ancient Men to be used in the war rites as symbols of fire and charcoal. The song refers to the warriors and to the gentes officiating throughout the ceremony.

noⁿ-xtheʹ i-thi-çe—noⁿ-xthe, coal; i, with which; thi-çe, to take—with-which-to-take-coal: a fire shovel.

noⁿ-xtheʹ i-thi-çe ṭoⁿ-ga—noⁿ-xthe, coals; i, with which to; thi-çe, take; ṭoⁿ-ga, large—with-which-to-take-large-coals: scoop shovel.

noⁿ-xtheʹ i-thu-çe, coal shovel.

Noⁿ-xtheʹ ḳ'a bi, Where coal was dug.

noⁿ-xtheʹ wa-ḳoⁿ-da-gi, mysterious charcoal. Ceremonially made, this symbolizes the wild fire that is merciless when it takes a destructive course. Each warrior must carry with him a supply of charcoal tied up in a bit of deerskin and fastened to his belt or to his necklace, together with his other bundles of paints. When he is about to join in an attack upon the enemy he must blacken his face with the mysterious charcoal, thus indicating his determination to show no mercy toward the foe. Should he neglect to put on his face this symbol he will not be permitted to count his o-doⁿʹ (war honors) even if he were to perform all the deeds necessary for the winning of individual o-doⁿʹ, nor will he be permitted to count his share of the o-doⁿʹ won by the war party as a body.

noⁿ-xtheʹ sha-e, black coal. This name is applied to a certain kind of grasshopper which figures in the mythical tales.

noⁿ-xthe′ wa-ṭse, charcoal victory.

noⁿ-xthoⁿ′-ha, privacy; retirement; secrecy; underhand; to have a private consultation.

noⁿ-xthoⁿ′-ha u-wa-ḳi-e ḳoⁿ-btha ha, I want a private consultation with him.

noⁿ-xthoⁿ′-ha u-wa-ḳi-e, I am underhanded.

noⁿ-xthoⁿ′-ha u-tha-ḳi-e, you are underhanded.

noⁿ-xthoⁿ′-ha a-doⁿ-be, espionage.

noⁿ-xthoⁿ′-ha ga-xe, surreptitious.

noⁿ-xthoⁿ′-ha u-thiⁿ-ge, a detective.

noⁿ-xthoⁿ′-ha wa-noⁿ-ḳ'oⁿ, an eavesdropper.

no-xthoⁿ′ i-noⁿ-the, to hide a thing behind a screen; to secrete.

noⁿ-xthoⁿ′ i-noⁿ-a-the, I secreted it.

noⁿ-xthoⁿ′ i-noⁿ-tha-the, you secreted it.

noⁿ-xthoⁿ′ i-noⁿ-oⁿ-tha i, we secreted it.

Noⁿ-xthoⁿ′-zhe, Tramples-the-grass. Personal name. Refers to the discovery of tracks of buffalo by an official runner.

noⁿ-xu′-dse, the internal ear; that which holds the hearing orifice.

noⁿ-xu′-dse ba shkoⁿ, to dig the ears.

noⁿ-xu′-dse ni-e, earache.

Noⁿ-xu′-dse-thiⁿ-ge, No-ears. Personal name.

noⁿ-xu′-dse thiⁿ-ge, same as da′-e tha-gthiⁿ a-zhi.

noⁿ-xu′-dse-u-thi-po-ki, ear pop; oak gall. Children gather the oak gall and pop them in each other's ears; hence the name.

noⁿ-xu′-dse xe-ga—noⁿ-xu-dse, ears; xe-ga, that which is dead: deafness.

noⁿ-xu′-dse oⁿ-xe-ga, I am deaf.

noⁿ-xu′-dse thi-xe-ga, you are deaf.

noⁿ-xu′-dse xtho-ge—noⁿ-xu-dse, ear; xtho-ge, opening or passage: ear opening or passage.

noⁿ-xu′ ṭse ni-e, earache.

noⁿ-zhiⁿ, stood. (From a ritual.)

noⁿ-zhiⁿ, to rise or stand.

a-noⁿ′-zhiⁿ, I rise.

tha′-noⁿ-zhiⁿ, you rise.

oⁿ-noⁿ′-zhiⁿ i, we rise.

noⁿ′-zhiⁿ-da, they shall stand. (From a ritual.)

noⁿ-zhiⁿ iⁿ da, shall stand.

noⁿ-zhiⁿ o-u, get up; arise!

Noⁿ-zhiⁿ′-tsi-e, Rises-suddenly. Personal name. Refers to the alertness of the buffalo.

Noⁿ-zhiⁿ′-wa-the, Causes-them-to-stand. Personal name.

noⁿ-zhiⁿ′ wa-thoⁿ, the rising song. This song refers to the rising of the Xo-ḳa after the symbolic moccasins have been placed on his feet.

noⁿ′-zhiⁿ-zhiⁿ, repeatedly to stand. (From a ritual.)

Noⁿ′-zhiⁿ-zhoⁿ wa-thoⁿ, songs of the Rite of Vigil. These songs are the version of the Ṭsi′-zhu gens, there being four in this group; the first expresses the wailing of the supplicant, who by tears and bodily suffering seeks to arouse the compassion and help of Wa′-ḳoⁿ-da; the second relates the manner in which the supplicant puts upon himself the sign of Fasting; the third relates the greeting of the ancient men by the gens giving the ceremony; and the fourth signifies the sacred duty of the chosen man who is to continue his wailing and fasting for the full period.

noⁿ′-zhiⁿ-zhoⁿ wa-thoⁿ, songs of the Rite of Vigil. The name of the fourth degree of the Tribal rites as observed by the Tho′-xe or Buffalo gens. This degree is held as next in importance to the Ni′-ḳi-e, because it contains nearly all the symbols and ceremonial forms essential to the other degrees. These songs follow the Spirit songs. The man chosen for this must keep awake as he offers prayers and his mind must be fixed only upon the supplications of the people. To insure wakefulness the supplicant must stand or must move about, or if from exhaustion he desires rest he may sit in an upright position. There are two songs, the first having seven stanzas and the second five.

noⁿ′-zhiⁿ-zhoⁿ, the Rite of Vigil. Among the Osage this is considered one of the longest and next in importance of the seven degrees; it contains practically all the symbols and ceremonial forms (we′-ga-xe), which places it in a higher rank than other degrees. In connection with this Rite are 116 songs (wa-thoⁿ); these, with the Rite of Vigil, are used by the Hon′-ga and Puma gentes.

noⁿ-zhu′-we, to hull walnuts by jumping on them.

a-noⁿ′-zhu-we, I hull walnuts by jumping on them.

tha-noⁿ′-zhu-we, you hull walnuts by jumping on them.

nu-ḳa′-thiⁿ, nude; naked.

O

o, a masculine imperative sign.

o-ba′-da-zhe, a flute. The Osage made their flutes out of the red cedar and sumac; the wood is split in two pieces and scooped out and shaped, then glued together again with the gum from the gum weed.

O-ba′-hoⁿ-moⁿ-iⁿ, Walking-within. Personal name.

o′-ba-ḳoⁿ, cause for offense; resentment.

o-ba′-noⁿ-the, a place of gathering; station.

o′-ba-xoⁿ, a cut, as a cut of meat.

o′-be-hni, an omen; a foreboding.

o′-be-hni ge wiⁿ ke a-zhi a bo, he believes in omens.

o′-be-hni, the detection of a contemplated crime; (2) a ghostly appearance.

o-çdo′ a-zhi—o-çdo, in a row; a-zhi, scattered upon: three spot in a deck of cards.

o-çkoⁿ′ çka-dsi ga-ça-gi, striking any one of the enemy approaching the center of the camp. (One of the o-doⁿ.)

o-çu′, a lowland forest.

O-çu′ ga-xe, they-who-make-clear-the-way. The name of a gens.

o-da′-pa, the third stomach of an ox. This is used by the Indians for food and is considered a delicious delicacy.

o-da′-p′oⁿ-the. (*See* p′oⁿ-thoⁿ.)

O-doⁿ′, War Honors (Ceremonial). Those warriors who have won o-doⁿ′ in the war expeditions are ceremonially painted by the officer having charge of the painting of the sacred hawk at initiation ceremonies. The gray paint designs only are put on these men, the red paint being omitted below the mouth; also the round spot on the forehead and the eagle down on the crown of the head are omitted.

o-doⁿ′, military honors.

o-ga′-e btha, to disperse.

o-ga′-gthoⁿ-ge, abyss.

o′-ga-she, obstacles in the path of life, such as disease and accidents which interfere with the enjoyment of life and health.

o′-ga-she thiⁿ-ge, no interference in the enjoyment of good health; hale; hearty.

o-ga-ṭoⁿ-tha, sent rolling upon the ground.

o-ga′-wiⁿ-xe, soaring in circles.

o′-ga-xe thiⁿ-ge—o′-ga-xe, value; thiⁿ-ge, nothing—value-nothing: valueless.

o-gtha′-ge, to tell of one's own experience.

o-gtha′-ge, to start a prairie fire.

o′-gthoⁿ-ge, a hat or a cap.

o-ho-ho, same as o-hu-hu.

O-hoⁿ′-bi, One-who-is-cooked. Personal name. Refers to the deer for food.

o′-ho-shi-ge, sickly or fretful.

o′-ḳa-wa-the, weak; feeble; languid; sickly.

o′-woⁿ ḳa-wa-the, I am sickly.

o′-thi ḳa-wa-the, you are sickly.

o′-ḳa-wa-the a-ka, the act of being sickly; an invalid.

o-ḳ′o′-be, dale; valley; ravine.

o′-ḳ'oⁿ, habit; a tendency to follow certain inclinations continuously.

o′-ḳoⁿ a-zhi, tardy; slow in coming.
o′-ḳoⁿ moⁿ-zhi iⁿ da, I was tardy.
o′-ḳoⁿ ni a-zhi iⁿ da, you are tardy.

o-koⁿ′-çka, the middle part of the house.

o′-ḳoⁿ-di-the, great excitement; tumult; violent commotion; panic.
o′-ḳoⁿ-di-the gthoⁿ-the a-zhoⁿ-a-gi-the, I was in a great panic.
o′-ḳoⁿ-di-the u-moⁿ-ni, you were in a great panic.

o′-ḳ'oⁿ doⁿ-he—o-ḳ'oⁿ, habit; doⁿ-he (*see* refinement).

o′ḳoⁿ-dse ṭsi-gthe, to live by one's self; solitary; a hermit.
o′-ḳoⁿ-dse ṭsi-a-gthe, I live alone.
o′-ḳoⁿ-dse ṭsi-tha-gthe, you live alone.

o-ḳoⁿ′-dsi, distinct. (*See* e′-zhi.)

o′-ḳoⁿ-dsi, individual; one single person.

O-ḳoⁿ′-dsi-wa-shkoⁿ, Struggles-by-himself. Personal name. No one to help him fight.

o′ḳ'oⁿ tha′-gthiⁿ bia, he has good manners.

o′-ḳ'oⁿ wa-noⁿ-tha zhi, perplexity; bewilderment.

o′-kshe-ṭoⁿ, profits earned; proceeds.

o-mi′-hoⁿ, a ceremony by which a widow marries the second time. In this form of marriage the man sends messages to the widow with his offer of marriage, accompanied by gifts consisting of horses and blankets. While the offer of marriage is made direct to the widow, she, wishing to conform as nearly as possible to the Mi′zhiⁿ (which see) form, refers the messenger and gifts to her parents, if living, or to her nearest relatives, in order that they may decide for her. These relatives consult on the proposal, amd if they are satisfied with the negotiations they convey to the messenger their consent and by him send for the man offering himself in marriage. Arriving at the house of the relatives of the woman, he is given a seat beside her, and the marriage is consummated without further ceremony. This form of marriage must be observed by widowed or divorced persons if they are to retain their social position in the tribe and if the man desires to keep in line to win the title of Ni′-ḳa-doⁿ-he, provided he has not already achieved it.

o-mi′-hoⁿ—continued.

oⁿ, yes.

oⁿ, hazelnut.

oⁿ-ba′-çi, we drive away.

oⁿ′-ba-ha, he showed (it) to me.

oⁿ′ba-hi bi a, I am elected.

oⁿ′-ba i′-gi-ha, diurnal; daily.

oⁿ′-ba-ḳoⁿ, I am angry; I am piqued.

oⁿ-ba tha′-gthiⁿ, the name given one of the gods of the Ṭsi′-zhu gens, meaning Peaceful Days.

Oⁿ′-ba wa-ḳoⁿ-da-gi, Sunday; Sabbath; Holy Day.
Oⁿ′-ba wa-ḳoⁿ-da-gi ki bthe ṭa miⁿ-ke he, I go away on Sunday.

oⁿ′-ba wa-ḳoⁿ-da-gi thoⁿ-ba, once in two weeks; a fortnight.

oⁿ′-be, the buttocks.

oⁿ′-be, the tail of a bird.

oⁿ′-be çi-ga, the red-tailed hawk.

Oⁿ′-be-çu-zhiⁿ-ga, Small-hips. Personal name. Refers to the smallness of the hips of the buffalo.

oⁿ′-be gthe-zhe, spotted tail feathers.

oⁿ′-be stse-dse zhiⁿ-ga, a hawk smaller than the fork-tailed hawk.

oⁿ′-be ṭa-xe çka, hawk with white tail feathers.

oⁿ′-be zha-ṭa, fork-tailed hawk.

oⁿ′-bo-zha-ga, fly around me in forked lines. (From a ritual.)

oⁿ-ça′-be, the blackening of myself. (From a ritual.)

oⁿ-doⁿ′-ba, behold me.

oⁿ-ga′-dsu-xe, we sweep.

oⁿ′-ga-ṭoⁿ, we who are here.

oⁿ-ga′-xe, we shall make them to be. (From a ritual.)

oⁿ-gi′-tha, make me to be theirs. (From a ritual.)

oⁿ-gi′-the, make to be ours.
oⁿ-gi-tha, we make to be ours.

oⁿ′-gi-thi-ṭa, to cross or interrupt.

oⁿ′-gthiⁿ, we sat.

oⁿ-gthoⁿ, to revile; to call one names.

a-gthoⁿ, I reviled.

tha-gthoⁿ, you reviled.

oⁿ-gu′-e, we.

oⁿ-gu′ḳi-ḳi-e, we speak to one another.

oⁿ-gu′-oⁿ-ga-ţoⁿ, we who stand here.

oⁿ′-ha-goⁿ moⁿ-zhi, nothing of importance revealed itself to me.

oⁿ′-hoⁿ-ba, brightened by the light; (2) the light comes upon me.

oⁿ′-ḳa moⁿ zhi, I do not.

oⁿ′-ḳa zhi, no; not.

oⁿ-ḳ'i′, give me or give to me.

oⁿ′-ḳi-tha-zha-ţa, parting to make way for me.

oⁿ-ḳi′-ţoⁿ, we will take his name.

oⁿ-ḳi′-ţoⁿ, adopt for ourselves.

oⁿ-ḳoⁿ′-tha i-thi-gtha bi a, he threatened me.

oⁿ-kshi′-the, we shall make it to be. (From a ritual.)

oⁿ′-moⁿ, one of two things.

oⁿ′-moⁿ-a-ţa, same as thi′-u-ba-he.

oⁿ′-moⁿ e-shki, one or the other; either one.

oⁿ′-moⁿ noⁿ shki oⁿ-ḳa-zhi, no one or the other; neither one.

oⁿ′-moⁿ noⁿ shki u-thi-çoⁿ-ha zhi, not taking part on one side or the other of a conflict; neutral.

oⁿ-moⁿ′-thiⁿ, as we travel the path of life. (From a ritual.)

oⁿ-ni′-moⁿ, we swim.

oⁿ-ni′-moⁿ ţa bi, let us swim.

oⁿ-noⁿ-bthe gi-çu, to like the taste of; to enjoy food.

o′-noⁿ-bthe oⁿ-çu, I enjoy food.

o′-noⁿ-bthe thi-çu, you enjoy food.

o′-noⁿ-bthe wa-çu i, we enjoy food.

o′-noⁿ-xthiⁿ the wa-ga-xe, to dispatch; to send them (messengers) in a hurry.

o′-noⁿ-xthiⁿ the wa-p̣a-xe, I dispatched.

o′-noⁿ-xthiⁿ the wa-shka-xe, you dispatch.

o′-noⁿ-xthiⁿ the oⁿ-wa-ga-xa i, we dispatch.

oⁿ′-o-xta, fond of; to like.

ni′-ḳa-shi-ga the oⁿ-oⁿ-xta, I am fond of that man.

ni′-ḳa-shi-ga the thi′-o-xta, you are fond of that man.

oⁿ p̣a-da i ha, I had a surgical operation.

oⁿ′-ţa-kshiⁿ, stumbled over me.

oⁿ′-tha, to throw away; to dispense.

a-oⁿ′-btha, I throw away.

tha-oⁿ′-shta, you throw away.

oⁿ-oⁿ′-tha i, we throw away.

oⁿ′-tha-gthiⁿ, same as gi′-tha-gthiⁿ.

o-tha′-ha, to follow.

o′-btha-ha, I follow.

o-sda′-ha, you follow.

oⁿ-gu′-tha-ha, we follow.

o-tha′-ha, attached.

oⁿ′-tha i-the-the, to fling or to toss.

oⁿ′-btha the-a-the, I fling it.

oⁿ-sda i-the-the-the, you fling it.

oⁿ-oⁿ′-tha i-thi-oⁿ-tha i, we fling it.

oⁿ-the, they make of me. (From a ritual.)

oⁿ-thi′-a-xa, we uncover the blanket.

oⁿ-thi-doⁿ, drawn over me. (From a ritual.)

oⁿ-thi′-ţoⁿ i, we touched it with our hands.

oⁿ′-thi-xa i ha, they pursued me.

oⁿ-thoⁿ′-gi-ni-tha, seek protection in me.

oⁿ-thoⁿ′-gi-tha, they find me.

oⁿ-woⁿ′-bi, I am bleeding.

oⁿ-woⁿ′-ga-ç'iⁿ, look in upon me stealthily.

oⁿ-woⁿ′-ḳi-tha ţa, (my shoe) is too tight for my foot.

oⁿ′-woⁿ-noⁿ-zhi ba-zhiⁿ, no one shall stand in my way nor intercept me.

oⁿ-woⁿ′ sho-she, I am courageous; I am dauntless; I do not fear.

oⁿ-woⁿ′-ţa-thiⁿ, none equal to me.

oⁿ′-woⁿ-tha-shi shkoⁿ-sta a(?), do you wish to secure my services?

oⁿ-zhiⁿ′-ga xtsi doⁿ wa-bthi-xe, I married when I was a young woman.

o-pa′-çe, in the evening of the day.

O-pa′-stse-dse, Long-body. Personal name.

O′-poⁿ, Elk. The name of the Hoⁿ-ga gentes who adopted the Elk as their Gentile name. It was the Elk who made the earth habitable to all animals.

o′-poⁿ ha, elk skin.

o′-poⁿ hiⁿ e-goⁿ, dun colored, the color of the elk.

o′-poⁿ wa-thoⁿ, Elk Songs. There are six songs in this group from the Ṭsi′-zhu Wa-shta-ge version. In the first, reference is made back to the mystic story of the descent of all forms of life from the sky to the earth and implies an expectation of the subsidence of the water and the earth to become beautiful with verdure. In this and the second song the Elk is represented as speaking; the two songs imply the same meaning; the third has for its theme the gift made by the Elk of the brow tines of his antlers for ceremonial use; in the fourth song reference is made to the various symbolic articles and ceremonial form given by the Elk; the fifth song relates to the man who has won all thirteen o′-doⁿ (war honors); and the sixth and last song expresses approval by the two great divisions of the recount made by the warrior.

o-pshe′, a ford.

op′-she, that which is walked upon: a bridge.

op′-she, passing from one group to another.

o-pshi′, I have come to.

o′-shki-ga, dissipated; dissolute.

she ni′-ḳa-shi-ga a-ba o′-shki-ga bi a, he is very dissipated.

o-shkoⁿ′-bi-ge, frequented places.

o-sho′-de, smokelike appearance of water when the soft mud at the bottom is stirred.

o-tha′-ge, to tell, recite, relate, narrate.

o-btha′-ge, I relate.

o′-shta-ge, you relate.

o-tha′-ge the-the, to proclaim.

o-btha′-ge the-a-the, I proclaim.

o-sta′-ge the-tha-the, you proclaim.

oⁿ-gu′-tha-g̀e the-oⁿ-tha i, we proclaim.

o′tha-ge wa-gthe-çe—o-tha-ge, story or news; wa, thing; gthe-çe, striped: newspaper.

O′-tha-ha-moⁿ-iⁿ, The follower. Personal name.

o-thi′-i-hni, that-which-is-used-to-make-it-cool; an umbrella.

o-thi′ i-hni oⁿ-woⁿ ḳ’i a, lend me your umbrella.

o-tho′-da, interest paid for the use of money.

o-tho′-gi-noⁿ-zhiⁿ, trousers.

o-tho′-ha-ge, same as ha-shi.

o-tho′-ha-ge i-gthi-gthoⁿ, to reconsider.

o-tho′-ha-ge i-tha′-gthi-gthoⁿ, I reconsidered.

o-tho′-ha-ge i′-tha-gthi-gthoⁿ, you reconsidered.

o-tho′-ha-ge oⁿ-thoⁿ-gthi-gthoⁿ i, we reconsidered.

o-thoⁿ′-da wa-tsi, The Dance in the Center. This is descriptive of the position of the dancers and the spectators. When the two divisions meet at their starting point the Xthe′-ts’a-ge dismount, and as their horses are led away the officers take their seats on the ground between the two ceremonial houses, together with their volunteer warriors—those of the Ṭsi′-zhu in a semicircle on their side and those of the Hoⁿ-ga sitting in a semicircle on their side. After all have taken their places, one of the chief Xthe′-ts’a-ge rises and recounts in an excited manner his winning of a war honor; then the singers strike up the first of the four songs now to be sung, beating their drums to accentuate the rhythm. The two Xthe′-ts’a-ge, carrying their respective standards, begin to dance in a circle, followed by others, the Ṭsi′-zhu taking the outer circle and moving to the right, the Hoⁿ′-ga taking the inner circle and moving to the left. As the men of each division complete the circle they halt, face the center, and continue to dance till the singing ceases; then all sit down.

oⁿ-thoⁿ′-ḳi-pa-noⁿ-xe-çka, their use of me as a scarificator shall bring him back to consciousness. (From a ritual.)

oⁿ-thoⁿ′-kshi-tha, see the trail that I make in my travel. Ceremonial expression.

o′-tho-ṭoⁿ, rectitude; moral integrity; good behavior.

o′-tho-ṭoⁿ a-ḳi-gtha thiⁿ, demeanor; deportment; behavior.

o′-tho-ṭoⁿ a-zhi, depraved; corrupt; wicked.

ni′-ḳa-shi-ga wiⁿ o′-tho-ṭoⁿ a-zhi ha, a depraved man.

o′-ṭoⁿ-be, to search.

o′-ṭoⁿ-be p̣a-xe, I made a search.

o′-ṭoⁿ-be shka-xe, you made a search.

o′-ṭoⁿ-be oⁿ-ga-xa i, we made a search.

o′-ṭoⁿ-be ga-xe. (*See* a-ga-çu.)

o′-ṭs'e ga, easy.

o′-xe ça-be—o-xe, in which to bury; ça-be, black: a coffin.

o′-xo-be xtsi, fortunately; luckily.

oⁿ-xo-be xtsi btha moⁿ-zhiⁿ ha, fortunately I did not go.

o′-xta, a thing of great value; a captive; a favored person.

o′-xta oⁿ-gi-tha i ha, I am favored.

o′-xta thi-gi-tha bi a, you are favored.

o′-xta a-wa-gi-tha i, we are favored.

o-xtha′-be, a forest; a jungle; a dense grove.

o-xtho′-ḳ'a, a hollow place; an oven.

moⁿ-çe′ o-xtho-ḳ'a wa-zhe a-gthoⁿ noⁿ, I roast meat in the oven.

moⁿ-çe′ o-xtho-ḳ'a wa-zhe tha-gtha noⁿ, you roast meat in the oven.

o-zhe′-tsi, the fireplace.

o′-zhi-ṭo-ho—o-zhi, modification of the word u-zhi, a hollow receptacle; ṭo-ho, blue or green: a bottle.

o′-zhi ṭo-ho tse u-gi-p̣i, the bottle is full.

o′-zho-ha, a bag.

o′-zhu ṭo ho u-tha-doⁿ, cork stopper.

o′-zhu-ṭo-ho zhiⁿ-ga, a small glass bottle.

P

p̣a, the head.

p̣a, bitter.

p̣a, snout, the projecting nose of an animal.

p̣a, whole of the head.

P̣a′-ba-wa-xoⁿ, Head-cutter. Personal name. Refers to the cutting off of the head of the enemy.

Pa′-ba-wa-xoⁿ, The Osage name for the Sioux Tribe of Indians. It means Head-cutters.

p̣a′-ba-xthu-ge, perforation in the septum of the nose.

p̣a′-be-çi, to bend a knife blade when cutting with it.

p̣a′-bo-gthi-ha-ha, sapsucker, the downy woodpecker; head downward repeatedly. The bird works downward in picking its food from the rough bark of a tree.

p̣a-bu′, down hill, a steep incline.

p̣a′-çe, evening; close of the day.

p̣a′-çe wa-noⁿ-bthe, an evening meal.

p̣a-çi′, point; top of a tree.

Pa-çi′, Brown-nose. Personal name.

p̣a-çi′, the top of a tree; the top of a pole; a peak.

p̣a-çi-a′-gthoⁿ, the two spot in a deck of cards; deuce.

P̣a-çi-do-ba, Four-hills. Personal name. Refers to the descent of a herd of buffalo from a hill in four lines.

p̣a-çi′ he-be u-stse, the part of a piece of goods left over; a remnant.

P̣a′-çi-hi, Brown-head. Female personal name. Refers to the brown head of the eagle.

p̣a-çi′ stse-dse wa-thoⁿ, Songs of the High Hills. The title of this group is metaphorical and refers to the clouds that appear along the horizon like lofty hills. The first song is a call to these hills to come and give aid, also to the clouds to come. These are the version of the Ṭsi′-zhu Wa-shta-ge gens.

p̣a-çi′ tse, the top.

P̣a-çiu′-gthiⁿ, Dwellers-upon-the-hill-top. When the river (Mississippi) overflowed its banks, a group of Osage Indians fled from their village and sought the high hills and there established a camp. They were known by the name of P̣a-çiu-gthiⁿ and settled in Gray-horse.

p̣a′-çka u-gthoⁿ e-goⁿ, like putting on a white cap, they shall see themselves. Refers to old age.

p̣a′-da-bi, operation; surgical operation.

p̣a′-da çi thiⁿ-kshe—p̣a-da, egg; çi, yellow; thiⁿ-kshe, that is—egg-that-is-yellow: yelk.

p̣a-da zhiⁿ-ga, infancy; babyhood.

P̣a′-doⁿ-ḳa, the Osage name for the Comanche Tribe.

p̣a′-dse, to butcher; to dissect.
a-p̣a′-dse, I butcher.
tha′-p̣a-dse, you butcher.
oⁿ-p̣a′-dsa i, we butcher.

p̣a′-dsi-çe, to move an object by pushing with a broom.

p̣a-ga′-da-da-xe, woodpecker.

p̣a gi′-stse-ge, The Nose Splitting. A leader of the Wa-ça′-be or the Iⁿ-gthoⁿ′-ga gens takes the sacred knife and with its sharp point scratches the tip of the nose of the captive, who bends over the fire (sacred) and lets the blood drip into it. Then the leader of the P̣oⁿ-ḳa Wa-shta-ge directs the Sho′-ḳa to bring water, which is placed before the leader, who recites the wi-gi-e relating to the life-giving power of the water.

p̣a-gthe′, placing the head when reclining for rest.

p̣a-gthe′, to fall with head backward or forward.

p̣a-he′ (archaic), a hill; a mountain. Among the Omaha this word is still used.

p̣a-he′-thoⁿ, a round hill.

p̣a-hi′, sharp.
moⁿ-hiⁿ p̣a-hi, the knife is sharp.

p̣a-hi′-i-ga-gtha—p̣a-hi, hair; i, with which to; ga-gtha, untangle: a comb.

p̣a′-hiⁿ, porcupine. This animal was useful to both the Osage and the Omaha, only, however, for its quills, which were used for decorating moccasins, leggings, and other articles of clothing. The quills were colored with native dyes and flattened before using.

p̣a′-hiⁿ-he-xpa, disheveled; unkempt.
p̣a′-hiⁿ thoⁿ oⁿ-he-xpa, I am disheveled.
p̣a′-hiⁿ thoⁿ thi-he-xpa, you are disheveled.
p̣a′-hiⁿ thoⁿ wa-he-xpa i, we are disheveled.

p̣a′-hiⁿ thi-ṭa a-ki sho-ga′, your hair is thick.

p̣a′-hi-ţu, the mallard duck. The skin of the neck and breast of this bird are put upon the sacred pipes of the Osage, Omaha, and Pawnee Tribes.

p̣a-hiu′, the hair of a man's head.

P̣a-hiu′-çka, White-hair. Personal name. Refers to the sacred white buffalo.

P̣a-hiu′-ga-zhoⁿ, Hairy-head. Personal name.

P̣a-hiu′-gthe-çe, Spotted-hair. Female personal name.

P̣a-hiu′-gthe-zhe, Spotted-hair. Female personal name. Refers to the spots on the fawn.

p̣a-hiu′-thi-çe—p̣a-hiu, hair; thi-çe, cutter: scissors.

p̣a-hiu′-thi-çe ṭoⁿ-ga, large scissors; shears.

p̣a-hiu′-thi-çe zhiⁿ-ga, small scissors.

P̣a-hiu′-thi-shoⁿ, Shaggy-head. Female personal name.

p̣a-hoⁿ, to rise from a reclining position; to arise from bed.
a-gi′-p̣a-hoⁿ, I rise.
tha-gi′-shpa-hoⁿ, you rise.
oⁿ-gi′-p̣a-hoⁿ i, we rise.

p̣a-hoⁿ′-gthe, in advance of (the storm).

p̣a-hoⁿ′-gthe, in the first order of time; original; primary.

p̣a′-hoⁿ-gthe i-ṭa-ḳi-the, to preempt.
p̣a′-hoⁿ-gthe i-ṭa-a-ḳi-the, I preempt.
p̣a′-hoⁿ-gthe i-ṭa-tha-ḳi-the, you preempt.

p̣a-hoⁿ′-gthe the, to go before, in advance of; to precede.
p̣a-hoⁿ′-gthe bthe ha, I precede.
p̣a-hoⁿ′-gthe shne ha, you precede.
p̣a-hoⁿ′-gthe oⁿ-ga-tha i, we precede.

p̣a-hoⁿ′-gthe tse, at the outset; from the beginning.

p̣a-ho^n′-gthe dsi ṭo^n, inception, at the beginning; the initial.

p̣a-ho^n′-gthe xtsi, the very first.

P̣a-i^n, the Osage name for the Pawnee Tribe.

P̣a-i^n mo^n-hon, the Osage name for a band of the Pawnees known as Shki-thi.

p̣a-i′-ṭa-xe, the tip of the nose.

p̣a-mo^n′-gthe, with heads inclined toward a person.

p̣a-mo^n′-ḳi-da, to bend the body forward, as when picking something from the ground or floor.

p̣a′-p̣a-çi, tip of the nose.

p̣a′-ṭa çi thi^n-kshe, the yolk of an egg.

P̣a′-ṭa-hi^n-shku-e, Hairy-head. Personal name. Refers to the hairy head of the buffalo.

p̣a′-ṭa zhi^n-ga, baby; an infant; infancy.

p̣a′-thi-ba-xe, decapitate.

P̣a′-thi^n, a general term for tribes not related to the Osage.

P̣a′-thi^n-ho^n-ga, Sacred Stranger. A personal name.

P̣a′-thi^n-mo^n-ho^n, the Osage name for the Pawnee Indians.

P̣a′-thi^{n}p̣a ga-xa, Pawnee head Creek. Here the Osage killed a Pawnee and stuck his head on a pole. Pawnee Creek, Okla.

P̣a′-thi^n-wa-ḳo^n-da-gi ga-xa, Medicine man Creek, near Coffeyville, Kans. A strange Indian was found dead in a cave at this place. This was the first camping spot on the first buffalo trail.

P̣a′-thi^n-wa-we-xta, Annoyer-of-the-enemy. Personal name.

P̣a-thi^n′-wa-xpa-thi^n, Poor-Pawnee. Personal name. Refers to a killing of a starved Pawnee.

p̣a′-ṭse, butcher: surgical (operation).

p̣a-u-p̣a′-kshe, ridge on the nose.

p̣a-u-sho^n′-sho^n, the neck where it joins the head.

p̣a wa-thu-çe, Cutting off the head. The men who cut off the heads of the enemy then approach the sacred bird and make their claims to the o-do^n, which is known by this name.

p̣a-xa′-dse, a peculiar style of hair cut among the Osage Indians and also in other tribes.

P̣a-xe-ga, Brown-nose. Personal name. Refers to the brown nose of the black bear.

p̣a′-xe i^n-da, I have made them to be.

p̣a′-xe-no^n-ṭa, inner muscles of the ribs; midriff.

p̣a-xi^n′, hair of the head.

p̣a′-xi^n-çka, a white mane (horse's).

p̣a′-xi^n he-xpa, disheveled; hair disarranged.

P̣a′-xo-dse, the Osage name for the Iowa Indians.

p̣a′-xpe, grove of stunted (short) oaks.

P̣a-xpe-ço^n-dse, Frequenter-of-the-bushes. Female personal name.

p̣a′-xpe ṭse-shka, the short stunted oak.

P̣a′-xpi-ço^n-dse, Stunted-oaks. Female personal name.

p̣a-xthi^n′, mucus from the nose.

p̣a-xthi^n′ a-çtu-e, glanders, a horse disease.

p̣a-xtho′-ge, nostrils.

p̣a-xu′-xe, the ridge of the nose.

p̣a-zhu′zhe, the bill of a swan, and other birds.

P̣a-zhi′-hi, Reddish-head. Female personal name. Refers to the red-headed eagle.

p̣a-zhu′-zhe, the tip of the nose.

p̣a-zhu′-zhe u-xthu-k'a, the nostrils.

p̣e′, the forehead.

p̣e′-a-thi-çta, to tie anything around the forehead to relieve a pain in the head.

p̣e′-btha-xe, a tuft of feathers upon the head of a bird, as on the scarlet tanager.

p̣e′-çi-ga (Om. p̣e′-çi), gooseberries.

p̣e′-çka zhu-dse, blue joint grass (*Andropogon furcatus* muhl, red). This plant is referred to in one of the recited parts of the tribal ritual relating to the making of the first portable shrine for the sacred hawk, the emblem of the warrior's courage.

p̣e′-çto-çta, blackberry.

p̣e′-çto-çta hi, blackberry vine.

p̣e′-de ni, fire water; intoxicant.

p̣e′-dse (Om. p̣e′-de), fire.

p̣e′-dse çi-tse, live coals.

p̣e′-dse da-stsu-dse, blaze.

p̣e′-dse da-zhi, fire burned out.

p̣e′-dse ga-xe, a match.

p̣e′-dse ga-xthiⁿ-zhe, shooting sparks from a fire or from burning brands.

p̣e′-dse i-tha-thi-çoⁿ-dse, fire tongs or a split stick for holding live coals.

p̣e′-dse hoⁿ-zhi sho-dse—p̣e-dse, fire; hoⁿ-zhi, bad; sho-dse, smokes—a smoky fire.

p̣e′-dse ḳoⁿ-ha, edge of the fire.

P̣e′-dse-moⁿ-ḳoⁿ ga-xa, Fire-Medicine-Creek, Bad water. Smoke was seen rising from this Creek all the time. It must have been a salt branch from the stream, for the horses became unmanageable when they reached this creek. This was the second camp of the first buffalo trail.

P̣e′-dse-moⁿ-iⁿ, Fire-walker. Personal name. Refers to the finding of the red bear walking in the night; a light like a fire shone from his breast.

p̣e′-dse-ni-çka—p̣e-dse, fire; ni, water; çka, white—fire-water-white: alcohol.

p̣e′-dse-ni-ṭsi, fire-water house; a saloon; whisky house.

p̣e′-dse p̣o-e gi-the, fire rebuilt. (Om. ne-gi-the.)

p̣e′-dse u-gi-zhi, fire house. Every gens of the Osage Tribe possessed a house where any family belonging to it could go and get a brand with which to start its fire. At the beginning of the tribal organization each gens was given a fire house in which each family of the gens is supposed to have deposited a burning brand which keeps burning forever.

p̣e′-dse u-ḳ'i wi-gi-e, Contributing to the Fire. This ritual pertains to the ceremonial kindling of the fire by which the sacred water is to be heated. This ritual belongs to all the gentes of the two great tribal divisions. An established rule was followed in laying the wood for this fire. If a Ṭsi′-zhu member was conducting the ceremony, the first symbolic firebrand was laid toward the west; second, toward the north; third, toward the east; and the fourth toward the south. If the ceremony was conducted by a Hoⁿ′-ga, the first fire was laid toward the east, the second toward the north, the third toward the west, and the fourth toward the south. The time for kindling the fire was just at sunrise.

p̣e′-dse wi-gi-e, The Fire Ritual. This is allegorical and its acts are common throughout the tribal rites. The meaning of the expressions and ceremonial acts are discussed and explained by those versed in the rites at the informal gatherings of the Noⁿ′-hoⁿ-zhiⁿ-ga. In this way the knowledge of the inner meanings of the wi-gi-es and their accompanying acts are transmitted from one generation to the other.

P̣e-ga′-çon-de, the Nez Percé Tribe.

P̣e-ga′-çoⁿ-dse, Crow Tribe, so called by the Osage Indians.

p̣e-ga′-çta, a cap. The cap of the white man.

p̣e-moⁿ′-gthe, head bowed down.

p̣e′-o-toⁿ, the forehead.

p̣e′-sha-be zhiⁿ-ga, the chickadee.

p̣e-stsu′-dse, forelock of a horse.

p̣e′-thi-thi-çki, frown.

p̣e′-thoⁿ-ba, seven.

p̣e′-toⁿ çka, the white crane.

p̣e′-ṭoⁿ-hiu-stse-dse, long-legged crane; sandhill crane.

P̣e′-ṭoⁿ ṭoⁿ-ga Zho-i-ga-the, Great Crane People. The name of a gens.

p̣e′-ṭoⁿ xo-dse, the gray crane.

p̣e-u′-çki-da, the depression above the bridge of the nose between the eyes.

p̣e-u′-ga-çoⁿ, the parting of the hair. A woman parts her hair in the middle and paints the parting red to symbolize the path of the sun.

pe-u′-ga-ço′ⁿ—continued.
The path of the sun is a symbol of a long life. The act of putting on this symbol is a prayer for long life and for an endless line of descendants.

p̣e′-xe (Om. same), gourd rattle.

p̣e′-xe çu, rattle seeds.

p̣e′-xe i-ba, rattle handle.

p̣e′-xe thu-ça-bi wa-thoⁿ, Songs of Taking up the Rattle. This is spoken of as songs, but is really one stanza sung four times and refers to the atcual going forth of the Do′-doⁿ-hoⁿ-ga and his warriors.

p̣e′-xe thu-çe wa-thoⁿ, Songs of Taking up the Rattle. These songs follow those of the ceremonial opening of the shrine, and up to this time there has been no accompanying of the rattle to the songs. Preceding these songs is a ritual which expresses the purpose of the war gentes to destroy the tribal organizations of their enemies and all possible means by which they could perpetuate their own tribal existence. This, with the songs, is of the Ṭsi′-zhu Washta-ge gens.

p̣e′-xe thu-çe wi-gi-e, Rattle ritual. In this ritual may be found the symbol of the Hoⁿ′-ga great division, which is the head of the male puma; but if the candidate is of the Ṭsi′-zhu division the symbol is the teeth of the right jaw of the animal, which is indicated by the seeds in the rattle.

p̣e′-zhe, grass or hay; weeds.
p̣e′-zhe ke a-shi a-oⁿ-btha ha, I took the weeds out.

P̣e′-zhe-a-tse, Grass-eater. Personal name. Refers to the buffalo eating grass.

p̣e′-zhe-btha-çka, calamus or sweet flag (*Acorus calamus*). The root of this plant is chewed by the Osage for its sweet fragrance. It is known to both the Omaha and the Ponca. It is used for fattening horses, first being made into powder.

p̣e′-zhe bthoⁿ-tha-gthiⁿ, sweet-smelling grass.

p̣e′-zhe bthoⁿ-tha-gthiⁿ a-ba xtha-çoⁿ hoⁿ noⁿ bi a, sweet clover has a white flower.

p̣e′-zhe i-ṭsi-ṭoⁿ-woⁿ, Town of thatched houses. This place was called so when the town was first founded, because the inhabitants dwelt in thatched houses. The Osage name for Independence, Kans.

p̣e′-zhe moⁿ-ḳoⁿ ça-e, weed coffee; tea.
p̣e′-zhe moⁿ-ḳoⁿ ça-e btha-ṭoⁿ, I drink tea.
p̣e′-zhe moⁿ-ḳoⁿ ça-e shta-ṭoⁿ, you drink tea.
p̣e′-zhe moⁿ-ḳoⁿ ça-e oⁿ-thoⁿ-ṭoⁿ i, we drink tea.

p̣e′-zhe-ṭu-hu, pennyroyal (*Hedeoma pulegioides*). This plant is used by the Osage for tea.
tha′-p̣oⁿ-ge a-ba p̣e′-zhe-ṭu-hu i-çi bi a, mosquitos do not like pennyroyal.

P̣e′-zhe-u-tha-ha, Grass-clings-to-him. Personal name.

p̣e′-zhe-xu-ṭa, wild sage (Artemisia).

p̣i, or **tse-p̣i**, liver.

p̣i-ça′ (Om. same), sand; silt.

p̣i-ça′-çka, white sand.

p̣i-ça′ ga-da-dse, loose sand in the bed of a river in which there is danger of sinking; quicksand.

P̣i-ça′-u-gthe ga-xa, Sand Creek, Okla.

Pi-çi′, Acorn-of-the-red-oak. Personal name. Refers to the mythical story of the eagle causing the acorns to drop from the red oak as he alights.

p̣i-çi′, liver gall.

p̣i-çi′ ça-be, black acorn.

p̣i-çi′ça-be hi, black-acorn tree; the black oak.

p̣i-çi′ ha, acorn cups.

p̣i-çi′ hi, red oak tree (*Quercus rubra*).

P̣i-çi′-hi-u-gthe, Red Oak Creek; Dry Wood Creek, Kans.

p̣i-çi′-sha-be hi, the dark-acorn tree.

p̣i-çi′ shkoⁿ, agitation of the liver gall on account of sudden anger.

p̣i-çi′-stse-dse, long acorn; acorn of the white oak.

p̣i-çi′-stse-dse hi, the long-acorn tree.

p̣i-çi′-xo-dse hi, the gray-acorn tree.

p̣i′-gi-k’oⁿ, to repeat and try again after failing to make repairs on worn clothing or broken tools.

p̣i-a′-gi-k’oⁿ, I tried again to repair the tools.

p̣i′-tha-gi-k’oⁿ, you tried again to repair the tools.

p̣i-oⁿ′-gi-k’oⁿ i, we tried again to repair the tools.

p̣i-gthe, to defer; to put off; to delay; (2) to put away food left over from a meal.

p̣i′-a-gthe, I defer.

p̣i′-tha-gthe, you defer.

wa-noⁿ′-bthe te p̣i-a-gthe, I put away the food.

wa-noⁿ′-bthe te p̣i-tha-gthe, you put away the food.

p̣i′-iⁿ-ge, very near; almost.

hoⁿ′-ni-e-gi-pshe p̣i′-iⁿ-ge, I came very near saying so.

p̣i-oⁿ′, expert; skillful.

p̣i′-moⁿ, I am expert.

shpi zhoⁿ, you are expert.

oⁿ-p̣i-oⁿ i, we are expert.

p̣i′p̣i-a-zhi, the bad ones that may be found here and there.

p̣i′-tha-ṭoⁿ, a girdle; (2) to gird; to put on a girdle.

p̣i′-the, the love of a woman for a man or boy.

p̣i′-a-the, I love him.

p̣i′-tha-the, you love him.

p̣i′-zhi, to be sorry; to regret.

oⁿ′-hoⁿ moⁿ-zhi, I am sorry.

p̣i′-zhi, bad; evil.

p̣i′-zhi a-zhiⁿ, to have a bad opinion of a person.

P̣i′-zhi-gthi-noⁿ-zhiⁿ, Returns-to-fight. Personal name. Refers to the enraged bull standing to fight the hunter.

P̣i′-zhi-ṭoⁿ-ga, Big-bad-one. Personal name. Refers to the big bull always ready to fight.

p̣o-e′, to ignite.

p̣o-e′ p̣a-xe, I ignited it.

p̣o-e′ shka-xe, you ignited it.

p̣o-e′ oⁿ-ga-xa i, we ignited it.

p̣o-e′, blaze; flames.

p̣o′-e-toⁿ, standing in the flames.

p̣o-ḳi-e′, a sound like the report of a gun or a popgun.

P̣oⁿ′-ḳa, the Ponca Tribe.

P̣oⁿ′-ḳa i-e, Ponca language.

Poⁿ′-ḳa Wa-shta-ge, the name of a leader who commanded that the captive (da′-gthe) might live. The Sho′-ḳa, in obedience to the request, brings the captive in and gives him a seat near the sacred fireplace for the adoption ceremony. The meaning of Poⁿ-ḳa is not known, but the meaning of Wa-shta-ge is gentle

p̣’o′-thoⁿ, steam arising from boiling water.

p̣’o′-thoⁿ tse oⁿ-thoⁿ ni-de a-ke, the steam burnt my arm.

p̣oⁿ′-ṭoⁿ-a hi, large hickory (Hicoria) tree.

p̣oⁿ′-ṭoⁿ-ga, nut of the hickory tree; hickory nut.

p̣oⁿ′-ṭoⁿ-ga zhiⁿ-ga, the pignut.

p̣oⁿ′-xe, the artichoke (*Cynara scolymus*), an edible plant. The head of the cultivated artichoke is good to eat.

pshi iⁿ da, I have been to.

pshe, to pound corn into fine meal.

ha′-ba thi-shpi tse a-pshe he (w. sp.), I pounded the corn.

ha′-ba thi-shpi tse tha-pshe he (w. sp.), you pounded the corn.

a-pshe′, I pound.

tha-shpe′, you pound.

oⁿ-psha′ i, we pound.

pshi-shtoⁿ′-zha, phragmites. This plant was never used by the Osage. It is referred to in the Rush Mat Case Degree (see 45th Ann. Rept. B. A. E., p. 688, in context, and wi-gi-e following) of the war rites as having been declared unsuitable for making the mat case for the sacred hawk.

pshoⁿ′-shka, a nighthawk.

psi′-stse-dse, spleen.

p̣u-e′-ṭse, flames.

p̣u-ḳi′, a dull thud, made by striking.

S

sha′-be, dark in color.

Sha′-be-noⁿ-zhiⁿ, Stands-dark. Personal name. Refers to the lone buffalo standing still against the horizon.

sha′-be tsi-gthe, suddenly appearing dark.

sha′-ge, hands; paws; claws; talons.

sha′-ge ba-ha kshi-the—sha-ge, hand; ba-ha, show; kshi-the, permitted to: to take an oath.

sha′-ge btha-ḳ'a i-tsiⁿ—sha′ge, hand; btha-ḳ'a, flat; i-ṭsiⁿ, to strike; to spank.

Sha′-ge-bthe-çka, Flat-hands. Personal name.

Sha′-ge-çka, White-talons. Personal name.

sha′-ge ga-da-zhe, a hand blistered by a rough ax or hoe handle.

sha′-ge-ha, finger nail.

sha′-ge-i-tsiⁿ, to strike with the hand.

sha′-ge i-tha′-tsiⁿ, I struck with my hand.

sha′-ge i′-tha-tsiⁿ, you struck with your hand.

sha′-ge oⁿ-thoⁿ-tsiⁿ i, we struck with our hands.

sha′-ge ḳoⁿ, the veins of the hand.

sha-ge′ ni-e—sha-ge, finger; ni-e, ache or sore: a run-around.

Sha′-ge-p̣a-hi, Sharp-talons. Personal name.

sha′-ge te oⁿ-thoⁿ-ba, my hand is swollen.

sha′-ge-thi-shu-ga, to roughen or make the hands callous by hard work, as with a hoe or an ax.

sha′-ge bthi-shu-ga, I roughened my hands.

sha′-ge ni-shu-ga, you calloused your hands.

sha′-ge oⁿ-thi-shu-ga i, we calloused our hands.

sha′-ge u-ba-zhu, a knuckle.

sha′-ge u-ça-be, fingers.

sha′-ge u-gthoⁿ—sha′-ge, finger; u-gthoⁿ, in which to put: a thimble.

sha′-ge u-gthoⁿ wiⁿ ḳoⁿ-bthe, I want a thimble.

sha′-ge u-gthoⁿ wiⁿ shkoⁿ-shda a(?) do you want a thimble?

sha′-ge u-hoⁿ-ge, the third finger.

sha′-ge u-ḳi-tse, a knuckle or joint of a finger.

sha′-ge u-sha-be, dirt under the finger nails.

sha-ge u-stse′-dse tse, the long or middle finger.

sha′-ge-u-thi-xtha—sha′-ge, hands; u-thi-xtha, to thrust in: gloves or mittens.

sha′-ge u-thi-xtha thi-thi-ṭa, your mittens.

sha′-ge u-thi-xtha wi-ta, my mittens.

sha′-ge u-thoⁿ-da, the center of the hand.

sha′-ge u-ṭoⁿ-ga tse, the large finger; thumb.

sha′-ge u-ṭoⁿ-ga tse ni-e a-ki p̣a-xe, my thumb is hurt.

sha′-ge u-zhiⁿ-ga, the small finger; little finger.

Sha′-ge-wa-hiⁿ, Bloody-hands. Personal name. Refers to the butchering of the baffalo parts.

sha′-ge we-a-ba-cu, the index finger; the first finger used to point with.

sha′-ge we-ḳ'u-tse, a span. A measure with the outstretched hand, generally from the end of the little finger to the outstretched thumb.

sha′-p̣e (Om. same), six.

sha′-p̣e a-zhi—sha-p̣e, six; a-zhi scattered: six spot in a deck of cards.

sha′-p̣e oⁿ (Om. same), six times.

sha′-she-ḳ'a, grows rank in fields (plant unidentified).

Sha′-wa-biⁿ, Bloody-hands. Personal name. Refers to the talons of a hawk.

shdo′-zha, bent forward.

she, that one; there.

she a-ba wa-gthu′-shka u-tsi shnoⁿ bi a, the apple is wormy.

she a′-wa-kshi moⁿ iⁿ da, I have done that for them.

she e-wa-kshe, that in your hand is what I mean.

she′-goⁿ, that kind or sort.

she gthe-bthoⁿ, ten apples.

she′-hi, apple tree. (*See* apple.)

she′-ḳi, rattlesnake.

she′-ḳi noⁿ a-wa-p̣e, I am afraid of a rattlesnake.

she′-kshe, that long object.

she-moⁿ, I have done that; I have acted in that manner. (Om. same.)

she′-moⁿ moⁿ-zhiⁿ iⁿ da, I have not done so. (From a ritual.)

she′-noⁿ-zhiⁿ o, stand there a while.

she′-pshe, I said so.

she′-shoⁿ e-the, I am satisfied (woman speaking).

she′-shoⁿ-e-tho, I am satisfied (man speaking).

she shoⁿ-thiⁿ-doⁿ, even while going and moving about.

she thoⁿ ṭs'o-xe ha, the apple is tart.

she′-thu, yonder; there where you are.

she′-toⁿ, that one standing. (From a ritual.)

she′-ṭoⁿ a—she, the archaic name for the red haw (*Crataegus coccinea*); ṭoⁿ-a, large. The apple is also called ḳoⁿ-dse, which is the name for the wild plum. The word xo-dse, gray, is added to ḳoⁿ-dse to distinguish the plum from the apple. She is also the Omaha archaic name for red haw. This word is also used as a general term for fruits of any description.

she′ ṭoⁿ-ga, a large apple; a pippin.

she′ ṭoⁿ-ga çki-the wiⁿ shkoⁿ-shta, you want a sweet apple.

she′ ṭoⁿ-ga zhu-dse wiⁿ ḳoⁿ-btha, I want a red apple.

she′tse ba-a-zha-be, I pared the apples.

she wa-çki′-the, apple sauce.

shi, again; and.

shi a′-gi-gthiⁿ, to remount.

shi-a′-a-gi-gthiⁿ, I remounted my horse.

shi-a′-tha-gi-gthiⁿ, you remounted your horse.

shi a′-ḳi-tha, to fight again or to fight back.

shi′-ba-ha, to reproduce; to make over.

shi p̣a-xe goⁿ p̣a-ha, I reproduced.

shi shka′-xe goⁿ shpa-ha, you reproduced.

shi oⁿ-ga-xa goⁿ oⁿ-ga-ba-ha i, we reproduced.

shi-ba′-the, to become accidentally unfastened; to escape.

shi′-be, entrails; the viscera.

shi′be thi-ṭa-the, to disembowel.

shi′-be u-ba-stsu-e—shi-be, intestines; u-ba-stsu-e, pushing out: a rupture.

shi′-be-xthi, bile.

shi′ e-gi-thoⁿ—shi, again; e-gi-thoⁿ, he said so—again-he-said-so: to reassert; to reiterate.

shi e′-gi-pe, I reassert.

shi e′-gi she, you reassert.

shi e′-oⁿ-gi-thoⁿ i, we reassert.

shi ga-xe—shi, again; ga-xe, to make: to remake.

shi ga′-xe, I remake.

shi shka′-xe, you remake.

shi oⁿ-ga′-xa i, we remake.

shi′-mi, same as shi-mi-zhiⁿ-ga.

shi′-mi ho bthoⁿ-xe, young woman in her adolescence.

shi′-mi-zhiⁿ-ga, a baby girl; a damsel; a maiden; a lassie.

shi′-mi-zhiⁿ-ga i-da-a-the he, I gave birth to a girl.

shi-moⁿ′-kshoⁿ, kneels.

shiⁿ, to be fat.

oⁿ-shiⁿ′, I am fat.

thi-shiⁿ′, you are fat.

shiⁿ′-ga-xe, to fatten.

shiⁿ′-p̣a-xe, I fatten.

shiⁿ-shka-xe, you fatten.

shiⁿ-oⁿ-ga-xa i, we fatten.

shiⁿ′-ḳu-ḳu-ge, robin redbreast.

shi′-noⁿ, again and again.

shi-noⁿ′-dse, the knee.

shi-noⁿ′-dse, the bittern, a bird belonging to the heron family.

shiⁿ′-she-ga, red-bellied woodpecker.

shiⁿ-ṭo, youth.

shiⁿ′-ṭo ho bthoⁿ-xe, a young man with a cracked voice.

shiⁿ′-ṭoⁿ-ga, portly; fat.

shiⁿ′-ṭo-noⁿ-hoⁿ, a bachelor; a single young man.

shiⁿ′-ṭo zhiⁿ-ga, a baby boy.

shiⁿ-ṭo zhiⁿ-ga da′-e tha-gthiⁿ a-zhi, a willful boy.

shiⁿ′-ṭo zhiⁿ-ga the moⁿ wiⁿ a-kchi xe a-tha, I am making an arrow for the boy.

shiⁿ′-ṭo zhiⁿ-ga the moⁿ wiⁿ tha-kchi xe a-tho, you are making an arrow for the boy.

shiⁿ-ṭo zhiⁿ-ga thiⁿ kshe sha′-ge btha-ḳ’a i-tsiⁿ bi a, he spanked the boy.

shiⁿ′-ṭo zhiⁿ-ga ṭoⁿ a-gi-shi-be, I paid the boy.

shiⁿ′-ṭo zhiⁿ-ga toⁿ bthi-ḳ’i-tha ha, I tickled the boy.

shiⁿ′-ṭu zhiⁿ-ga, a boy.

shiⁿ′-ṭu zhiⁿ-ga zha′-zhe btha-dse o, I called the boy by name.

shiⁿ′-ṭu zhin-ga zha′-zhe shda-dse o, you called the boy by name.

shiⁿ′-zha hi, an evergreen water plant.

shi oⁿ-doⁿ′-ba thiⁿ ha, Look upon me again. (From a ritual.)

shi-thoⁿ′-dse, knee; that part of the leg around the kneepan.

shi-thi′-zha, to rinse.

shiⁿ′ ṭoⁿ-ga bi a, he is portly.

shi-thoⁿ′-dse moⁿ-shkoⁿ, the kneecap.

Shi-thoⁿ′-dse-we-tsiⁿ, Strikes-with-the-knee. Personal name.

shiu′-be, intestines.

shka-dse, to play; to sport.

a-shka′-dse, I play.

tha-shka′-dse, you play.

oⁿ-shka-dsa i, we play.

shka′-dse gi-çu—shka-dse, sport, play; gi-çu, happy; sportive; full of life.

shka′-dse hi wa-thiⁿ—shka-dse, sport, play; hi, arrive at; wa-thiⁿ, house or place for: society or club.

shka-shka′-thoⁿ, happy, joyous; facetious; humorous.

shka′-xa-zhi iⁿda, you have not made it.

shka′-xe thoⁿ-ṭa zhi, it is not possible for you to do it.

shki, also.

wi-shki, I also.

thi-shki, you also.

oⁿ-gu-shki i, we also.

e-shki, he or she also.

shki-doⁿ′, they may be; even that alone.

shkoⁿ, to move; to stir; to be active.

a-shkoⁿ, I am active.

tha-shkoⁿ′, you are active.

oⁿ-shkoⁿ i, we are active.

shkoⁿ-a′ zhi, not active; inactive.

shkoⁿ′ thiⁿ-ge—shkoⁿ, motion; thiⁿ-ge, none—motion-none: motionless.

zhoⁿ-a-be ge shkoⁿ-shti-woⁿ a-zhi, the leaves are motionless.

shkoⁿ′-thu-ts’a-e hi, to become infirm, like a feeble man.

shkoⁿ′-wa-ga-xe, to incite; to stir up strife; to cause a riot.

shkoⁿ′-wa p̣a-xe, I stirred up strife.

shkoⁿ′-wa shka-xe, you stirred up strife.

shkoⁿ′-oⁿ-woⁿ ga-xa i, we stirred up strife.

shkoⁿ wa-ṭo′-ge, quick in action.

shkoⁿ′-zhi-ga-xe, to hinder; to prevent one from doing something.

ni′-ḳa-shi-ga toⁿ shkoⁿ′-zhi p̣a-xe, I prevented the man from going.

ni′-ḳa-shi-ga toⁿ shkoⁿ′-zhi shka-xe, you prevented the man from going.

ni′-ḳa-shi-ga toⁿ shkoⁿ′-zhi oⁿ-ga-xa i, we prevented the man from going.

shku′-be, deep, as deep water.

shku′-be ga-xe, to deepen; to make deep.

shku′-be p̣a-xe, I make deep.

shku′-be shka-xe, you make deep.

shku′-be oⁿ-ga-xa i, we make deep.

Sho-do′ ṭoⁿ-woⁿ, Choteau town. The Osage name for St. Louis, Mo. Choteau was a trader among the Osage Indians and was very popular.

Sho′-dse, Smoke. Personal name.

sho′-dse, smoke.

sho′-dse-noⁿ, turned to smoke; usually smokes.

sho-ga′, thick (as applied to goods, skin, or any material).

sho′-ḳa, a ceremonial messenger. This was an office necessary for communicating with the other gentes in a ceremonial and authoritative manner. A captive was sometimes chosen to fill this office because, it is said, he was a real sho′-ḳa; in order that he may be easily recognized from others he carries a pipe in his left hand as his badge of office.

sho′-ḳa-ṭoⁿ, a herd of buffalo.

sho′ mi-ḳa-çi, coyote. In Osage and Omaha myths the coyote figures as the trickster.

sho′-mi-ḳa-çi ça-be, a black wolf.

sho′-mi-ḳa-çi-ṭoⁿ-ga, big coyote; gray wolf.

shoⁿ, complete; perfect; it is done.

shoⁿ, all of them, and for all time. (From a ritual.)

shoⁿ-a′-ba, finally; at length.

shoⁿ-a′-toⁿ-he, I am still here, standing.

shoⁿ′-a-ṭoⁿ-he a-tho, I am still standing.

shoⁿ′-tha-ṭoⁿ-she, you are still standing.

shoⁿ-a′-zhi, it is not well; something is wrong.

shoⁿ′-çka ṭoⁿ-ga, a large white wolf.

shoⁿ-dse′, the scrotum.

shoⁿ-dse′-çu (Om. same), testicle.

shoⁿ-dse′ thiⁿ-ge, gelding.

Shoⁿ-dse-thu-ça-bi, where a horse was treated. This was the sixth camp in the third buffalo trail and was 25 miles from the fifth.

shoⁿ-e′-goⁿ, all, whatever kind they may be. (From a ritual.)

shoⁿ′-ge, dog or wolf.

shoⁿ′-ge thiⁿ-ke a-a-noⁿ-zhiⁿ, I stepped on the dog.

shoⁿ′-ge thiⁿ-ke a-tha-noⁿ-zhiⁿ, you stepped on the dog.

Shoⁿ′-ge a-ga-ḳ'e goⁿ, Dog suspended in the sky; Dog star; paraphrase of wi-gi-e.

> Verily, the Chief Messenger
> Hastened to
> The side of the heavens,
> Where lay Shoⁿ′-ge, the dog (Sirius) as though suspended in the sky,
> And returned with him to the people,
> They spake to him, saying: O grandfather,
> The little ones have nothing of which to make their symbols.
> (From Taking a Life Symbol.)

shoⁿ′-ge ça-be, black wolf.

shoⁿ′-ge çka, white wolf.

shoⁿ′-ge e-goⁿ—shoⁿ-ge, wolf; e-goⁿ, like: wolfish.

shoⁿ′-ge hiⁿ-ṭu, the gray wolf.

shoⁿ′-ge i-çi wa-the—shoⁿ′-ge, dog; i′-çi-wa-the, hateful, ill tempered: an ill-tempered dog.

sho-ⁿ′-ge i-ṭs'e-the, wolf killer; wolf poison; jack-in-the-pulpit (*Arisaema triphyllum*).

shoⁿ′-ge i-ṭs'e-the moⁿ-ḳoⁿ p̣i-zhi, strychnine is a poison.

Shoⁿ′-ge-moⁿ-iⁿ, Walking-dog. Personal name.

Shoⁿ′-ge ni i-bi-çe ts'a-bi ga-xa, Dogs die of thirst; Creek, Okla.

shoⁿ′-ge p̣a-çe-goⁿ, dewberry (*Rubus villosus*). The fruit of the low blackberry.

shoⁿ′ ge-p̣a-zhiⁿ-ga, same as shoⁿ p̣a-zhiⁿ-ga.

Shoⁿ′-ge-thi-hi, Dog-scarer. Personal name.

shoⁿ′-ge ṭo-ho ṭoⁿ-ga, big blue wolf.

shoⁿ′-ge ṭsi, dog-house; a kennel.

Shoⁿ′-ge-ṭsi-e, Dog-passing-by. Personal name.

shoⁿ′-ge wa-thoⁿ, Wolf Songs. These songs not only refer to but belong to the Xthe′-ṭs'a-ge, the commanding officers chosen at the ceremonial organization of a war party, there being three songs in this group. The first has two stanzas, and in this the Xthe′-ṭs'a-ge are likened, as they go over the land, to noisy wolves, because their scouts as they come and go call to each other, giving forth the cries of the wolves. The second song is composed of eight lines and refers to the eight commanders, who, when reaching a decision, speak as though with one voice. The third and last song of this group refers to the success in overcoming the enemy, and has one stanza.

shoⁿ′-ge wa-thoⁿ, Wolf Songs. These are the Ṭsi′-zhu Wa-shta-ge version and are supplicatory in character, being an appeal to the supernatural to grant the commanders the same powers bestowed upon the wolf to aid them in overcoming their enemies. In the third song there is an appeal for success of the warriors; the fourth is a special appeal to the god of night and to the god of day, these being the only supernatural powers

shoⁿ′-ge wa-thoⁿ—continued. who could give the warriors effectual aid.

shoⁿ′-ge xo-dse, gray wolf.

shoⁿ′-ge zho-i-ga-the, Dog-people. Refers to the Dog Star as the life symbol. The name Shoⁿ′-ge includes coyotes, gray wolves, and all other kinds of dogs. This is also the name of a subgens of the Çiⁿ-dse A-gthe gens; acts as Sho′-ḳa to both itself and the gens.

shoⁿ′-gthiⁿ-dse, May apple (*Podophyllum peltatum*). This plant has a fruit that is liked more by the Osage for its odor than for its taste.

Shoⁿ′-ha-u-ḳi-p̣a-tse, Buffalo-robe. Personal name. Refers to the robe which a man threw away when attacked by a buffalo.

shoⁿ′iⁿ da, enough; satisfying.

shoⁿ′-ḳa a-zhi—shoⁿ′-ḳa, the archaic name for nine, now used only in a card game; a-zhi, scattered: nine spot in deck of cards.

shoⁿ′-p̣a-gthe-çe, quail; bobwhite; striped headed. This word in modern times is spelled shoⁿ′-p̣a-’the-çe.

shoⁿ′-p̣a-thu-çe, a bobwhite. (*See* shoⁿ′-p̣a-gthe-çe.)

shoⁿ′-p̣a-zhiⁿ-ga, little-nose greyhound.

shoⁿ′-shoⁿ-e, forever; always; without stopping.

shoⁿ′-shoⁿ moⁿ-thiⁿ o, go without stopping.

Shoⁿ′-shoⁿ-iⁿ, the Osage name for the Shoshone Tribe of Indians.

shoⁿ′shoⁿ-xti, verily without stopping.

shoⁿ′ thiⁿ-kshe iⁿ da, even as he sat; while yet he sat. (From a ritual.)

shoⁿ′-ṭoⁿ, a while longer.

Shoⁿ′-ṭoⁿ-ça-be, Black-dog. Personal name.

shoⁿ′-ṭse, as it is; in fact.

Shoⁿ-xtsi p̣a-xe, all of them I have made to be. (From a ritual.)

sho′-sho-ḳa, osprey. The osprey is used as an emblem in the Osage rites.

sho′-sho-ḳa wa-thoⁿ, Songs of the Osprey. This group of three songs is the version of the Ṭsi′-zhu Wa-shta-ge gens, and refers to the part that the osprey, a mystic bird, plays when the warriors are being pursued by the enemy. Soon after the warriors return there is a ceremony called Ẉa-do′-ḳa We-ko, at which time a group of songs entitled O-gtha′-ge Wa-thoⁿ is presented. These Fire Songs speak of the osprey's mysterious action when the smoke of the fire carries heavenward the petitions of the warriors.

sho-the′, come toward you.

Sho-zho-e-moⁿ-thiⁿ, a Mormon.

shpa-thoⁿ′he, my grandchild.

shpe′-zhiⁿ-ga, fragment.

shpoⁿ, sodden; softened by soaking in water.

shpoⁿ-the, to soak a skin in water in process of tanning.

shta, hairless; destitute of hair.

shta′-ge, tepid; slightly warmed; (2) stagnant.

shta′-ha, slick; (2) smooth.

shti′-de, to warm an object by holding it in the hands.

oⁿ-shti′-de, I warmed it in my hands.

thi′-shti-de, you warmed it in your hands.

wa-shti′-da i, we warmed it in our hands.

shtoⁿ, in the habit of; habitually; constantly.

e-goⁿ shtoⁿ bi a, he is in the habit of doing it.

shto′-zha, crooked; wry.

zhoⁿ xa ke shto′-zha, the stick is crooked.

shu′-be, entrails; intestines.

shu′-be thi-btha-çe, to tear or lacerate the bowel.

shu′-be thu-ṭa-the, to disembowel.

shu-be u-çka′ thiⁿ-kshe, the white entrail.

shu-the′, coming where you are. (From a ritual.)

stse-dse′, tall; a tall man; (2) long.

stse-dse′ ga-xe, to make longer.

stse-dse′ p̣a-xe, I make longer.

stse-dse′ shka-xe, you make longer.

stse-dse′ oⁿ-ga-xa i, we make longer.

stse′-ge, split.

shoⁿ′-ge a-ka noⁿ-ṭa stse′-ge bi a, the dog has a split ear.

stse thoⁿ-ṭa zhi, it will not be possible for you to go.

stse′-ṭse tha-ḳi-gthi shtoⁿ, you are determined to go.

stsiu′noⁿ-zhiⁿ o, stand upright.

stsu, straight.

moⁿ′-ke stsu, the arrow is straight.

T

ṭa, deer (archaic, ṭa-xtsi). The flesh of this animal was used by the Osage and Omaha for food and the skin for clothing. The sinew was used for sewing. The process of dressing the skin was as follows: (1) The hair was removed with a peculiar kind of scraper, after several days of soaking in water; (2) the skin was then dried and oiled with fat or buffalo brains; (3) then a second soaking in water; (4) finally dried and rubbed against a sinew cord fastened to an upright post.

ṭa, in that direction. Term used in ceremonial ritual.

ṭa, shall; he shall; you shall.

ṭa, meat of any kind.

ṭa, the deer. Term used in ceremonial ritual.

ṭa′-a-ba, they shall.

ṭa a-ka, it will.

ni-zhiu′ ṭa a-ka, it will rain.

a-gthe′ ṭa a-ka, he will go home.

ṭa ba-doⁿ, that they may.

ṭa-be′, ball. (Om. same.) The Osage usually make their balls of the root of a plant called ṭa-be′ hi, ball tree; sometimes of the root of the grapevine. The game which is called ga-çiu is played in honor of the dead. Sometimes when the people of the village become despondent from lack of work to do the principal men come together to set a day on which to awaken them with the game of ball. In this game the people of the two great tribal divisions—the Hoⁿ′-ga and the Ṭsi′-zhu—contend against each other. On the day appointed the men and women of these two divisions bring to the field their finery and weapons,

ta-be′—continued.

such as bows and arrows. The Hoⁿ′-ga people put theirs in one pile and the Ṭsi′-zhu in another. When all have brought in their stakes a warrior is called upon to recount his warlike deeds, at the close of which he receives his fee, and then tosses the ball in the air; then the struggle begins, each side striving to drive the ball between one or the other of the two goals which are set a running distance apart. When the game is won the stakes are distributed among the winners, after which all the players feast together and laugh over the comical incidents of the game. The men have their own ball games and the women have theirs.

ṭa-be′-çu, ball stick.

ṭa-be′-çu i-ba-sta-dse, a curved stick covered with a net used by the Chippewas in a certain kind of ball game. It is also used by the Osage, Iowa, Kansas, and Winnebago Tribes.

Ta′-bi-çpa bi, the does crouch to hide: September.

ṭa biⁿ da, they shall. (From the ritual.)

ṭa′-biu-çka, whitleather; the nuchal ligament; term used in butchering.

ṭa′-bthe, to hunt deer; deer hunting.

ṭa′-bthe gi-tha-gthiⁿ, one who loves to hunt; a sportsman.

ṭa′-bthe-zhoⁿ the, to go deer hunting and sleep out if necessary.

ṭa′-bthe zohⁿ-bthe, I go deer hunting and will sleep out if necessary.

ṭa′-bthe oⁿ-ga tha i, we go deer hunting and will sleep out if necessary.

ṭa′-ça-zhi, eccentric; odd character.

ṭa-ce′ kshi-the, a minute.

ṭa-ci′, muskrat. The muskrat was used for food before the coming of the white man, and when the fur traders came the pelt became useful as an article of trade.

Ṭa-çiⁿ′-e, Deer's tail. Personal name.

ṭa-çiⁿ′-dse, a deer's tail.

ṭa-çiⁿ′-dse a-gthoⁿ, deer's tail headdress; a warrior's decoration.

ṭa-çiⁿ′-dse a-gthoⁿ tha-gthiⁿ xtsi wiⁿ a-bthiⁿ ha, I have a very fine deer-tail headdress.

ṭa-çiⁿ-dse ça-be—ṭa, deer; ciⁿ-dse, tail; ça-be, black—black-tailed-deer. This animal was used by both the Osage and Omaha for food. The remarks on the ṭa apply to the black-tailed deer, excepting as to the use in the tribal rites.

Ṭa-çiⁿ′-dse çka, White-tailed deer. Name of a gens.

ṭa-çka′ çka, the spotted thrush. This bird has a beautiful voice. It sings toward the sky in an excited manner.

ṭa-çka′, sheep.

ṭa-çka′a-ba-ta, sheep fence; a corral.

ṭa-çka′ a-doⁿ-be, a shepherd.

ṭa-çka′-hiⁿ, wool; the hair of the sheep; cotton.

ṭa-çka′-hiⁿ u-zhi, a wool sack; a sack for carrying wool.

ṭa-çka′a-doⁿ-be a-ka shoⁿ-ge wiⁿ a-thiⁿ a-ka, the shepherd has a dog.

ṭa-çka′ hiⁿ wa-ṭoⁿ—ṭa-çka hiⁿ, sheep hair or wool; wa-ṭoⁿ, goods: woolen goods.

ṭa-çka′-mi-ga, ewe, a female sheep.

ṭa-çka′ shoⁿ-dse-iⁿ-ge, a castrated ram.

ṭa-çka′ ṭa, mutton; white deer meat. The sheep is called white deer.

ṭa-çka′tsi, sheep house; sheep cote.

ṭa-çka′zhiⁿ-ga, little white deer; a lamb.

ṭa-çpoⁿ′, the red haw; thorn apple.

ṭa′ da-ça-ge, a process of preparing meat, known as jerked meat. It is sliced when fresh into thin strips and dried in the sun and wind, or roasted on a frame arranged over a fire trench.

ṭa′-do-ḳa p̣a′-çnoⁿ mi kshe o, I am roasting meat (on a sharpened stick).

ṭa′-do-ḳa shpa-çnoⁿ ni kshe o, you are roasting meat (on a sharpened stick).

ṭa doⁿ, that he might.

ṭa doⁿ, shall we do.

ṭa doⁿ, to do so; pressed with the desire to rest; a ritual expression referring to the hibernating of the bear.

ṭa-dse′, the winds, the four quarters of the earth; (2) air.

ṭa′-dse a-k'a tse, south wind; south.

ṭa′-dse ba-çoⁿ tse, north wind; north.

ṭa-dse′-ça-ça-gi, windy.

ṭa-dse′-ça-gi, violent wind; windstorm; a gale.

ṭa-dse′ ça-gi bi a, the wind was strong.

ṭa-dse do-ba ha, division of the winds into four parts.

ṭa-dse′ ga-ḳu-wiⁿ-xe, whirls around by the wind; a windmill.

ṭa-dse′ ga-xo-e, the soughing of the wind.

ṭa′-dse ga-xpa tse, east wind; east.

ṭa-dse′ gthoⁿ-the, great windstorm; a tempest.

ṭa-dse he′-noⁿ-ha te, in the midst of the winds.

Ṭa′-dse-hiu-e, The-coming-of-the-wind. Personal name.

Ṭa-dse′-k'o-e, Soughing-of-the-wind. Personal name.

ṭa′-dse moⁿ-ha tse, west wind; west.

ṭa-dse′ p̣a-hoⁿ-gthe thiⁿ-dsi, winds that move in advance of a storm.

ṭa-dse p̣i′-zhi, a bad wind; blustery.

ṭa-dse′ p̣o-e—ṭa-dse, air; p̣o-e, ignites: gas.

ṭa-dse thi-çoⁿ′-tha, the wind turns.

Ṭa-dse′-ṭoⁿ, Owner-of-the-wind. Personal name.

ṭa-dse u-p̣e′ ga-xe—ṭa-dse, air or wind; u-p̣e, to enter; ga-xe, to make—to-make-wind-or-air-to-enter: ventilate.

ṭa-dse u-p̣e p̣a-xe, I ventilated.

ṭa-dse u-p̣e shka-xe, you ventilated.

ṭa-dse u-p̣e oⁿ-ga-xa i, we ventilated.

ṭa-ge, walnut. The Osage knew only one kind of walnut, the black.

ṭa′-ge ha, walnut hulls.

ṭa′-ge hi, black walnut tree (*Juglans nigra*).

Ṭa′ ge hi ba-ṭse, Walnut Grove River; North fork of the Canadian River.

ṭa′-ge-hiu, the black walnut (*Juglans nigra*). The Osage use the nut of this tree for food. The bark and leaves are used for enticing fish to the hook when one is fishing.

ṭa′-ge sha-e, black walnut.

ṭa′-ge sha-e hi a-wa-noⁿ-bthe wiⁿ a-bthiⁿ ha, I have a black walnut table.

ṭa-gthe′-shka, deer tick; ṭa, deer; gthe-shka, tick or bug.

ṭa-gthe′-shka ṭoⁿ-ga, deer tick; a kind of grub that buries itself under the skin of an animal.

Ṭa-gthe′-shka u-tsi u-pshe, Deer-tick Ford.

ṭa-gthe′-zhe hu-ṭoⁿ, cry of the fawn; deer decoy call.

ṭa-gthe′-zhe zhiⁿ-ga, a young spotted deer; a fawn.

ṭa-gthe′-zhe, a fawn; young deer.

ṭa-ha, deer skin. These are used at the Wa-sha-be A-thiⁿ (War Ceremony) for distribution among the Do-doⁿ′-hoⁿ-ga. They are to be worn on the shoulders during the ceremonies. Next, downy feathers (eagle's) are distributed; these are worn on the crown of the head as a sacred insignia. These deerskins and feathers are furnished by certain gentes of the Wa′-zha-zhe subdivision.

ṭa ha, toward.

(Illus.) ni kshe ṭa ha, toward the water or river.

ṭa-ha′ ga-stsu-stsu-e, fringes of any kind of clothing made of deerskin.

ṭa-ha′ hoⁿ-be, deerskin moccasins.

ṭa-ha′ nu-ḳa, wet deerskin.

ṭa-ha′-thi-zhiⁿ, a game played by children. This is a game in which one child pinches the upper part of the back of the another child's hand.

ṭa-he′ ba-çi-ge, deer with sharp horns.

Ṭa-he′-ba-xoⁿ bi, When the deer break (shed) their horns. The name of the first month of winter: November.

Ṭa-he′-ga-xe, Antlered-deer or Deer-with-branching-horn. Personal name.

ṭa-he′-sha-be, the dark-horned deer. This is also the name given to a subgens of the O′-poⁿ gens; acts as Sho′-ḳa to both itself and the gens.

Ṭa-he′-xa-ga, Short-horned-deer. Personal name.

ṭa-hi′-ḳoⁿ-stse, muscle of the lower leg.

ṭa′-hiu, the neck; the nape of the neck.

ṭa′-hiu ga-ba-xe—ṭa′-hiu, back of the neck; ga-ba-xe, to cut—to cut the back of the neck; to behead.

ṭa′-hiu-ga-çta, curve in the neck.

ṭa′-hiu i-ba, a swelling of the neck; mumps.

shiⁿ′-ṭo zhiⁿ-ga a-ka ṭa-hiu i-ba oⁿ, the boy has mumps.

ṭa′-hiu-ḳoⁿ, the jugular vein.

ṭa′-hi u-sdo-zha, curve of the neck, as the swan's.

ṭa′-hiu-wa-shkoⁿ, tonsil.

ṭa′-hiu-wa-shkoⁿ ni-e, a very sore throat; tonsillitis.

ṭa-hnoⁿ′-ga, a striped squirrel.

ṭa-hnoⁿ′-ga-gthe-çe, a chipmunk.

Ṭa′i-ni-ḳa-shi-ga, same as Noⁿ′-poⁿ-da; Deer People.

ṭa-i′-tse, they shall.

ṭa i tsiⁿ da, they shall. Ritual expression.

ṭa-ḳiⁿ′-de, base of the sinews; the sacrum.

Ṭa ḳi′-thi-xa-bi, (moon) in which the deer rut: October.

ṭa′-ḳo, divine; sacred.

ṭa-ḳo′ iⁿ-da, mysterious it is.

ṭa-ḳoⁿ′, sinew. The sinew made from deerskin was used for sewing.

ṭa-ḳoⁿ′-hoⁿ, sinew twist, used in sewing.

Ṭa-ḳoⁿ′-iⁿ-ge, No-sinews. Personal name. Refers to the black bear that has no sinews.

ṭa-ḳoⁿ′-i-dse, the fleshy part of the hip; the haunch; (2) the cords at the back of the neck.

ṭa-mi′-ga, a female deer; a doe.

ṭa miⁿ-kshe, I shall. Ritual expression.

ṭa-moⁿ′, an angleworm; earthworm.

ṭa-ni′, soup; broth.

ṭa-noⁿ′-ḳ’a, paper of any kind.

ṭa-noⁿ′-ḳ’a-çi—ṭa-noⁿ-ḳ’a, paper; çi, yellow: a gold certificate.

ṭa-noⁿ′-ḳ’a-çka, a draft; a money order (white paper).

ṭa-noⁿ′-ḳ’a-çka xo-dse, a gray draft or money order. This was used by the Indians to express the name of a draft or money order, owing to the gray cast of the paper, when they received either from the Government.

ṭa-noⁿ′-ḳ’a-hi, paper tree; the birch (Betula).

Ṭa-noⁿ′-ḳ’a-hiu-gthe ga-xa, Pawnee head Creek. At this place the Osage killed a Pawnee and stuck his head on a pole. This is also the name of a creek in Oklahoma, Paper Tree Creek or Birch Creek.

ṭa-noⁿ′-ḳ’a-ḳ’oⁿ—ṭa-noⁿ-ḳ’a, paper; ḳ’oⁿ, gamble or a game: a deck of cards; playing cards.

ṭa-noⁿ′-ḳ’a moⁿ-çe-çka—ṭa-noⁿ-ḳ’a, paper; moⁿ-çe-çka, money: a check.

ṭa-noⁿ′-ḳ’a ṭo-ho—ṭa-noⁿ-ḳ’a, paper; ṭo-ho, green; green-paper-money: currency.

ṭa-noⁿ′-ḳ’a we-bi-shda-ha, sandpaper.

ṭa-noⁿ-ḳ’a xo-dse, gray paper, so called because of the gray cast to the paper with which the Indians were paid by the Government.

ṭa-noⁿ′-ḳ’a zhi-ⁿga—ṭa-noⁿ-ḳ’a, paper; zhiⁿ-ga, small, little: cigarette.

ṭa′-noⁿ-ta′-stse-e, long-eared deer; mule deer.

Ṭa-pa′ (Om. same), Deer Head. The Osage name for the Pleiades. In the child-naming ritual of the Ṭsi′-zhu Wa-shta-ge gens the Pleiades is addressed as grandmother, and is paired with the Great Bear, called (Wa′-ba-ha by both Osage and Omaha), who is addressed as grandfather.

ṭa′-pa-hu-zhu, neck; deer's neck.

ṭa-pa′wa-gthu-shka e-goⁿ, resembles a deer tick; a cartridge.

Ṭa-pa′ zho-i-ga-the, Deer-head or Pleiades people. The name of a subgens of the Hoⁿ Zho′-i-ga-the gens; acts as Sho-ḳa to both itself and the gens.

ṭa-pe′-shta e-goⁿ, beef hind quarters. Looks like the forehead.

ṭa′-pshe, pemmican. Both the Osage and the Omaha prepare this from jerked lean meat of any kind, roasted and pounded, then mixed with marrow grease. In former times this was prepared for use in long-distance travel. Prepared in this way, it is a great convenience for lunches.

ṭa′-pshe oⁿ-çu, I like pemmican.

ṭa′-pshe thi-çu, you like pemmican.

ṭa′-pu-çka, a school-teacher.

ṭa′-pu-çka wi-ṭa u-xta a-gi-the, I like my school-teacher.

Ṭa′-pu-çka tsi, Mission House (School).

ṭa-shka′ çkiu-e, sweet acorn.

ṭa-shka′-çkiu-e hi, sweet acorn tree, the oak family (*Quercus alba*).

ṭa′-shka hi, buckeye (Aesculus). A kind of tea is made from this tree and taken just before a sweat bath to bring up bile. This is also the name given to the white oak tree.

Ṭa-shka′-wa, a personal name used as a nickname given by the mother to a young man because he was always singing the song by that name.

ṭa′-shpi, the end of a pole with a knoblike tip.

ṭa′ ṭa-do-ḳa, venison; meat of the deer.

ṭa′ ṭa-do-ḳa a-ba tha-tse tha-gthiⁿ bi a, venison is good to eat.

ṭa-tha′, to crumble; ruin.

ṭsi ga-ṭa-tha, the crumbling of a house.

ṭa tha-bthiⁿ, Three Deer; Orion's belt. In the child-naming ritual of the Osage, Three Deer is addressed as grandfather, and Stars-strung-together (theta and iota, in Orion) as grandmother, suggesting a marital relation between the two.

ṭa′-tha-ça-p̣a, a wood tick.

ṭa-tha′-ta-zhi hoⁿ-ba—ṭa, meat; tha-ta, eat; zhi, not; hoⁿ-ba, day; day-not-eat-meat: Friday.

Ṭa-tha′-xiⁿ, Deer's Lungs. Name of a gens.

ṭa-thoⁿ ça′-gi, the meat is tough.

ṭa′thoⁿ ça-ḳa, dsiu-dsa zhi ha, the meat is uncooked.

ṭa′-thu-shu-zhe, the heron.

ṭa ṭoⁿ′-ga, big deer; a buck deer.

Ṭa-ṭoⁿ′-ga-ga-xa, Buck Creek.

ṭa-ṭoⁿ′-ga zhiⁿ-ga, a young male deer.

ṭa-ṭo′-xa, foam; froth; soapsuds; saliva.

ṭa-tsiⁿ-da, you will. (From a ritual.)

ṭa′ u-ga-ṭsi, broiled beef, or jerked meat.

ṭa′-u-gthoⁿ, meat pie.

ṭa′-u-ḳia-hoⁿ u-gthoⁿ, meat-put-between; sandwich.

ṭa′-u-ḳoⁿ-çka, center meat, lies on the stomach of the buffalo, a great delicacy; the pancreas.

ṭa′-wa-gthu-shka, stag-beetle. The deer hunter fastens to his hunting pouch a stag beetle for good luck when the deer-hunting season begins.

ṭa-wa′-hi-oⁿ, rawhide case used for clothing and for the storage of jerked meat.

Ṭa Wa-thoⁿ, Deer Songs. These songs are sometimes spoken of as Ṭa Gi′-boⁿ Wa-thoⁿ, Songs of Calling the Deer. These are the first of the songs composed for the war rites and have to do with the search of plants which are consecrated for the use of the people as food. There are six of these songs. The first has two stanzas; the second song the sister deer is calling to its mate; in the third song the call is continued, with a divining spirit by which she sees one in the act of wounding another; the fourth song the scene is changed from the rush-covered house to the woods; the fifth is known as the Wa-p̣a′-dse Wa-thoⁿ, the Butchering Song, which represents the wounded Deer as being butchered, and relates to the form in which the skin must be cut; the sixth and last of these songs has a subtitle, Wa-ḳ'iⁿ′ Wa-thoⁿ, the Carrying Song, and is descriptive of the various scenes in which the successful hunter finds the fallen deer, and the throwing of the animal upon his back, carrying it to his home. The Ṭsi′-zhu Wa-shta-ge version of these songs give seven in number and are known as Wa-thoⁿ Pe-thoⁿ-be, Song of Seven.

Ṭa Wa-thoⁿ—continued.

ṭa-we′-gthi i-zhe-gthoⁿ, fried beef.

ṭa′we-thi-xthi, the head of a deer.

ṭa-woⁿ-ga, a large doe, that looks like a buck ready to grow horns.

Ṭa-xe′-wa-the xa bi, Where Ṭa-xe′-wa-the is buried.

ṭa-xi′, a sound like the chopping of wood.

ṭa-xpi′, crown of the head. Frequently found in rituals.

ṭa-xpi′-a-ga-ha, the waxwing.

ṭa′-xtsi, the real deer (archaic).

Ṭa-zhe′-ga, Deer's-leg. Personal name.

ṭa′zhu, flesh; meat.

ṭe, in order that you may.

ṭe′ iⁿ shta-tha-xu-be, probably the Savannah sparrow. After a rain this little bird perches itself on a stalk of the gum weed, throws its head and tail joyously, and greets with its thrilling notes the sunshine and the blue sky.

ṭe-moⁿ′-hiⁿ, presternum cartilage that covers the breastbone; the ensiform appendage at the end of the sternum; it is sword-shaped.

ṭe-zhe-be ṭe oⁿ-gu-ga′-ts'iⁿ, we peeped in the door.

tha, they go forth.

tha, of which you make. (From a ritual.)

tha-ba′-xe, to bite in two a string or cord.

tha-be′-gi-the, to villify, defame, slander; evil report.

btha′-be-gi-the, I defame.
shna′-be-gi-the, you defame.
oⁿ-tha′-be-gi-tha i, we defame.

tha bi thoⁿ shki, when they go to war. (From a ritual.)

tha′-bthiⁿ, three.

tha′-bthiⁿ noⁿ-the, to deal out by threes; three to each.

tha′-bthiⁿ oⁿ, three times; thrice.

tha′-bthiⁿ oⁿ e-dsi pshi e tho, I have been there three times.

Tha′-bthiⁿ-wa-xthiⁿ, Slayer-of-three. Personal name.

tha-bthoⁿ′-bthoⁿ-çe, to make a peculiar sound when chewing on corn or any food.

Tha-çiu′-e, Whistle. Personal name.

tha-çta′-be, to taste; to lick, as sugar off a cookie.

btha′-çta-be, I tasted it.

shna′-çta-be, you tasted it.

oⁿ-tha′-çta-ba i, we tasted it.

tha-çta′-go. (*See* tha-wa′-çka.)

tha-çu′-çu-e, a whistle made of elder stalk. (*See* moⁿ-ço′-dse.)

tha-doⁿ′-he, to exalt, extol, glorify, praise.

btha-doⁿ-he, I praise.

shda′-doⁿ-he, you praise.

oⁿ-tha′-doⁿ-ha i, we praise.

tha-dse′ (Om. same), to call as by name; to pronounce.

btha′-dse, I call by name.

shda′-dse, you call by name.

oⁿ-tha′-dsa i, we call by name.

tha′-ge, to wear, as a cap.

btha′-ge, I wear (a cap).

shna′-ge, you wear (a cap).

oⁿ-tha′-ga i, we wear (a cap).

tha-gthe′-gthe-çe, a coyote. (*See* sho′-mi-ḳa-çi.)

tha′-gthiⁿ, good.

ho tha′-gthiⁿ, a good voice.

ha-xiⁿ tha-gthiⁿ, a good blanket.

tha-gthiⁿ, peaceful and beautiful. Expression used in a ritual.

tha′-gthiⁿ, fine, as a fine horse.

tha′-gthiⁿ, nice; pleasing in manner; a nice piece of goods.

tha′-gthiⁿ, exceedingly good; splendid.

tha′-gthiⁿ a-zhiⁿ, to think well of a person or thing.

tha′-gthiⁿ a-gi zhiⁿ, he thinks well of his own.

tha′-gthiⁿ ge noⁿ ba-hi, to select only the good; to choose the good; to pick out the good.

tha′-gthiⁿ ge noⁿ ba-hi—continued.

tha′-gthiⁿ ge noⁿ p̣a-hi, I selected the good.

tha′-gthiⁿ ge noⁿ shka-hi, you selected the good.

tha′-gthiⁿ ge noⁿ oⁿ-ba-hi i, we selected the good.

tha-gthiⁿ′-xtsi, exquisite; perfection.

tha-gthoⁿ′-gthoⁿ-tha, that part of an animal that must be thoroughly cooked (boiled) before it can be eaten, being very tough. This term is used when butchering.

tha′-ha, when.

a-ḳi e tha-ha, when I get home.

Thi-hi′-bi, Scared-up. Personal name. Refers to the flight of the deer from the hunter.

tha-hni′, to gulp or swallow.

btha′-hni, I swallow.

na′-hni, you swallow.

oⁿ-tha′-hni i, we swallow.

ṭa thoⁿ btha-hni, I swallowed the meat.

ṭa thoⁿ sta-hni, you swallowed the meat.

ṭa thoⁿ oⁿ-tha-hni i, we swallowed the meat.

tha-ho′-da, ridicule; deride; derision.

btha′-ho-da, I ridiculed.

shta′-ho-da, you ridiculed.

oⁿ-tha′-ho-da i, we ridiculed.

tha-hoⁿ′, to express gratitude; thanks.

ni′-ḳa-shi-ga a-ka wa-hoⁿ′-a i ha, the man expressed gratitude.

btha′-hon, I thanked him.

shna′-hoⁿ, you thanked him.

oⁿ-tha′-hoⁿ i, we thanked him.

tha-hoⁿ′-zhi, to defame; (2) defamation; libel.

btha′-hoⁿ-zhi, I defamed his character.

shta′-hoⁿ-zhi, you defamed his character.

oⁿ-tha′-hoⁿ ba-zhi i, we defamed his character.

tha-ḳ’e′-ḳi-the, self-pity; inward hurt.

tha-ḳ’e-a-ḳi-the, I was inwardly hurt (feelings).

tha-ḳ’e-tha-ḳi-the, you pitied yourself.

tha-ḳ’e-oⁿ-ḳi-tha i, we were hurt inwardly (feelings).

tha-ḳ’e′-tha, holds in favor.

tha-ḳ'e tha-bi goⁿ-tha, a longing.

tha-ḳ'e-the, to be tender, gentle, and sympathetic to one who suffers with grief or is in great trouble; tenderness; kind-heartedness.

tha-ḳ'e′-the, to relent; to be less harsh in the treatment of a captive; lenity; to be merciful.

tha-ḳ'e′-a-the, I was merciful.

tha-ḳ'e′-tha-the, you were merciful.

tha-ḳ'e′-oⁿ-tha i, we are merciful.

tha-ḳ'e′-the tha-gthiⁿ a-zhi, ingrate; an ungrateful person.

tha-ḳ'e′ wa-the, to have pity or compassion for others.

tha-ḳ'e′ a-wa-the, I pity them.

tha-ḳ'e′ wa-tha-the, you pity them.

tha-ḳ'e oⁿ-woⁿ-tha i, we pity them.

tha-ḳ'i′, to spit; expectorate.

btha-ḳ'i, I expectorate.

sda-ḳ'i, you expectorate.

oⁿ-tha-ḳ'i i, we expectorate.

tha-ḳ'i bi a ṭoⁿ-de ke-di, he spit on the ground.

tha-ki′e tha-ha, when you get home.

tha-ḳ'i′-tha, to have an itching sensation.

a-ḳi′-gthi-ḳ'i-tha, I have an itching sensation.

tha-ḳi′-gthi-ḳ'i-tha, you have an itching sensation.

oⁿ-ḳi′-gthi ḳ'i-tha i, we have an itching sensation.

tha-ḳi-the, caused yourself to be.

tha′-ḳi-zhiⁿ, you quarreled with him.

tha-ni′-ḳa-shi-ga, to personify; to represent a thing as having personal qualities.

tha-noⁿ′-çi-hi, you scraped your feet clean before entering the house.

tha-noⁿ′-çpoⁿ, you nudged with your foot to attract his attention.

tha-noⁿ′-he, the side of the head around the temples.

tha-noⁿ′-hoⁿ u-ba-zhu, cheek bone.

tha-noⁿ′-zhiⁿ-zhoⁿ, you took the rite of vigil. (*See* noⁿ′-zhiⁿ-zhoⁿ.)

tha-p̣i′-zhi, execrate.

tha-po′-po-ḳi, redwing blackbird. This bird is mentioned in the ritual of the birth of the sacred hawk.

tha′-poⁿga, a mosquito.

tha′-poⁿ-ge u-tsi e-tho, mosquitoes are plentiful.

Tha′-poⁿ-ge-u-tsi, Mosquito River, Okla.

tha-pshe′, to hold an object in the mouth.

btha′-pshe, I held it in my mouth.

shda′-pshe, you held it in your mouth.

oⁿ-tha′-psha i, we held it in our mouths.

tha-shki′-ge, to chew.

btha-shki′-ge, I chew.

na-shki-ge, you chew.

oⁿ-tha′-shki-ga i, we chew.

tha-pu′-ḳi, to make a smacking sound with the lips.

btha′-p̣u-ḳi, I made a smacking sound.

shda′-p̣u-ḳi, you made a smacking sound.

oⁿ-tha′-p̣u-ḳi i, we made a smacking sound.

tha-sho′-dse, whiff of smoke.

tha′-shoⁿ, to bite on something hard and strain the teeth.

btha′-shoⁿ, I bit something hard.

shda′-shoⁿ, you bit something hard.

oⁿ-tha′-shoⁿ i, we bit something hard.

tha-shpe′ (Om. same), to bite off a piece.

he-be btha-shpe, I bit off a piece.

he-be shda-shpe, you bit off a piece.

he-be oⁿ-tha-shpa i, we bit off a piece.

tha-shtoⁿ′, to stop whatever one is doing; used as a command.

btha-shtoⁿ′, I stopped crying.

na-shtoⁿ, you stop crying.

oⁿ-tha′-shtoⁿ i, we stop crying.

tha′-stse-ge, to make a gash in the flesh.

btha-stse-ge, I gashed the flesh.

shna-stse-ge, you gashed the flesh.

oⁿ-tha-stse-ga i, we gashed the flesh.

tha′-stsu-tse, to draw into the mouth by inhalation.

btha′-stsu-tse, I inhaled (the smoke) through my mouth.

na-stsu-tse, You inhaled through the mouth.

oⁿ-tha′-stse-tsa i, we inhale through the mouth.

tha′-ṭa, the left; on the left; left-handed. (Om. same.)

tha-ṭa′-dsi, at the left side.

tha′-ṭa ṭa u-ba-he, toward the left side; the left side.

tha-tha′-gthiⁿ, to recommend a man for his ability and character, or quality of goods or merchandise; to extol.

btha′-tha-gthiⁿ, I recommend.

shna′-tha-gthiⁿ, you recommend.

oⁿ-tha′-tha-gthiⁿ i, we recommend.

tha-thiⁿ′-she, you who are going.

tha-thoⁿ′-a-zhi, to decry; to belittle.

btha′-thoⁿ moⁿ-zhi, I decry.

shta′-thoⁿ a-zhi, you decry.

oⁿ-tha′-thoⁿ ba-zhi i, we decry.

tha-thu′toⁿ, to straighten with the teeth.

btha′-thu-toⁿ, I straighten with my teeth.

shda′-thu-toⁿ, you straighten with the teeth.

oⁿ-tha′-thu-toⁿ i, we straighten with the teeth.

tha-ṭoⁿ′, to drink; to quaff.

btha′-ṭoⁿ, I drink.

shna′-ṭoⁿ, you drink.

oⁿ-tha′-ṭoⁿ i, we drink.

p̣e′-zhe moⁿ-ḳoⁿ ça-e btha-ṭoⁿ, I drink tea.

p̣e′-zhe moⁿ-ḳoⁿ ça-e shta-ṭoⁿ, you drink tea.

wa-btha′-ṭoⁿ, I drank.

wa-shda′-ṭoⁿ, you drank.

oⁿ-woⁿ′-tha-ṭoⁿ i, we drank.

tha-ṭoⁿ′-hoⁿ, to masticate; to chew thoroughly.

btha′-ṭoⁿ-hoⁿ, I chew thoroughly.

na′-ṭoⁿ-hoⁿ, you chew thoroughly.

oⁿ-tha′-ṭoⁿ-hoⁿ i, we chew thoroughly.

tha-toⁿ-she, standing. (From a ritual.)

tha-tse′, to eat.

btha′-tse, I eat.

sta′-tse, you eat.

oⁿ-tha′-tsa i, we eat.

tha-tse′tha-gthiⁿ, delicious; good to eat.

tha-wa′, to reckon; to compute; to count.

btha′-wa, I count.

shta′-wa, you count.

oⁿ-tha′-wa i, we count.

tha-wa′-çka, to make a clear statement.

btha′-wa-çka xtsi, I made a clear statement.

shta′-wa-çka xtsi, you made a clear statement.

oⁿ-tha′-wa-çka xtsi i, we made a clear statement.

tha-wa′-ḳoⁿ-da, to deify; to worship.

btha′-wa-ḳoⁿ-da, I worship.

na′-wa-ḳoⁿ-da, you worship.

oⁿ-tha′-wa-ḳoⁿ-da i, we worship.

tha-wa′-ḳoⁿ-da-gi, to represent a sacred object as having supernatural powers.

tha-wa′-ṭiⁿ iⁿ a-zhi, not easily heard; inaudible; (2) he did not mention it.

tha-wa′-ṭoⁿ-iⁿ, to divulge; to make known something that was to be kept a secret.

da′-doⁿ a-a-noⁿ-xthe tse btha-wa-ṭoⁿ-iⁿ ha, I divulged the secret.

da′-doⁿ a-tha-noⁿ-xthe tse shna-wa-ṭoⁿ-iⁿ ha, you divulged the secret.

da′-doⁿ oⁿ-ga-noⁿ-xthe tse oⁿ-tha-wa-ṭoⁿ-iⁿ i, we divulged the secret.

tha-wa′-u-moⁿ-ḳa, that which can be counted; numerable.

tha′-xi, the lungs.

tha′-xia-tha, the act of cutting down a tree with an ax, having the same effect upon the tree as when the beaver uses his teeth.

tha′-xiⁿ, the lungs of a man or an animal.

tha-xiⁿ′, the drying up of a well; receding of a flood.

tha′-xiⁿ-bi-çe, dried-up lungs: consumption.

tha-xoⁿ′, to break by biting.

btha′-xoⁿ, I broke by biting.

shna′-xoⁿ, you broke by biting.

oⁿ-tha′-xoⁿ i, we broke by biting.

tha-xta′-ge, to bite.

btha′-xta-ge, I bite.

shta′-xta-ge, you bite.

oⁿ-tha′-xta-ga i, we bite.

tha′-xthoⁿ-zhe, to crush with the teeth.

btha′-xthoⁿ-zhe, I crush with my teeth.

shta′-xthoⁿ-zhe, you crush with your teeth.

oⁿ-tha′-xthoⁿ-zha i, we crush with our teeth.

tha-xu′-e, dragged with his teeth.
  btha′-xu-e, I dragged it with my teeth.
  shda′-xu-e, you dragged it with your teeth.
  oⁿ-tha′-xu-a i, we dragged it with our teeth.
tha′-zhi, to remain.
  btha′moⁿ-zhi, I remain.
  sda′zhi, you remain.
  oⁿ-ga′-tha ba-zhi, we remain.
tha′-zhi ga-xe, to detain.
  tha′-zhi p̣a-xe, I detained (him).
  tha′-zhi shka-xe, you detained (him).
  tha′-zhi oⁿ-ga-xa i, we detained (him).
tha-zhoⁿ′-tha, crumbs.
tha-zhu′-zhi, to insult by word; to speak of one with contempt.
  btha′-zhu moⁿ-zhi, I insulted him.
  shta′-zhu-zhi, you insulted him.
  oⁿ-tha′-zhu ba-zhi i, we insulted him.
the, use them. Term used in ceremonial ritual.
the, an oral stop used by females.
  wiⁿ-dse-gi a-gthe the, uncle I am going home.
the, this.
the, moving. Term used in ceremonial ritual.
the′-a-ba, these; with reference to people or animals.
the a-ka, this (person) sitting.
the a′-the, I send them. (From a ritual.)
the′-ba, the under jaw; the jaw.
the′-çe, tongue.
the′-çe i-ṭa-xe, tip of the tongue.
the′-çe u-ba-çi-ge, to stutter; to stammer; tongue-tied.
  the-çe oⁿ-woⁿ-ba-çi-ge, I stutter.
  the-çe u-thi-ba-çi-ge, you stutter.
  shiⁿ′-ṭo zhiⁿ-ga ṭoⁿ the-çe u-ba-çi-ge, the boy is tongue-tied.
The′-çe-xa-ga, Rough-tongue. Personal name. Refers to the rough tongue of the buffalo.
the-′çḳa-gthe, a boil; carbuncle.
the′-dse-wa-çpe, to settle.
the′-dse-wa-çpe, dregs; sediment.
  moⁿ-ḳoⁿ ça-be tse the-dse-wa-çpe u-tsi a-tho, there are dregs in the coffee.
the′-e, he went.
the e-a′-wa-kshe miⁿ-kshe o, that is what I mean.
the e-goⁿ moⁿ-thiⁿ ṭa i tsiⁿ da, in this manner they shall travel. (From a ritual.)
the ga, here; at this place.
  moⁿ-zhoⁿ the ga, in this land.
the-ga′-ha, here; in this region; in this neighborhood; local.
the-ga′-ṭoⁿ, from this place.
the′-ga-xe, to send. (*See* the′-the.)
  the′-p̣a-xe, I sent it.
  the′-shka-xe, you sent it.
  the′-oⁿ-ga-xa i, we sent it.
the′-goⁿ, like this; this kind.
the-goⁿ′-dsi, now; at the present time.
the-goⁿ′-tha-zhi, no desire to go.
  bthe′-ḳoⁿ-btha moⁿ-zhi, I do not want to go.
  ne′-shkoⁿ-sda zhi a, you do not want to go.
  oⁿ-ga′-the oⁿ-goⁿ-tha ba zhi i, we do not want to go.
the goⁿ′-dsi u-gthiⁿ a-ka, incumbent; the present occupant of the house.
the goⁿ′-dsi-xtsi, now, at this present time; instantly; at once.
the hoⁿ, how will this serve?
the iⁿ do, to be going.
  bthe′ iⁿ do, I am going.
  ne′ iⁿ do, you are going.
  oⁿ-ga tha iⁿ do, we are going.
the′-kshe, this that lies here: this gun, this pipe.
the′-noⁿ, this much.
  the′-noⁿ a-bthiⁿ ha, I have this much.
the noⁿ′, he always.
the′-oⁿ-the, let us send him.
the′-shka, the throat.
the′-shka wa-hiu, collar bone.
the′-shka u-xthu-xa, the hollow of the throat.
the′-shki-doⁿ, and this also.
the′-ṭa-shoⁿ (Om. same), the navel; umbilicus.
the′-tha-ṭoⁿ-she, you standing over there.
the′-the, to send; to transmit.
  John wa-gthe-çe-wiⁿ the-the a-ḳi-the Henry thiⁿ-ke. dsi, I had John send a letter to Henry.
  the-a′-the, I send.

the′-the—continued.
the-tha′-the, you send.
the-oⁿ-tha i, we send.

the′-thiⁿ-kshe. (*See* thoⁿ-dsi.)

the′-tho, here at this place.
the′-tho oⁿ-tha-ḳi-pa ṭe ha, meet me at this place.

the′ thoⁿ-çka, this size.
zhoⁿ′-ga-gu-we the′thoⁿ-çka wiⁿ ḳoⁿ-btha, I want a box this size.

the thoⁿ shki, when he goes.

the′-tho-xtis, here at this very place.

the′-toⁿ, this: this person, standing.

the-toⁿ′-ha the-the, henceforth; from now on.
the-toⁿ′-ha the-the e-de pshe tse e-goⁿ ḳoⁿ-btha ha, from now on do as I say.

the′-tse, this, as referring to the object close at hand.
ṭsi the-tse, this house standing.
ṭsi′-zhe-be the-tse, this door hanging.

the′-ṭse gi-wa-tse-xi, hesitate; hesitancy.
ha-ṭoⁿ the′-ṭse thi-wa-tse-xi a(?) why do you hesitate?

the′-ṭse ḳi-gthi shtoⁿ, he is determined to go.

the-ṭsi′-go, your grandfather.

the′xoⁿ-de, the cheeks.

the′-xoⁿ-de u-çta, a dimple, or sunken cheeks.

the′-xoⁿ-dse hiⁿ, whiskers.
the′-xoⁿ-dse-hiⁿ gi-gtha ts’u i ha, he cut off his whiskers.

the′ zhoⁿ-kshe, you lying down.

thi-a′-çe, to uncover; to remove the cover of a tent or the lid of a box.
zhoⁿ′-ḳu-ge tse bthi-a-çe, I uncovered the box.
zhoⁿ′-ḳu-ge tse ni-a-çe, you uncovered the box.
zhoⁿ′-ḳu-ge tse oⁿ-thi-a-ça i, we uncovered the box.

thi-a′-dsi a-ka ts’a bi a, your father has died.

thi-a′-xa, to uncover a person’s face; to remove a blanket from a person’s face.
bthi′-a-xa, I removed the blanket from his face.
ni′-a-xa, you uncovered his face.
oⁿ-thi′-a-xa i, we removed the blanket from his face.

thi-ba′-ts’iⁿ, to turn a thing head downward; upside down.
bthi′-ba-ts’iⁿ, I turned it upside down.
shni-ba′-ts’iⁿ, you turned it upside down.
oⁿ-thi′-ba-ts’iⁿ i, we turned it upside down.

thi-ba′-xe, to break a string in half.
bthi-ba′-xe, I broke the string in two.
shni-ba′-xe, you broke the string in two.
oⁿ-thi′-ba-xa i, we broke the string in two.

thi-be′-bthiⁿ, to twist.
bthi′-be-bthiⁿ, I twist.
ni′-be-bthiⁿ, you twist.
oⁿ-thi′-be-bthiⁿ i, we twist.

thi-be′-ni, to bend.
bthi′-be-ni, I bend.
ni′-be-ni, you bend.
oⁿ-thi′-be-ni i, we bend.

thi-biu′çe, to make dry by wringing the water out of clothing; the drying of a marshy place by draining.

thi-bo′-xa, to bristle up, as does the tail of a cat when angry.

thi-çtu′-the, gathered in folds.

thi-btha′, to spread a robe or blanket.
ha-xiⁿ′ thoⁿ bthi-btha, I spread a blanket.
ha-xiⁿ′ thoⁿ stsi-btha, you spread a blanket.
ha-xiⁿ′ thoⁿ oⁿ-thi btha i, we spread a blanket.

thi-btha′-çe, to tear skin, cloth, or paper by pulling.
ha-çka′thoⁿ bthi-btha-çe, I tore the cloth.
ha-çka′thoⁿ stsi-btha-çe, you tore the cloth.
ha-çka′thoⁿ oⁿ-thi-btha-ça i, we tore the cloth.

thi-btha′çe, same as shi′be thi-ṭa-the.

thi-bthiⁿ′-bthiⁿ-tha, in a twisted shape; a tangled mass.

thi-bthiⁿ′-tha, to twist, as a person’s foot or leg.
a-noⁿ′-bthiⁿ-tha, I twist.
tha-noⁿ-bthiⁿ-tha, you twist.

thi-bthu′-bthu-xe, to tremble or shake with fear; to shudder with cold.

thi-bthu′-bthu-xe—continued.

bthi′-bthu-bthu-xe, I tremble.

ni′-bthu-bthu-xe, you tremble.

oⁿ-thi-bthu-bthu-xa i, we tremble.

thi-ça′-da, to stretch, as to pull a lariat so that it is taut.

bthi′-ça-da, I stretch.

ni′-ça-da, you stretch.

we′-thiⁿ bthi-ça-da, I stretched the lariat.

we′-thiⁿ stsi-ça-da, you stretched the lariat.

thi-ça′thu, to rattle or make a rattling sound.

bthi′-ça-thu, I made a rattling sound.

ni′-ça-thu, you made a rattling sound.

oⁿ-thi′-ça-thu i, we made a rattling sound.

thi′-ça zhi, to reject.

bthi′-ça moⁿ-zhi, I reject.

ni′-ça zhi, you reject.

oⁿ-thi-ça ba-zhi i, we reject.

thi-çe′, to cut, as with scissors; or to pick flowers or berries.

bthi′-çe, I cut with scissors.

ni′-çe, you cut with scissors.

oⁿ-thi′-ça i, we cut with scissors.

thi-çi′-hi, to scour; to cleanse by rubbing; make bright.

bthi′-çi-hi, I scour.

ni′-çi-hi, you cleaned by rubbing.

oⁿ-thi′-çi-hi i, we made it bright.

thi-çi′-tha, to distend.

bthi′-çi-tha, I distended (the bag).

ni′-çi-tha, you distended (the bag).

oⁿ-thi′-çi-tha i, we distended (the bag.)

thi-çke′-be, to scrape anything.

bthi′-çke-be, I scrape a piece of wood.

ni′-çke-be, you scrape a piece of wood.

oⁿ-thi′-çke-ba i, we scrape a piece of wood.

thi-çki′, men or animals gathered closely together.

thi-çki′-da, to tie something tightly; to make an indentation.

thi-çnoⁿ′-tha, to rip; to undo a seam.

bthi′-çnoⁿ-tha, I ripped the seam.

ni′-çnoⁿ-tha, you ripped the seam.

oⁿ-thi′-çnoⁿ-tha i, we ripped the seam.

thi-çoⁿ′-ga e-a′-wa-kshe, I meant your brother.

thi-çoⁿ′-tha, to turn; to reverse.

ha-xiⁿ thoⁿ a-gthi-çoⁿ-tha ha, I reversed my blanket.

ha-xiⁿ thoⁿ tha-gthi-çoⁿ-tha ha, you reversed your blanket.

thi′-çpoⁿ, to nudge, as to attract attention without disturbing others.

bthi′-çpoⁿ, I nudged him .

ni′-çpoⁿ, you nudged him.

oⁿ-thi′-çpoⁿ i, we nudged him.

thi-da′-ts'e-ga, to cause green plants to wither by rough handling.

thi-da′-zhi, to put out a fire with the hands; to put out a light.

bthi′-da-zhi, I put the fire out.

ni′-da-zhi, you put the fire out.

oⁿ-thi′-da-zhi i, we put the fire out.

thi-do′-do-xe, to crush with the hands or break in pieces.

bthi′-do-do-xe, I crush with my hands.

ni′-do-do-xe, you crush with your hands.

oⁿ-thi′-do-do-xa i, we crush with our hands.

thi-doⁿ′, to pull with the hands; to tug.

bthi′-doⁿ a-wa-shkoⁿ, I tugged hard.

ni′-doⁿ wa-tha-shkoⁿ, you tugged hard.

oⁿ-thi′-doⁿ oⁿ-wa-shkoⁿ i, we tugged hard.

oⁿ-thi′-doⁿ i ha, he or they pulled me.

thi-dsa′-p̣a, to shorten a dress, the sleeves of a dress, or a pair of leggings.

bthi′-dsa-p̣a, I shortened the dress.

ni′-dsa-p̣a, you shortened the dress.

oⁿ-thi′-dsa-p̣a i, we shortened the dress.

thi′-dse, to scoop something from a hollow place.

bthi′-dse, I scoop.

ni′-dse, you scoop.

oⁿ-thi′-dsa i, we scoop.

thi′-dsi, yonder; in the distance.

thi′-dsi ṭoⁿ-iⁿ thiⁿ kshe e-e ṭoⁿ-woⁿ thoⁿ, yonder is the town.

thi-dsi′-çe, to remove some object as unpleasant or disagreeable; to remove a man from office.

bthi′-dsi-çe, I removed him from office.

thi-dsi′-çe—continued.
ni′-dsi-çe, you removed him from office.
oⁿ-thi-dsi-ça i, we removed him from office.

thi′-du-xe, to crush with the hands.
bthi′-du-xe, I crush with my hands.
ni′-du-xe, you crush with your hands.
oⁿ-thi-du-xa i, we crush with our hands.

thi′-e, you; thou.

thi-e ha′-ṭoⁿ shki e-she doⁿ, whenever you say.
thi-e ha′-ṭoⁿ shki doⁿ bthe te e-she doⁿ e-goⁿ ṭa-te ha, whenever you say I will go.

thi-e noⁿ, yourself. Ritual expression.

thi′-e tha toⁿ she a(?) is it you standing there?

thi′-e thiⁿ kshe a(?) is it you sitting there?

thi-e′-zhi, to make a change in one's plan, or in the making of something; (2) to pervert.
bthi′-e-zhi, I changed my plan.
ni′-e-zhi, you changed your plan.
oⁿ-thi′-e-zhi i, we changed our plans.

thi-e′-zhi, perversion.

thi-e′-zhi-noⁿ-thoⁿ, to diversify, to change, to variegate; the change of tints or colors.
bthi′-e-zhi-noⁿ-thoⁿ, I changed the color.
ni′-e-zhi-noⁿ-thoⁿ, you changed the color.
oⁿ-thi-e-zhi-noⁿ-thoⁿ, we changed the colors.

thi′-e zhoⁿ kshe a(?) is it you lying there?

thi-ga′, to husk corn.
bthi′-ga, I husk corn.
ni′-ga, you husk corn.
on-thi′-ga, we husk corn.

thi-gi′-dse, to creak; a sharp squeaking sound, as of a loose board.
bthi′-gi-dse, I made a squeaking sound.
ni′-gi-dse, you made a creaking sound.
oⁿ-thi′-gi-dsa i, we made a creaking sound.

thi-gi′-gi-xe, hilly; having many ridges.
moⁿ-zhoⁿ′ wi-ṭa thoⁿ thi-gi′-gi-xe, my land is hilly.

thi-gtha′-tha, to unravel, unbraid.
ṗa-xiⁿ′ bthi-gtha-tha, I unbraid my hair.
ṗa-xiⁿ′ thoⁿ ni-gtha-tha, you unbraid your hair.

thi-gtha′-wa, to stretch a rope; to stretch.
bthi′-gtha-wa we-thiⁿ-kshe, I stretched the rope.
shni′-gtha-wa we-thiⁿ-kshe, you stretched the rope.
oⁿ-thi′-gtha-wa i we-thiⁿ-kshe, we stretched the rope.

thi-gthe′-çe, to draw stripes.
bthi-gthe′-çe, I drew stripes.
ni-gthe′-çe, you drew stripes.
oⁿ-thi′-gthe-ça i, we drew stripes.

thi-gthe′-gthe-çe, the lightning that breaks into branches (forked lightning).

thi-gthi′-çe, to make striped marks.

thi-gthi′-gthi-e, radiant; sparkle; sheen; glisten; shiny (like glass or polished metal); (2) shimmer; a bright unsteady light.

thi-gthoⁿ′, to court; to woo.
bthi′-gthoⁿ, I court.
shni′-gthoⁿ, you court.
oⁿ-thi′-gthoⁿ i, we court.

thi-gthoⁿ′-tha, to fail to get a good hold.
bthi′-gthoⁿ-tha, I failed to get a good hold.
ni′-gthoⁿ-tha, you failed to get a good hold.
oⁿ-thi′-gthoⁿ-tha i, we failed to get a good hold.

thi-gthoⁿ′-tha, to let a child drop to the floor by accident.

thi-gthoⁿ′-the-ha, to expand; to make larger.
bthi′-gthoⁿ-the-ha, I made larger.
shni′-gthoⁿ-the-ha, you made larger.
oⁿ-thi′-gthoⁿ-the ha i, we made larger.

thi-ha′-ṭsi, to remove a family from one place to another.
bthi′-ha-ṭsi, I removed my family.

thi-ha′-ṭsi—continued.

ni′-ha-ṭsi, you removed your family.

oⁿ-thi′-ha-ṭsi i, we removed our families.

thi-hi′, to cause an animal to leave its hiding place through fright.

bthi′-hi, I frightened the animal.

ni′-hi, you frightened the animal.

oⁿ-thi′-hi i, we frightened the animal.

or

wa-dsu′-ṭa the bthi-hi, I frightened the animal.

wa-dsu′-ṭa the ni-hi, you frightened the animal.

wa-dsu′-ṭa the oⁿ-thi-hi i, we frightened the animal.

thi-hi′-da, base of a tree trunk; that part of the tree nearest to the ground.

thi-hi′-dse, to treat unkindly; maltreat; to persecute.

bthi′-hi-dse, I persecuted him.

ni′-hi-dse, you persecuted him.

oⁿ-thi′-hi-dsa i, we persecuted him.

thi-hi′-dse pa-gthe, to reduce the price of an article offered for sale.

bthi′-hi-dse pa-gthe, I reduced the price.

ni′-hi-dse pa-gthe, you reduced the price.

oⁿ-thi′-hi-dse pa-gtha i, we reduced the price.

thi-ho′-da, to impose upon; to play a trick upon some one.

bthi′-ho-da, I imposed upon him.

ni′-ho-da, you imposed upon that person.

oⁿ-thi′-ho-da i, we imposed upon him.

thi-hoⁿ′, your mother.

thi-hoⁿ′, to lift.

bthi′-hoⁿ, I lift.

ni′-hoⁿ, you lift.

oⁿ-thi′-hoⁿ i, we lift.

thi-hoⁿ′-ba, lightning.

thi-hoⁿ′-gi-the, to shift some object from one place to another; to make a change; to modify.

bthi′-hoⁿ-gi-the, I shifted the object.

ni′-hoⁿ-gi-the, you shifted the object.

oⁿ-thi′-hoⁿ-gi-tha i, we shifted it.

thi-hoⁿ′-gi-the thoⁿ ta-zhi, inalienable; not transferable.

thi-hoⁿ′-zhi, to demoralize; to corrupt.

thi-i′-ga-wa, to open a door.

bthi′-i-ga-wa, I open the door.

ni′-i-ga-wa, you open a door.

oⁿ-thi′-i-ga-wa i, we open the door.

thi-ḳa′-moⁿ, to ring a bell.

bthi′ḳa-moⁿ, I rang the bell.

ni′-ḳa-moⁿ, you rang the bell.

oⁿ-thi′-ḳa-moⁿ i, we rang the bell.

thi-ḳ'a-xe, the clicking, rattling sounds as from the sharpening of a knife, or from the rattling of plates, or from the tail of a rattlesnake.

thi-ḳ'a′-xe, he sounded the rattle. (From a ritual.)

thi-ḳ'i′, he gave to you.

wi-k'i′, I give to you.

oⁿ-tha-ḳ'i′, you give to me.

wa-tha-ḳ'i′, you gave to us.

thi′-ḳi-shnoⁿ, bristling, as the radiant rays of the sun (to the shiny points on the arrow).

thi-ḳ'i′-tha, to tickle.

bthi′-ḳ'i-tha, I tickled him.

ni′-ḳ'i-tha, you tickled him.

oⁿ-thi′-ḳ'i-tha i, we tickled them.

thi-ḳi′-tha-ha, to sunder; to rend apart; (2) to sever; to disconnect; to disjoint.

bthi′-ḳi-tha-ha, I disjoined it.

ni′-ḳi-tha-ha, you disjoined it.

oⁿ-thi-ḳi-tha-ha, we disjoined it.

thi-kshiⁿ′-dse, failure to get a good grasp or hold.

bthi′-kshiⁿ-dse, I failed to grasp it.

ni′-kshiⁿ-dse, you failed to grasp it.

oⁿ-thi′-kshiⁿ-dsa i, we failed to grasp it.

thi-ḳ'u′, to remove the entrails of an animal.

bthi′-ḳ'u, I removed the entrails.

ni′-ḳ'u, you removed the entrails.

oⁿ-thi-ḳ'u i, we removed the entrails.

thi-ḳu′-ge, a cramp.

zhe-ga′ oⁿ-thi-ḳu-ge, I have a cramp in my leg.

zhe-ga thi-thi-ḳu-ge a, have you a cramp in your leg?

zhe-ga′wa-thi′-ḳu-ga i, we have cramps in our legs.

thi-ḳu′-tha, your friend.

thi-moⁿ, to whet; to sharpen.
bthi-moⁿ, I whet.
ni′-moⁿ, you whet.
oⁿ-thi′-moⁿ, we whet.
thi-moⁿ′ i ha, he is sharpening.

thi-moⁿ′-gthe, to establish.
wa-gthe′-çe ṭsi wiⁿ bthi-moⁿ-gthe a-tha, I established a school.
wa-gthe′-çe ṭsi wiⁿ stsi-moⁿ-gthe a-tha, you established a school.
wa-gthe′-çe ṭsi wiⁿ oⁿ-thi-mo-gtha i, we established a school.

thi-moⁿ′-gthe, to institute; to establish; to originate.
bthi′-moⁿ-gthe, I originated it.
ni′-moⁿ-gthe, you originated it.
oⁿ-thi′-moⁿ-gtha i, we originated it.

thiⁿ, a man or animal moving about.
ni′-ḳa-shi-ga thiⁿ, the man moving about.
shoⁿ′-ge thiⁿ, the dog moving about.

thiⁿ′-ga bi a, there were none.

thiⁿ′-ge (Om. same), to have none; nothing.
da′-doⁿ oⁿ-thiⁿ-ge, I have nothing.
da′-doⁿ thi-thiⁿ-ge, you have nothing.
da′-doⁿ wa-thiⁿ-ga i, we have nothing.

thiⁿ-ge′ hi, extinct; gone beyond recognition; decreased.
thiⁿ′-ge a-hi a-ka, they have decreased in numbers. (From a ritual.)

thiⁿ-ge′-tsi-gthe, to vanish; to disappear.
oⁿ-thiⁿ′-ge tsi-gthe, I disappeared.
thi-thiⁿ′-ge tsi-gthe, you disappeared.

thiⁿ-ge′ wa-the, to exterminate; to get rid of.
thiⁿ-ge′ a-wa-the, I exterminated them.
thiⁿ-ge′ wa-tha-the, you exterminated them.
thiⁿ-ge′ oⁿ-wa-tha i, we got rid of them.

thiⁿ-ha, move ye.

thiⁿ-hau′, move quickly.

thiⁿ-hau′, be sure; used at the end of a sentence.

thiⁿ-kshe, the (one) sitting. A ritual expression.

thiⁿ-kshe dsi, at the place where he is sitting.

thiⁿ-kshe noⁿ, he was sitting or sits.

thiⁿ′-she, as you move about.

thi-p̣a′-çe, hair pulling.
bthi′-p̣a-çe, I pulled his hair.
ni′-p̣a-çe, you pulled his hair.
oⁿ-thi′-p̣a-ça i, we pulled his hair.
oⁿ-woⁿ′-thi-p̣a-ça i, we pulled their hair.

thi-p̣a′-moⁿ-ḳi-dse, to make one bend down by pulling the hair.
bthi′-p̣a moⁿ-ḳi-dse, I pulled his hair and made him bend over.
ni′-p̣a-moⁿ-ḳi-dse, you pulled his hair and made him bend over.
oⁿ-thi′-p̣a-moⁿ-ḳi-dsa i, we pulled their hair and made them bend over.

thi-p̣i′-tha, to tear; to tear down a clay bank (the act of an angry bull).

thi-p̣i′-zhi, damage; defilement; (2) to spoil; to ruin by tearing, cutting, or burning.
bthi′-p̣i-zhi, I ruined it by cutting.
ni′-p̣i-zhi, you ruined it by cutting.
oⁿ-thi′-p̣i-ba-zhi, we ruined it by cutting.

thi-p̣o′-e, a match (localism).
thi-p̣e-dse, a match (localism).

thi-p̣o′-ḳi, a report, as from the firing of a gun.

thi-sda′, to pull the grass until the ground becomes bare; to pluck the beard and eyebrows until the skin becomes bare.
bthi′-sda, I caused the ground to become bare.
ni′-sda, you caused the ground to become bare.
oⁿ-thi′-sda i, we caused the ground to become bare.

thi-sha′-e, to divest; to undress.
bthi′-sha-e, I undress.
ni′-sha-e, you undress.
oⁿ-thi′-sha-a i, we undress.

thi-shi′-be, to open anything that has a lid or a door.
bthi′-shi-be, I opened the box.
ni′-shi-be, you opened the box.
oⁿ-thi′-shi-ba i, we opened the box.

thi-shi′-zhe, crooked.
bthi′-shi-zhe, I made the stick crooked.
ni′-thi-shi-zhe, you made the stick crooked.
oⁿ-thi′-shi-zha i, we made the stick crooked.

thi-shke, to untie a knot.
bthi′-shke, I untied the knot.
ni′-shke, you untied the knot.
o^{n}-thi′-shka i, we untied the knot.

thi-shki′, to wash or wring one's clothes.
bthi′-shki, I wash my own clothes.
ni′-shki, you wash your clothes.
o^{n}-thi′-shki i, we wash our clothes.

thi-shko^{n}′, to shake a sleeping man to awaken him.
bthi′-shko^{n}, I awoke him by shaking him.
ni′-shko^{n}, you awoke him by shaking him.
o^{n}-thi′-shko^{n} i, we awoke him by shaking him.

thi-sho^{n}′, to dislocate by pulling.
bthi′-sho^{n}, I dislocated by pulling.
ni′-sho^{n}, you dislocated by pulling.
o^{n}-thi′-sho^{n} i, we dislocated by pulling.

thi-shpa′-shpa, torn to pieces.
bthi′-shpa-shpa, I tore it to pieces.
ni′-shpa-shpa, you tore it to pieces.
o^{n}-thi′-shpa-shpa i, we tore it to pieces.

thi-shpe′, to break off a piece.
bthi′-shpe, I broke off a piece.
ni′-shpe, you broke off a piece.
o^{n}-thi′-shpa i, we broke off a piece.

thi-shpi′, to shell corn.
bthi′-shpi, I shell corn.
ni′-shpi, you shell corn.
o^{n}-thi′-shpi i, we shell corn.

thi-shton′, to make further claim to property in controversy; to relinquish the claim or right.
bthi′-shto^{n}, I relinquish claim.
ni′-shto^{n}, you relinquish claim.
o^{n}-thi′-shto^{n} i, we relinquish claim.

thi-shto^{n}′, to stop; to finish.
bthi′-shto^{n}, I finished.
ni′-shto^{n}, you finished.
o^{n}-thi′-shto^{n}i, we finished.

thi-shto^{n}′-ga, to soften the skin by working with the hands.
bthi′-shto^{n}-ga, I softened the skin with the hands.
ni′-shto^{n}-ga, you softened the skin with the hands.
o^{n}-thi′-shto^{n}-ga i, we softened the skin with the hands.

thi-shto^{n}′ ga-xe, to discharge one employed.
thi-shto^{n}′ p̣a-xe, I discharged him.
thi-shto^{n}′ shka-xe, you discharged him.
thi-shto^{n}′ o^{n}-ga-xa i, we discharged him.

thi-shto^{n}′ gthe ga-xe, to release one from confinement; to let one go free who has been under arrest; to liberate a captive.
thi-shto^{n}′ gthe p̣a-xe, I released him.
thi-shto^{n}′ gthe shka-xe, you released him.
thi-shto^{n}′ gthe o^{n}-ga-xa i, we released him.

thi-shu′-be, to open or unfasten a door.
ṭsi′-zhe bthi-shu-be, I opened the door.
ṭsi′-zhe stsi-shu-be, you opened the door.
ṭsi′-zhe o^{n}-thi-shu-ba i, we opened the door.

thi-stse′-do^{n}, long and curved.

thi-stse′-ge, to make a gash or slit.
bthi′-stse-ge, I made a gash.
ni′-stse-ge, you made a gash.
o^{n}-thi-stse-ga i, we gashed it.

thi-stse′-stse-ge, to tear into shreds.
bthi′-stse-stse-ge, I tore it into shreds.
shni′-stse-stse-ge, you tore it into shreds.
o^{n}-thi′-stse-stse-ga i, we tore it into shreds.

thi-stsu′, to straighten; (2) to straighten an arrow shaft.
bthi′-stsu, I straightened.
ni′-stsu, you straightened.
o^{n}-thi-stsu i, we straightened.

thi-stsu′-dse, to draw or pull off.
ho^{n}-be′ a-gthi-stsu-dse, I pulled off my moccasins.
ho^{n}-be′ tha-gthi-stsu-dse, you pulled off your moccasins.

thi′-ṭa, yours. Sometimes this is spoken as thi-thi-ṭa, which has the same meaning.
ḳa′-wa thi-ṭa, your horse.
ṭsi thi′-ṭa, your house.
zhi^{n}-ga zhi^{n}-ga thi-ṭa, your child.

thi-ṭa, a pigeon.
thi-ṭa çka, a white pigeon.

thi-ṭa′-tha-zhi, intact; entire.

thi-ṭa′-the, to demolish, tear down, destroy, disintegrate.

bthi′-ṭa-the, I destroy.

shni′-ṭa-the, you destroy.

oⁿ-thi′-ṭa-tha i, we destroy.

thi-tha′-gthiⁿ, to improve; to make better.

bthi′-tha-gthiⁿ, I improved.

ni′-tha-gthiⁿ, you improved.

oⁿ-thi′-tha-gthiⁿi, we improved.

thi-thi′-çki, to gather compactly together.

bthi′-thi-çki, I gathered them compactly.

ni′-thi-çki, you gathered them compactly.

oⁿ-thi′-çki i, we gathered them compactly.

thi-thiⁿ′-ge, to exhaust; to take all.

bthi′-thiⁿ-ge, I took all.

ni′-thiⁿ-ge, you took all.

oⁿ-thi-thiⁿ-ga i, we took all.

thi-tho′-ṭoⁿ, to make straight that which is crooked; reparation of a wrong; (2) to regulate; to make a rule by which to guide or to be guided.

bthi-tho′-ṭoⁿ, I regulate.

ni-tho′-ṭoⁿ, you regulate.

oⁿ-thi′-tho-ṭoⁿ i, we regulate.

thi-thu′-ça zhi, to spurn.

a-bthu′-ça moⁿ-zhi, I spurn.

tha′-ni-ça zhi, you spurn.

oⁿ-thu′-ça ba-zhi i, we spurn.

thi-thu′-ṭoⁿ, to straighten by manipulation of the hands.

bthi′-thu-ṭoⁿ, I straightened it with my hands.

shni′-thu-ṭoⁿ, you straightened it with your hands.

oⁿ-thi′-thu-ṭoⁿ i, we straightened it with our hands.

thi-ṭo′-ge, make haste.

bthi′-ṭo-ge a-gthe, I made haste.

shni-ṭo′-ge tha-gthe, you made haste.

oⁿ-thi′-ṭo-ga i, we made haste.

thi-ṭoⁿ, to touch with the hand; to feel.

thi-ṭoⁿ′, to touch.

bthi′-ṭoⁿ, I touched it.

stsi′-ṭoⁿ, you touched it.

oⁿ-thi-ṭoⁿ i, we touched it.

thi-ṭoⁿ′-dse, your son-in-law.

thi-ṭoⁿ′-tha, to roll.

bthi-ṭoⁿ′-tha, I roll.

ni′-ṭoⁿ-tha, you roll.

oⁿ-thi-ṭoⁿ-tha i, we roll.

thi′-tsi, the ribs.

thi-ṭsi′-ni, your daughter-in-law.

thi′-tsi wa-hi (Om. same), rib bones.

thi-ṭsu′-shpa, your grandchild.

thi′-u-ba-ḣe, lateral; toward the side; (2) the side of a man or animal; the side of any object; the side of the body.

thi-u′-dse doⁿ, at the last part; when all have gone.

thiu′-e-i-thu-çta-ge, girth.

thiu′-e ni-e, pneumonia.

thiu′-e ni e oⁿ bi o, he has pneumonia.

thi-u′-ga-e-btha, to diffuse, scatter, spread all around.

thi′-u-moⁿ-ḳa, it shall be easy for you to obtain.

thi′-u-pa-the, to learn; to acquire knowledge; to understand.

bthi′-u-pa-the, I understand.

ni′-u-pa-the, you understand.

oⁿ-thi′-u-pa-tha i, we understand.

thi′-u-pa-the a(?) do you understand it?

thiu′-ṭa, mourning dove.

thiu′-we, the body, from the armpits down to the hips; (2) the waist.

thi′-u-thi-xtho-k’a, the cavity of the body.

thiu′-xe, willow tree; osier. The willow tree is one of the symbolic trees of the Osage. It symbolizes immortality. The ceremonial name for the willow is thiu′-xe ts’a-zhi.

thi-wa′-shta-ge, to tame a horse; to make a horse gentle; to domesticate a horse or other animal. (*See* thi-wa-tse-ga.)

bthi′-wa-shta-ge, I tamed the horse.

ni′-wa-shta-ge, you tamed the horse.

oⁿ-thi′-wa-shta-ga i, we tamed the horses.

thi-wa′-ṭoⁿ-iⁿ, to bring to light; to unearth; to disclose; to reveal; to denote.

bthi′-wa-ṭoⁿ-iⁿ, I disclosed it.

ni′-wa-ṭoⁿ-iⁿ, you disclosed it.

oⁿ-thi′-wa-ṭoⁿ-iⁿ i, we disclosed it.

thi-wa′-tse-ga, same as thi-wa′-shtage.

thi′-wa-ts'e-ga, easy for you to attain.

thi-wa′-xpa-thiⁿ, to impoverish; to make poor; to reduce to poverty.

bthi′-wa-xpa-thiⁿ, I reduced him to poverty.

ni′-wa-xpa-thiⁿ, you reduced him to poverty.

oⁿ-thi′-wa-xpa-thiⁿ i, we reduced him to poverty.

thi-wa′-zhiⁿ p̣i-zhi, to infuriate.

bthi′-wa-zhiⁿ p̣i-zhi, I infuriated him.

ni′-wa-zhiⁿ p̣i-zhi, you infuriated him.

oⁿ-thi′-wa-zhiⁿ p̣i-zhi i, we infuriated him.

thi-wiⁿ′, to buy; to purchase; to get by exchange of money for article.

bthi′-wiⁿ, I purchase.

ni′-wiⁿ, you purchase.

oⁿ-thi′-wiⁿ i, we purchase.

ṭsi′-tse bthiⁿ-wiⁿ ṭa a-ṭoⁿ hi o, I will purchase a house.

ṭsi′-tse stsiⁿ-wiⁿ ṭa tha-ṭoⁿ shi a? will you purchase the house?

thi-wiⁿ′ u-moⁿ-ḳa, cheap; easy to buy.

wa-tse′ thoⁿ thi-wiⁿ u-moⁿ-ḳa, the dress is cheap.

thi-wiⁿ′ wa-tse′-xi, expensive.

ṭa-çka zhiⁿ-ga thi-wiⁿ wa-tse′-xi bi o, lamb is expensive.

Thi-xa′-ba-zhi, Not-chased. Personal name. Refers to the little calf the hunter allows to escape.

thi-xa′-be, to flay; to strip off the skin; to torture.

bthi′-xa-be, I stripped off the skin.

ni′-xa-be, you stripped off the skin.

oⁿ-thi′-xa-ba i, we stripped off the skin.

Thi-xa′-bi-a-ḳi-zhiⁿ, Thinks-himself-chased. Personal name. Refers to the fleeing buffalo even when he is not pursued.

thi-xe′, to pursue; to chase.

bthi′-xe, I chase.

ni′-xe, you chase.

oⁿ-thi′-xa i, we chase.

thi-xi′, to arouse one from sleep; to awaken.

thi-xi′—continued.

bthi′-xi, I awakened him.

ni′-xi, you awakened him.

oⁿ-thi′-xi i, we awakened him.

thi-xi′-tha, to pull to the ground.

bthi′-xi-tha, I pulled to the ground.

ni′-xi-tha, you pulled to the ground.

oⁿ-thi′-xi-tha i, we pulled to the ground.

thi-xoⁿ′, to break a stick in half.

bthi′-xoⁿ, I broke the stick in half.

ni′-xoⁿ, you broke the stick in half.

oⁿ-thi′-xoⁿ i, we broke the stick in half.

thi-xpi′-a-xe, oak balls. Children of the Osage Tribe are fond of the acid in the oak ball; it is found in the skin of the ball. They are good only when green.

thi-xpoⁿ′, to thaw out (with the hand).

bthi-xpoⁿ′, I thawed it out.

ni′-xpoⁿ, you thawed it out.

oⁿ-thi′-xpoⁿ i, we thawed it out.

thi-xthe′-xthe-ge, to shatter glass or other brittle substances with the hand.

bthi′-xthe-xthe-ge, I shattered the glass.

shni′-xthe-xthe-ge, you shattered the glass.

oⁿ-thi′-xthe-xthe-ga i, we shattered the glass.

thi-xthi′-ge (Om. same), old; worn out; useless for labor or wearing.

thi-xtho′-dse, to peel, as the peeling of potato.

bthi′-xtho-dse, I peel.

ni′-xtho-dse, you peel.

oⁿ-thi′-xtho-dsa i, we peel.

thi-xthoⁿ′-xthoⁿ, to rumple; to make uneven folds in clothing.

bthi′-xthoⁿ-xthoⁿ, I rumpled it.

ni′-xthoⁿ-xthoⁿ, you rumpled it.

oⁿ-thi′-xthoⁿ-xthoⁿ i, we rumpled it.

thi-xthoⁿ′-zhe, to smash or to squash, as to smash ripe fruit; to pulverize.

bthi-xthoⁿ′-zhe, I smashed.

ni′-xthoⁿ-zhe, you smashed.

oⁿ-thi′-xthoⁿ-dsa i, we smashed.

thi-xthu′, to exhume.

bthi′-xthu, I exhume.

ni′-xthu, you exhume.

oⁿ-thi′-xthu i, we exhume.

thi-xthu′-dse, to pull the bark off a tree; to peel with the bare hands.

bthi′-xthu-dse, I pulled the bark off.

ni′-xthu-dse, you pulled the bark off.

oⁿ-thi′-xthu-dse, we pulled the bark off.

thi-xu′, to scratch marks on rocks or draw lines on paper.

bthi′-xu, I scratched a mark on the rock.

ni′-xu, you scratched a mark on the rock.

oⁿ-thi′-xu i, we scratched a mark on the rock.

thi-xu′-e, to drag something on the ground.

zhoⁿ bthi-xu-e, I dragged the log.

zhoⁿ ni′-xu-e, you dragged the log.

zhoⁿ oⁿ-thi-xu-a i, we dragged the log.

thi-xu′-we, to lead a horse to water; to drag some dead animal by a rope.

ḳa′-wa bthi-xu-we ni-dsi, I lead my horse to water.

ḳa′-wa stsi-xu-we ni-dsi, you led the horse to water.

thi-zha′-be, to peel the bark off a tree.

bthi′-zha-be, I peeled the bark off.

ni′-zha-be, you peeled the bark off.

oⁿ-thi′-zha-ba i, we peeled off the bark.

thi-zhiⁿ, to stretch the skins of small animals.

bthi′-zhiⁿ, I stretched the skins.

stsi′-zhiⁿ, you stretched the skins.

thi-zhiⁿ′-dse, to thrust a finger or arm into a hole.

bthi′-zhiⁿ-dse, I thrust my finger in the hole.

ni′-zhiⁿ-dse, you thrust your finger in the hole.

oⁿ-thi′-zhiⁿ dsa i, we thrust our arms into the hole.

thi-zhiⁿ′-ga xtsi doⁿ wa-ni-xe, you married when you were very young.

thi-zhoⁿ′-zhoⁿ, to arouse a person from a sound sleep by roughly shaking him.

bthi′-zhoⁿ-zhoⁿ, I aroused him by shaking roughly.

ni′-zhoⁿ-zhoⁿ, you aroused him by shaking roughly.

thi-zhoⁿ′-zhoⁿ—continued.

oⁿ-thi′-zhoⁿ-zhoⁿ i, we aroused him by shaking roughly.

thi-zho′-zhi, to cause suffering by humiliating.

bthi′-zho-zhi, I suffered from humiliation.

ni′-zho-zhi, you suffered from humiliation.

oⁿ-thi′-zho-zhi i, we suffered from humiliation.

thi-zhu-a′-zhi, to injure; hurt; to do bodily harm.

bthi′-zhu moⁿ-zhi, I hurt him.

ni′-zhu-a-zhi, you hurt him.

oⁿ-thi′-zhu ba-zhi i, we hurt him.

thi-zhu′-e, to hull; to take off the outer coating of grain, nuts, etc.

bthi′-zhu-e, I took off the shell.

ni′-zhu-e, you took off the shell.

oⁿ-thi′-zhu-a i, we took off the outer shell.

tho, in his presence. (From a ritual.)

tho-a′-ba zhi, disappear; get out of sight.

tho′-da, peace; peaceful.

ni′-ḳa-shi-ga ba tho-da ḳi-the wa-pa-xe, I caused the people to be peaceful.

ni′-ḳa-shi-ga ba tho-da ḳi-the wa-shka-xe, you caused the people to be peaceful.

tho′-da oⁿ-ḳi-tha i, we are peaceful toward one another.

tho′-da-ḳi-e, reconcile; reconciliation.

tho′-da ni-ḳa-shi-ga, a man of peace.

tho′-da-the, to be on friendly terms with another person; peaceful relationship between two tribes; (2) reciprocity.

tho′-da wa-ga-xe, to bring about peace between two contending factions in the tribe.

tho′-da wa-pa-xe, I brought about peace.

tho′da wa-shpa-xe, you brought about peace.

tho′-da oⁿ-wa-ga-xa i, we brought about peace.

tho′-da wa-ṭs’e-the, homicide; murder; the taking of human life in times of peace.

tho′-da wa-ṭs’e-a-the, I committed murder.

tho′-da wa-ṭs’e-the—continued.

tho′-da wa-ṭs’e-tha-the, you committed murder.

tho′-da wa-ṭs’e-tha-tha i, we committed murder.

tho′-da wa-ṭs’e-the shton, murderer.

tho′-da-zhi, not peaceful; hostile; inimical.

tho-e, in haste. (From a ritual.)

tho′-ha, almost.

tho′-ha a-gthi bi a, it is almost time for them to come home.

tho′-ha zhoⁿ-i-he, to doze.

tho′-ha a-zhoⁿ-i-he, I dozed.

tho′-ha tha-zhoⁿ-i-ha, you dozed.

tho′-ha oⁿ-zhoⁿ i ha, we dozed.

tho-ḳa′-thiⁿ, stripped to the waist; without a blanket.

thoⁿ-ba′, two.

thoⁿ-ba′ da—thoⁿ-ba, two; da, born; two-born: twins.

thoⁿ-ba′ ha, in two parts.

thoⁿ-ba′-ha ga-xe—thoⁿ-ba-ha, in two parts; ga-xe, to make: to halve; to divide equally in two parts.

thoⁿ-ba′ noⁿ-the, two at a time; two to each person; two by two.

thoⁿ-bi-oⁿ′, twice.

thoⁿ′-dse, heart.

thoⁿ′-dse-ba-he, side of a house.

thoⁿ′-dse ba-he e′-toⁿ-ha, even if it be as tall as your house. (From a ritual.)

thoⁿ′-dse ba-shtoⁿ-ga, nausea; sick stomach.

thoⁿ′-dse oⁿ-ba-shtoⁿ-ga, I am nauseated.

thoⁿ′-dse thi-ba-shtoⁿ-ga, you are nauseated.

thoⁿ′-dse ça-gi, hard-hearted; stingy.

thoⁿ′-dse i-oⁿ, a longing for something one was obliged to leave behind; not able to take.

thoⁿ′-dse ni-e, heartache.

thoⁿ′-dse a-ni-e, I have a pain in my heart.

thoⁿ′-dse thi-ni-e, you have a pain in your heart.

thoⁿ′-dse oⁿ-a-po-po-ḳi, a heart throb.

Thoⁿ′-dse ṭoⁿ-ga, Big-heart. Personal name.

thoⁿ′-dse u-thi-xiⁿ, a membranous bag that surrounds the heart; heart sac; the pericardium.

thoⁿ′-dse u-tha-çoⁿ, heart excitement; to thrill.

thoⁿ′-dse wa-he-he—thoⁿ-dse, heart; wa-he-he, easily touched: quick tempered.

thoⁿ′-dse wa-he-ha i ha, he is quick tempered.

Thoⁿ′-dse-wa-hi, Bone-heart. Personal name.

thoⁿ-dsi, when.

thoⁿ-dsi, at that place.

çoⁿ-dse′ she thoⁿ-dsi, at yonder forest.

thoⁿ dsi′, at the.

thoⁿ-dsi, past time; some previous date.

thoⁿ-ka′, they.

thoⁿ-ḳa′ dsi, where are.

ni′-ḳa-shi-ga thoⁿ-ḳa′ dsi, where those men are.

thoⁿ-ṭa′, apt to.

thoⁿ-ṭa′, fitting; (2) possible; (3) they shall. (From a ritual.)

thoⁿ-ta′-zhi, not apt to. (From a ritual.)

thoⁿ′-ṭa-zhi, not possible.

bthe thoⁿ-ṭa zhi, it will not be possible for me to go.

ne′-thoⁿ-ṭa zhi, it will not be possible for you to go.

oⁿ-ga′-the-thoⁿ-ṭa zhi, it will not be possible for us to go.

Tho′-thoⁿ, Peoria Indian.

thoⁿ-tse′, suitable; appropriate; convenient.

thoⁿ- zha′, nevertheless.

thoⁿ′-zha, though; but; because of.

bthe′-ḳoⁿ-btha thoⁿ′-zha çi oⁿ-ni-e, I want to go but I have a sore foot.

thoⁿ′-zhi-the, refrain from action; to forbear.

thoⁿ′-zhi a-gi-the, I refrained from action.

thoⁿ′-zhi tha-gi-the, you refrained from action.

thoⁿ′-zhi oⁿ-gi-tha i, we refrained from action.

tho′ thiⁿ-kshe, present; sitting with.

tho′-tho, oily; greasy; (2) a stain.

wa-tse thoⁿ tho′-tho a-tha-ha a-gi-p̣a-xe, I made my dress greasy.

tho′-toⁿ, present or standing.

tho′-ṭoⁿ, in the middle of the heaven. (From a ritual.)

tho′-ṭoⁿ-bo-ça, to set up straight; vertical, as one places a post in the ground.

Tho′-ṭoⁿ-gthi-noⁿ-zhi, Stands-upright. Personal name.

tho′-ṭoⁿ noⁿ-zhiⁿ, to stand up straight; to be erect.

tho′-ṭoⁿ a-noⁿ-zhiⁿ, I stand up straight.

tho′-ṭoⁿ tha-noⁿ-zhiⁿ, you stand erect.

tho′-ṭoⁿ-tse, upright; perpendicular.

tho′-xe, archaic name for buffalo bull. This is the animal that gave the people the corn and the squash. It is the name of the Buffalo Bull gens.

tho′-xe-çi, the yellow willow or sacred tree.

Tho′-xe P̣a-thi-hoⁿ, Tho′-xe Lift-your-heads. A sacred name.

thu-ça-zhi, to renounce; to disown; to reject.

bthi-ça moⁿ-zhi, I reject.

shni-ça a-zhi, you reject.

oⁿ-thu′-ça ba-zhi i, we reject.

thu-çe′, cut; to cut a string or piece of cloth with scissors.

bthu′-çe, I cut with scissors.

ni′-çe, you cut with scissors.

oⁿ-thu′-ça i, we cut with scissors.

thu-çe′, to take; to receive or accept.

bthu′-çe, I take.

ni′-çe, you take.

oⁿ-thu′-ça i, we take.

thu-çi′, the pit of the arm.

thu-dse′, to scoop food from a hollow place, as marrow from a bone.

bthu′-dse (sometimes bthi′dse), I scooped the marrow from the bone.

ni′-dse, you scooped marrow from the bone.

oⁿ-thu′-dsa i, we scooped marrow from the bone.

thu-e′, suddenly. When used in rituals the word means quickly.

thu-e′ xtsi, promptly; now; at once.

thu-e xtsi a-tha bi a, he went at once.

thu-ḳa′-thiⁿ, naked; nude; to be without a blanket or clothes.

bthu-ḳa-thiⁿ bthe, I went without a blanket.

nu′-ḳa-thiⁿ shne, you went without a blanket.

the-ḳa′-thiⁿ oⁿ-ga-tha i, we went without a blanket.

thu-shke′, to loosen; to untie.

bthu-shke, I untied it.

ni′-shke, you untied it.

oⁿ-thu′-shka i, we untied it.

thu-shta′, to pluck, as a fowl.

bthu-shta, I pluck.

ni′shta, you pluck.

oⁿ-thu′-shta i, we pluck.

mi-xa thiⁿ-ke ni′-shta a(?) did you pluck the goose?

çiu-ḳa zhiⁿ-ga thiⁿ-ke bthu shta, I plucked the chicken.

çiu-ḳa zhiⁿ-ga thiⁿ-ke stse-shta, you plucked the chicken.

thu-ṭa′-the, to tear down a house.

ṭsi tse bthi′-ṭa-the, I tore down the house.

ṭsi tse ni′-ṭa-the, you tore down the house.

ṭsi tse oⁿ-thi′-ṭa-tha i, we tore down the house.

thu-ts'a′-ga, unable; inability to do; (2) failure to do a thing; work left unfinished.

bthu′-ts'a-ge, I failed to do it.

stsu-ts'a-ge, you failed to do it.

bthe′-ṭa-ṭe bthu-ts'a-ge, I am unable to go.

ne′-ṭa-ṭe ni-ts'a-ge a-tho, you are unable to go.

oⁿ-ga′-the oⁿ-thu-ts'a-ga bi a-tho, we are unable to go.

thu-ts'a-ge shoⁿ a-ka, he has yet failed to complete the work.

Thu-ṭs'a-ga-bi, Hard-to-catch. Personal name. Refers to the wariness of the eagle.

thu-ts'a-′ge ga-xe, to make to stop; to thwart.

thu-ts'a′-ge p̣a-xe, I made it stop.

thu-ts'a′-ge shka-xe, you made it stop.

thu-ts'a′-ge oⁿ-ga-xa i, we made it stop.

thu′-xe-çi, yellow willow; a tree that symbolizes continuity of life; the staff of life.

thu-zha′, to wash.
bthu′-zha, I wash.
ni′-zha, you wash.
oⁿ-thu′-zha i, we wash.

ṭi-dse′, the sound of a drum or the thud of many feet.

ṭi-thu′-zha, to scrub the house.
ṭi-thu′-zha tse wa-çi-hi ga-xa o(!) you must scrub the house clean!

ṭo-ba′-the, shattered; pulverized.

ṭo′ ça-be—ṭo, green; ça-be, black—black-green: blue.

ṭo′-çe, catfish. The catfish is used by both the Osage and Omaha for food.

ṭo′-çka, the sapsucker.

ṭo′-çkiu, belch.
a-ṭo′-çkiu, I belched.
tha-ṭo′-çkiu, you belched.

ṭo′-dse-xi-be, the windpipe of an animal, not an article of food; a term used in butchering.

ṭo′-gthoⁿ, to haul; to carry from one place to another.
ṭo-a′-gthoⁿ, I haul.
ṭo′-tha-gthoⁿ, you haul.
ṭo′-oⁿ-gthoⁿ i, we haul.

ṭo′-goⁿ-tha a-gthi, it was all I could do to get home.

ṭo-hnoⁿ′-ge, otter. The Osage and the Omaha used the otter skin for making ornamental caps, quivers, collars, etc. The Omahas used the skin of the otter when it was fresh for divining powers. The fur traders dealt extensively with these two tribes for otter skins.

ṭo-hnoⁿ′-ge wa-tha′-ge, otter-skin cap.

ṭo′-ho, green or blue.

ṭo′-ho-ça-be, blue (blue-black).

ṭo′-ho e-goⁿ, like blue or similar to blue or green.

ṭo′-ho-ho, bluebird.

ṭo′-ho-xo-dse, a bluish gray.

ṭo′-ḳa noⁿ-zhiⁿ, men who stand erect (archaic).

ṭoⁿ, the; the one standing; he who is standing.
ni′-ḳa-shi-ga ṭoⁿ, the man who is standing.

ṭoⁿ, to possess.
a′-ṭoⁿ, I possess.
tha′-ṭoⁿ, you possess.
oⁿ′-ṭoⁿ i, we possess.

ṭoⁿ, to stand, as a man, woman, or horse.

Ṭoⁿ, Fall of the year.

ṭoⁿ′-a, large; big.

ṭoⁿ-a′-ṭoⁿ, the large one.

ṭoⁿ′-de, ground.

ṭoⁿ′-de da-p̣a, round hills.

ṭoⁿ′-de shkoⁿ. (*See* moⁿ-zhoⁿ-shkoⁿ.)

ṭoⁿ′-doⁿ, in the fall of the year.

ṭoⁿ′-dse, the earth or ground; prairie without trees.

ṭoⁿ′-dse-gi, of or belonging to the prairie. The meadow lark is found on the prairie.

ṭoⁿ-dse gi′-wa-zhiⁿ-ga, birds of the prairie lands.

ṭoⁿ-ga′ (Om. same), big; large.
ṭa ṭoⁿ-ga, large deer.

ṭoⁿ-ga, the great. (From a ritual.) Frequently this is contracted to ṭoⁿ-’a.

ṭoⁿ-ga′ ṭoⁿ, the large one (standing). (From a ritual.)

ṭoⁿ′-iⁿ (pronounced ṭiⁿ), visible; readily seen.
mi oⁿ-ba a-ka shi ṭoⁿ-iⁿ bi o, the moon has again become visible.

ṭoⁿ-iⁿ′, a snipelike bird living along the shores in great flocks; the sandpiper; (2) a woodcock.
ṭoⁿ-iⁿ′ a-wa-ḳu-dse, I shot a woodcock.

ṭoⁿ-iⁿ′, curlew (ordinary). The song of this bird is distinctly heard in the sunshine that follows a rainstorm, and the hearts of the people are gladdened because they know from the song that the storm is over and that a clear sky is coming.

ṭoⁿ-iⁿ′ a-zhi, invisible; not visible; not to be seen.
mi′-oⁿ-ba ṭoⁿ-iⁿ a-zhi, the moon is invisible.

ṭoⁿ iⁿ da, paused to rest. (From a ritual.)

Ṭoⁿ′-iⁿ-kshe, Moon-returned-to-sight. Personal name. Refers to the new moon.

ṭoⁿ-iⁿ′-p̣a e-goⁿ, like the bill of a snipe. The war club was made with a knot and iron spike that has a close resemblance to the snipe.

ṭoⁿ-iⁿ′-p̣a-stse-e, the long-billed curlew. This bird figures in the peace rites as a symbol of the unclouded sky. Its early morning cry signals the coming of a peaceful day.

ṭoⁿ-iⁿ ṭoⁿ-ga, big or large sandpiper.

ṭoⁿ-iⁿ zhiⁿ-ga, a long-legged, slender-bodied bird, living near the shores; snipe.

Ṭoⁿ mi′ p̣a-hoⁿ-gthe kshe, first month of autumn—September.

ṭoⁿ noⁿ, the standing. (From a ritual.)

ṭoⁿ-pshe, sausage. This is made from the tenderest part of fresh meat and the intestines of the buffalo. It is well seasoned with pepper and salt; before it is inserted in the casing, water is put in and both ends are tied.

ṭoⁿ′-pshe sho-de bthoⁿ, smoked sausage.

ṭoⁿ′-the, to dress or tan skins.

ṭoⁿ-a′-the, I dress skins.

ṭoⁿ′-tha-the, you dress skins.

wa-ha ṭoⁿ′-a-the mi kshe o, I am tanning the skins.

wa-ha ṭoⁿ-tha-the mi kshe o, you are tanning the skins.

ṭoⁿ′-thiⁿ, to run; the running of a two-legged animal.

a-ṭoⁿ′-bthiⁿ, I run.

tha-ṭoⁿ′-ni, you run.

oⁿ-ṭoⁿ′-thiⁿ i, we run.

ṭoⁿ-ṭoⁿ′-tha, to reel about like a drunken man; to amble or shuffle along.

ṭoⁿ-ṭoⁿ′-tha bthe, I shuffle along.

ṭoⁿ-ṭoⁿ′-tha stse, you shuffle along.

ṭoⁿ-ṭoⁿ′-tha oⁿ-ga-tha i, we shuffle along.

ṭoⁿ-woⁿ, a town or city.

ṭoⁿ′-woⁿ gi bthe, I am going to town.

ṭoⁿ′-woⁿ gi stse, you are going to town.

ṭoⁿ′-woⁿ gi oⁿ-ga-tha i, we are going to town.

ṭoⁿ′-woⁿ a-be-toⁿ wa-doⁿ-be, to move around a camp or village; to make a survey for an attack; to reconnoiter.

Ṭoⁿ′-woⁿ-ga-she, Taker-of-towns. Personal name.

Ṭoⁿ′-woⁿ-ga-xe, Village-maker. Personal name.

ṭoⁿ′-woⁿ-gthoⁿ, the common name for the gens.

ṭoⁿ′-woⁿ-gthoⁿ ḳi-thi-toⁿ-ga ḳi-gthoⁿ-ge, to intermarry; marriage of people from two villages.

ṭoⁿ′-woⁿ-gthoⁿ u-ki-p̣a-ṭse, a village group.

Ṭoⁿ-woⁿ′-i-hi, Arrives-at-the-village. Personal name.

ṭoⁿ′-woⁿ ḳoⁿ-ha kshe, at the edge of the town; suburb.

ṭoⁿ′-woⁿ ḳoⁿ-ha kshe dsi a-ṭi-ha, I live in the suburb.

ṭoⁿ′-woⁿ ni-i-thi-çe te, the town pump.

Ṭoⁿ′-woⁿ Thi-xthi-ge, Old Village Site.

ṭoⁿ-woⁿ′ thoⁿ-di ṭi ṭa-tha u-tsi, the ruins of the town.

ṭoⁿ′-woⁿ zhiⁿ-ga, a small town; a hamlet.

Ṭoⁿ′ -woⁿ Zhiⁿ-ga, Little Village. An old village of the Osage on the Neosho River, near the mouth of Wa-gthu′-shka i-a bi (a creek).

ṭo-sni′-gthe e-goⁿ, colors of the rainbow; rainbow-like; iridescent.

ṭo-sni′-gthe ke i-tha-the, I saw a rainbow.

Ṭo′-thi-xtho-dse, Potato-peeler. Personal name.

ṭo-xthiⁿ′-shka, a small finchlike bird; a towhee.

ṭo′-zhoⁿ-ge, the fruit of the papaw tree, much liked by the Osage Indians.

ṭo′-zhoⁿ hi, papaw (*Carica papaya*). The bark of this tree is used for thread. It is a sacred tree. The fruit is used for food. This was also the site of the eighteenth camp of the first buffalo trail.

ṭo′-zhu, fish bait.

ṭo′-zhu du-ba oⁿ-ḳ'i o(!) give me some fish bait.

ṭs'a-ge′, old age, a term applied to people and horses.

ṭs'a′-ge, father-in-law.

ṭs'a′-ge u-thu-çe thiⁿ-he hi, a weakness of mind due to old age; dotage.

ţs'a'-ge zhiⁿ-ga, an old man.

ţsa-gthe'-zhe zhiⁿ-ga, a young deer; a fawn.

ţs'a'-the, sour, like the taste of green gooseberries.

ţs'a'-ţoⁿ-ga—ṭs'a, a contraction of we-ṭs'a, snake; ṭoⁿ-ga, big: Satan. The Osage did not know the name of Satan till the missionaries came.

ţs'a'-zhi—ṭs'a, dies; zhi, not—dies-not: clubs (playing cards).

ţs'a zhi, that dies not. (From a ritual.)

ţs'a'-zhi, the cross; crucifix.

ţse, bison. The bison was valued by both the Osage and the Omaha for its hide, meat, and sinew. The hides were used for robes, moccasins, and tents. The bison figured prominently in the myths and tribal rites of both Osage and Omaha. The hair was used by the Osage for making the woven bags for the outer shrines of their sacred hawk, the symbol of the courage of the warrior. Many of these portable shrines may be seen in the Heye Museum, New York, and some in the National Museum, Washington, D. C.

ţse, shall or will go.

ţse, the buffalo cow.

ţs'e, to die; decease; demise; defunct; (2) to swoon; to faint.

  a-ṭs'e', I faint.

  tha-ṭs'e', you faint.

  oⁿ'-ṭs'a i, we faint.

ţse a', when asked to.

ţse-a', shall.

ţse a-ba u'-sha-zhi bi o, buffalo are very scarce.

ţse-a'-ga-sdo-de, the foreleg of a buffalo; a term used when butchering.

Ţse-a' ḳoⁿ, this is doubtless a corruption of Ṭse-thoⁿ-ḳa, buffalo back. It is the name of a subgens of the Ṭse-do-ga Iⁿ-dse gens; acts as Sho'-ḳa for itself and the gens.

ţse a-tha, we bid you.

ţse-ba'-çe, udder of a buffalo.

ţse'-biu-ḳ'a, frog.

ţse'-biu-ḳ'a-moⁿ-ţa hi, frog arrowwood (*Amorpha fricticose*).

ţse'-biu-ḳ'a ni-zhiu a-xa, the frog that croaks for rain.

ţse'-biu-ḳ'a-pa gthe-çe, frog with striped head.

ţse'-biu-ḳ'a ţoⁿ-a, the bullfrog.

ţse'-biu-ḳ'a xo-dse zhiⁿ-ga, the gray little frog.

ţse'-biu-ḳ'a zhiⁿ-ga, the young frog.

ţse-btha'-xe, a bat.

ţse'-çe, abdomen; the belly.

ţse'-çe btha-çe, hernia; rupture.

ţse'-çe gthoⁿ-the—ṭse-çe, stomach; gthoⁿ-the, large—large-stomach: portly.

ţse'-çe-hiⁿ-tha-dse, girth; the band or strap for fastening a pack or saddle to a horse, sometimes called the bellyband.

ţse'-çe ni-e, stomach ache.

Ţse'-çe-ţoⁿ-ga, Big-belly. Personal name. Refers to the great size of the bull.

ţse'-çe xu-e, a wheezing from the chest or stomach.

Ţse-çiⁿ'-dse, Buffalo-tail. Personal name.

ţse-çiⁿ'-dse u-ba-doⁿ, the coarse tuft of beardlike hair that grows on the breast of the turkey cock.

ţse'-çka (Om. same), white buffalo; domesticated cattle.

  ṭse-çka' a-ba gi-çu bi a ni-çki-the ça-gi, cattle like rock salt.

ţse-çka' çi-ha, hoof of an ox.

ţse-çka' çiⁿ-de ţa-ni thi-çu a, you like oxtail soup.

ţse-çka'-do-ga, steer; bull.

ţse-çka'-ho-ţoⁿ, the lowing of cattle.

ţse-çka' mi-ga—ṭse-çka, white buffalo; mi-ga, female: domestic cow.

ţse-çka'-mi-ga we-da-tha-zhi ga-xe, to spay a cow.

ţse-çka' mi-ga zhiⁿ-ga, a heifer.

ţse-çka'-ţs'e-the, the slaughter of beeves.

ţse-çka' u-moⁿ-thiⁿ, a cattle ranch.

ţse-çka' wa-noⁿ-bthe, cattle feed; fodder.

ţse'-çka we-gthi—ṭse-çka, cattle; we-gthi, grease: tallow.

ţse'-çka zhiⁿ-ga, a calf.

ţse'-çka zhiⁿ-ga ţa, meat of calf; veal.

ţse'-çkoⁿ, perhaps; it might be.

Ṭse-çoⁿ-wiⁿ, White-buffalo-woman. Female personal name.

Ṭse-do′-a-moⁿ-iⁿ, Walking-bull. Personal name.

Ṭse-do′-a Ni-ḳa I-noⁿ-zhi wa-thoⁿ, Songs of the Rising of the Buffalo Men. This group of four songs in the Six Songs of the Ṭsi′-zhu tribal division is very descriptive. The first refers to the rising of the mysterious power; the second, to the bulls speaking to one another of a mysterious command directing them to proceed; the third song is the abiding faith of the Noⁿ′-hoⁿ-zhiⁿ-ga that the Mysterious Power will for all time continue the gift of the buffalo which supplies the people with food, shelter, and clothing; the fourth song is descriptive of the actions of the young bull when attacking the enemy.

Ṭse-do′-a-ṭoⁿ-ga, Big-bull. Personal name.

Ṭse-do′-a-zhiⁿ-ga, Little-bull. Personal name.

Ṭsi-do′-ba, Four-lodges. Personal name. Refers to a war party that attacked four lodges and killed all the inhabitants.

Ṭse-do′-ga, Buffalo-bull. Personal name.

ṭse-do′-ga, buffalo bull.

ṭse-do′-ga a-ka noⁿ′-pe-wa-tha bi a, the buffalo was dreadful.

Ṭse-do′-ga gi-shi-bi, Moon when the buffalo bulls regain fat: June.

Ṭse-do′-ga-iⁿ-dse, Buffalo-bull-face. Personal name.

Ṭse-do′-ga Iⁿ-dse, Buffalo-bull-face-people. Refers to the Ṭsi′-zhu Wa-noⁿ, a name adopted by the people for their gens.

Ṭse-do′-ga moⁿ-noⁿ-xa bi, when the buffalo bulls rut: the month of June. Different persons among the Osage have a different version as to this month.

ṭse-do′-ga p̣a-xiⁿ, the hair of the head of the buffalo.

ṭse-do′-ga xiⁿ-ha, hide of the young buffalo.

Ṭse-do′-ha, Buffalo-hide. Personal name.

Ṭse-do′-ha, Buffalo-bull-hide. Personal name.

ṭse′-doⁿ, the great lake. (From a ritual.)

ṭse-do′ zhiⁿ-ga, a young buffalo bull.

ṭse-dse′-xe, bladder.

ṭse-dsi′, there at that place.

ṭse′-ga, recently; anew; early; (2) new, as a new blanket, a new robe.

ṭse′-ga a-gthi bi a, he has come recently.

ṭs'e′-ga, to be crazy, insane; mentally unsound; demented; (2) a dolt; a dunce; a crank.

ṭse′-ga gi-ka-xe, to repair or to renew a house or property.

ṭsi tse ṭse-ga-a-gi p̣a-xe, I repaired the house.

ṭsi tse ṭse-ga-tha-gi shka-xe, you repaired the house.

ṭsi tse ṭse-ga oⁿ-gi-ka-xa i, we repaired the house.

Ṭse′-ga-moⁿ-iⁿ, Goes-in-new-plumage. Personal name. Refers to the young eagle.

ṭse′-ga noⁿ, newly grown; just grown to maturity.

ṭse′-ga-xtsi, fresh; new.

ṭse′-ga-xtsi-dse, inchoate; incipient.

ṭse′-ha-ba, shell spoons.

Ṭse-ha btho-ga gi-xa bi, where they cached their raw hides; Cowskin (Shoemaker), a tributary of the Neosho River.

ṭse′-ha-i-tsi, buffalo-skin tent.

ṭse-ha′-wa-gthe, a rawhide shield.

ṭse-ha′-wa-gthe zhu-dse, red shield (ceremonial). After a desired number of straps have been made the man conducting the ceremony begins to make the red shield (ṭse-ha-wa-gthe zhu-dse) out of the remainder of the hide from which the straps have been cut, using as a measure the thumbs and fingers in such a manner as to form a circle, which is the desired size of the shields. These diminutive shields are painted red, the color of the reflection of the sacred fire against the darkened

ṭse-ha′-wa-gthe zhu-dse—contd. heavens; they are supposed to be thus imbued with supernatural power drawn from the sky by the fire; these powers will make the warriors invulnerable to the arrows of the enemy. The shield is worn on the breast, suspended by a slender thong that passes around the neck.

ṭse-he′-ḳu, a buffalo-horn spoon.

ṭse-he′-we-ga-xu, to scarify with a buffalo horn: a bleeding cup. Bleeding was common, and still is, among the Osage for headaches and other congestions.

ṭse-he′-xo-dse, a young buffalo with gray horns; one whose horns are not yet turned black with age.

ṭse-he′ zhiⁿ-a, a cup.

ṭs'e hi′-gthiⁿ, to fall into a fit or spasm.

ṭse-hiⁿ′, buffalo hair. Narrow woven bands of buffalo hair are used for belts and armlets, for straps for tying bundles, and for sacred articles.

Ṭse-hiⁿ′-tha-ge, Wearer-of-the-buffalo-hair-headband. Personal name.

ṭse-hiⁿ′-tha-ge, a headdress made of yarn of various colors, worn like a turban. This headdress was made of buffalo hair before the introduction of colored yarns by the traders.

Ṭo′-ho-ho-e, Blue-fish. Personal name.

Ṭse′-hoⁿ-ga-wiⁿ, Sacred-buffalo-woman. Female personal name.

ṭse′ ho-wa-iⁿ-ge, walking stick (bug); ṭse, buffalo; ho-wa-iⁿ-ge, where are they. When a child catches a walking stick it squeezes it between his fingers and asks, "Where are the buffalo?" Then the little bug will point straight ahead, to the right or to the left, and thus the child gets the answer to his question.

ṭse iⁿ da, they must be.

ṭse′-iⁿ-gthe, buffalo dung.

ṭs'e′-ḳi-the, the killing of one's self; suicide.

Ṭse ḳi′-thi-xa bi, the moon when the buffalo rut: the month of July.

ṭs'e kshe, a corpse; the deceased.

Ṭse-mi′-çi, Brown-buffalo-woman; Yellow-cow. Female personal name.

ṭse mi′-ga, female buffalo; a cow.

Ṭse-mi′-xtsi, Real-buffalo-woman. Female personal name.

ṭse-miⁿ′-xu-ga, a hermaphrodite buffalo.

Ṭs'e-moⁿ-iⁿ, Walks-in-death. Personal name.

ṭse-ni′-xoⁿ-xoⁿ, tripe.

ṭse-ni′-xoⁿ-xoⁿ tha-tse a-çu shna a-tha, I like tripe.

Ṭse-noⁿ′-ça Kshi-xa-bi ga-xa, where a trench was built for buffalo. The buffalo were so plentiful at one time that frequently when they stampeded they rushed through the Osage villages, injuring many of the people; for protection against them a deep trench was built around the village. This is the site of Beaver Creek, Okla.

ṭse-noⁿ′-dse, buffalo heart. Seldom used for food.

ṭs'e-oⁿ-ga thiⁿ-ge miⁿ-kshe, I am not a fool; I am not an idiot; I am not crazy.

ṭse-p̣a′-hi, the neck of a buffalo. This is a term used when butchering.

Ṭse-p̣a-u-thiⁿ-ge, Holder-of-the-buffalo-head. Personal name. Refers to the butchering of the first buffalo found.

ṭse-p̣a′-xe-noⁿ-ta (Om. same), the diaphragm.

Ṭse-p̣a′-zhiⁿ-ga, Little-buffalo-head. Personal name.

ṭse-p̣i′, liver.

ṭse-p̣i′-çi, buffalo gall bladder; (2) liver gall.

ṭse-p̣i′-stse-dse, the long liver; spleen.

ṭse′-p̣i-tha ṭoⁿ-ga, dragon fly. This figures prominently in the Osage rites. It is said to watch over the vows of the candidate for initiation into the mysteries of the tribal rites. The moment the candidate

ţse'-pi-tha ţoⁿ-ga—continued. violates his vows the dragon fly lets drop the penalty that hangs over the head. This is a symbol of the Mi-ķ'iⁿ Wa-noⁿ gens.

ţse-shi'-be, intestines.

ţse-shi'-be u-ba-gi-gi-zhe, the small intestines.

ţse-shi'-be u-çka, the white entrails of the buffalo; butchering term.

ţse-shiⁿ'-shiⁿ'-e, nighthawk. A symbol of the Ţsi'-zhu Wa-noⁿ and the Ţse-do'-ga iⁿ-dse gentes.

ţs'e tha, some one has killed (it).

ţse-tha'-xi (Om. ţe-tha'-xi), buffalo lungs. Not used.

ţse'-the, to kindle a fire.

ţse'-a-the, I kindled the fire.

ţse'-tha-the, you kindled the fire.

ţs'e'-the, to slay; to destroy by killing; to dispatch.

ţs'e'-a-the, I slay.

ţs'e'-tha-the, you slay.

ţs'e'-oⁿ-tha i, we slay.

ţse-the'-a-gthiⁿ, a cycle; bicycle.

ţse-the'-çe, buffalo tongue, sliced, smoked, and dried. (Om. same.)

ţse'-the wa-thoⁿ, Fire making song. This is the last of the series of songs relating to the kindling of the sacred fire within the mystic house, and refers to the constant upkeep of the fire that it may not be extinguished.

ţs'e'-the wa-tse-xi, difficult to kill; invulnerable.

ţse-thi'-tsi, buffalo ribs. When the hunters return in the evening from the chase, the men of the family immediately pick out the buffalo ribs and proceed to roast them for the evening meal. The women busy themselves slicing the meat for jerking until called by the men to share in the roast ribs. At such times the men do most of the cooking.

Ţse'-thi-tsi, Buffalo-ribs. Personal name.

ţs'e-tsi'-gthe, fit; convulsions.

ţs'e-tsi'-gthe ţoⁿ-be, he fell in a fit.

Ţse-u'-ga-gi-xe, the name of a circular lake, one of the camping places of the Osage trail toward the buffalo country. The lake was so named because is was nearly round, like a ring, and almost closed.

ţse' u-zhoⁿ-ge, a buffalo path.

Ţse-wa-hiu, Buffalo-bones. Personal name.

ţse'-wa-shiⁿ, buffalo fat.

ţse'-wa-the (*Nelumbo lutea.*) The root of this plant is gathered and used for food among the Osage. Both men and women gather large quantities of it and store it away for winter use. It is eaten either raw or boiled. The seeds are also eaten (raw). In taste the meat of the seed is not unlike the chestnut. This plant is given a place in the rites, and is regarded as a sacred food. Its common name is water chinquapin.

ţs'e'-wa-the, to kill them.

ţs'e-a'-wa-the, I killed them.

ţs'e-wa-tha-the, you killed them.

ţse wa-thoⁿ, Buffalo songs. It is the custom at the singing of these songs to bring those who are to be instructed in the use and meaning of the symbolic face painting. The songs of this group belong to the gens called Tho'-xe (archaic name for Buffalo Bull). There are six songs in this group. The first relates to corn planting, the growth of the corn, and the joy resulting from the harvest; the second song relates to the completion of the ceremonial planting of the corn; the third song bears a subtitle U'-we Gi-doⁿ-be wa-thoⁿ, Song of Viewing the Field, and pictures the women looking forward with faith to the maturity of the corn which they have planted and the day of fulfillment of their duty and the day of harvest; the fourth song represents the women hastening to the field, and upon arrival shows their delight at the beauty of the broad field, gray with blossoms before them; the fifth song is the buffalo song; and the sixth song is to the hunters

ṭse wa-thoⁿ—continued.
who hasten to the chase, but find others have outstripped them and are nearing their homes, laden with the products, who point to them with surprise.

ṭse wa-thoⁿ, Buffalo songs. There are three songs in this group, being the Ṭsi'-zhu Wa-shta-ge version. The first implies a response to the call of the people to the animals to come forth from the unseen to the visible world, in bodily form; in the second the people are represented as speaking, and appear joyful at the response; the third relates to the corn, which, with the buffalo, is given an important place in the ancient tribal rites. These songs show that the animal and the plant were the objects of continued supplications and symbols of mysterious power.

ṭse-wa'-tse, inner muscle of the thigh.

ṭse-wa'-tse u-ga-wa, the inner muscle of my thighs. (From a ritual.)

ṭs'e wa-ṭse-xi mi-kshe, I am difficult to be overcome by death. (From a ritual.)

ṭse'-wa-xa-ga, buffalo bur; cocklebur; of the burdock family (Xanthium).

ṭse'-wa-xa-ga ṭoⁿ-ga, cactus.

ṭse'-wa-xa-ga zhiⁿ-ga, little buffalo bur; the sand bur.

Ṭse-wi'-hoⁿ-ga, Buffalo-sacred-cow. Female personal name.

ṭse-xe', the open prairie. (From a ritual.)

ṭse'-xe, kettle; a pot for cooking; (2) a tin pail.

ṭse'-xe a-thi-be-çiⁿ, the rim of a vessel.

ṭse'-xe-çka, tin cup.

ṭse'-xe i-ḳoⁿ-the, a kettle pole.

ṭse'-xe i-ḳoⁿ-the—ṭse'-xe, kettle; i-ḳoⁿ-the, handle—kettle-handle: pot-hanger.

ṭse-xe-ḳ'iⁿ-noⁿ-hoⁿ wa-thoⁿ, same as i-wa-ṭsi.

Ṭse'-xe-ḳ'iⁿ P̣a-hoⁿ-gthe, leader of the Kettle Carriers. Two divisions, the Ṭsi'-zhu and the Hoⁿ-ga, select two warriors from each division to serve the Ceremonial Mourner during his period of fasting. These four men are called Ṭse-xe-ḳ'iⁿ P̣a-hoⁿ-gthe. They make the forked stake upon which the Do-doⁿ'-hoⁿ-ga hangs his pouch and ceremonial pipe when he is at rest. They also decide the length of time the Do-doⁿ'-hoⁿ-ga is to take the Noⁿ'-zhiⁿ-zhoⁿ (fasting) rite.

ṭse'-xe-ni, tomtom; drum.

Ṭse'-xe Ni-ḳa-p̣u, the sacred earthen pot. After four stones have been placed in proper position within the fireplace, the Sho-ḳa is commanded to bring forth the sacred earthen pot and place it on the stones. When the pot is on the stones the Sho'-ḳa puts water in it and then drops therein the mystic foods. The common belief concerning this ceremony is that some mysterious power is given the food cooked in this sacred earthen pot, a power that can reach the enemy and render them incapable of resistance when attacked.

Ṭse'-xe-ni u-e, Drum Creek, Kans. Here a treaty was made.

ṭse'-xe-ni-zhiⁿ-ga, a small drumlike piece; a tambourine.

ṭse'-xe p̣a-hi, neck of a kettle; a kettle spout; the nose of a kettle.

ṭse'-xe-p̣a-hi wa-hu-sta — ṭse'-xe, pot; p̣a-hi, sharp or pointed; wa-hu-sta, small: a coffee pot.

Ṭse'-xe ṭoⁿ-ga, Bed of Big Lake. This was the eighth and final camp of the third buffalo trail. They had now reached the buffalo country, having gone more than 30 miles from the former (seventh) camp. The location was near Ni-hni-bo-shta or Shooting Springs.

Ṭse-xe' ṭoⁿ-ga, Big Prairie.

ṭse-xi, hardship, dangers, I have lived to avoid.

ṭse'-xo-be, a spider. This is used as a symbol of the Hoⁿ'-ga U-ṭa-noⁿ-

ţse′-xo-be—continued. dsi gens. Women having been accorded the honor have this symbol tattooed on the back of both hands. Like the Hoⁿ′-ga U-ṭa-noⁿ-dsi, the spider symbolizes the earth.

ṭse′-xo-be ça-be, black spider.

ṭse′-xo-be zhe-ga, spider legs.

ṭse′-xo-be e-goⁿ, spiderlike.

ţse′-xtha-ţsi, raspberries.

ṭse′-xtha-ṭsi a-ba tha-tse tha-gthiⁿ bi a, the raspberries are good to eat.

ţse′-xu-be gthe-çe, striped spiders.

ţse′-xu-be hiu stse e—ṭse′-xu-be, spider; hiu, legs; stse-e, long—long-leg-spider: tarantula.

ṭse′-xu-be hiu stse-e a-ba wa-tha-xta-ge te moⁿ-ḳoⁿ pi-a-zhi bi a, the bite of a tarantula is poison.

ţse′-xu-be zhiⁿ-ga, the little spider.

ţse′-zhe, to urinate.

ţse-zhe′-ga u-çka, the white muscle of the hind quarter of beef.

ţse′-zhe-ni, urine.

ţse′-zhe-ni-u-zhi, urine pouch; the bladder.

ţse′-zhe ţsi i thiⁿ-ge, the desire to urinate.

ţse zhiⁿ-ga, little buffalo; unborn calf.

Ṭse-zhiⁿ′-ga-wa-da-iⁿ, Playful-calf. Personal name. Refers to the playfulness of a buffalo calf.

Ṭse-zhiⁿ-hoⁿ-ga, Sacred-buffalo-calf. Personal name.

ţse zhu′, side meat of a buffalo; term used when butchering.

ţsi, to come; has come.

a-tsi, I have come.

tha-tsi, you have come.

oⁿ-ga-tsi, we have come.

thi-ṭoⁿ′-ge tsi a(?), has your sister come?

thi-ṭoⁿ′-ge tsi ta the a(?), is your sister coming?

ţsi, come; having come to the door. (From a ritual.)

ţsi, house; dwelling; hovel.

ṭsi wi-ṭa, my house.

ṭsi′ thi-ṭa, your house.

ţsi-a′-bi-shta-be, plaster for the coating of the walls of a house; the work of plastering a house.

ţsi a-ka ça-gi bi a, the house is solid.

ţsi a′-moⁿ-shi, in the upper part of the house.

ţsi a-ţoⁿ′ iⁿ do, I have or possess a house.

ţsi′-bo-xe, a conical tent; a tipi.

ni′-ḳa-shi-ga wiⁿ ṭsi′-bo-xe thi moⁿ-gthe a-ka wa-ṭoⁿ-be ha, I saw a man put up a tipi.

ţsi-da′-çe, the rear of the house.

ţsi′-da-çe u-ba-çu, outer corner of a house.

ţsi′-da thiⁿ-ge, the burning up of a house.

ṭsi′-oⁿ-da thiⁿ-ge, my house burnt up.

ṭsi′-thi-da thiⁿ-ge ha, your house burnt up.

Ţsi′ da-xthiⁿ, House Burned Down (Clermont's house).

Ţsi-do′-ba wa-thoⁿ ga-xa, Branch where Ṭsi-do-ba sang; that is, was initiated into a degree of the tribal rites; Rock Creek.

ţsi′-ga, in this house. A short phrase used at the end of every line in a tribal ritual.

ţsi′ ga-xa, the title of a war party organized without the elaborate ceremonies required in a war party composed of warriors of the whole tribe which is called Do-doⁿ′-hiu-ṭoⁿ-ga, Large War Party.

ţsi′ ga-xa-ţoⁿ-ga pa′-wa-thu-çe, taking the head of an enemy while with a large party (an o′-doⁿ).

ţsi′-ga-xa wa-ţse′-gthi, winning first honor in the Ṭsi′-ga-xa or small war party. (One of the six o′-doⁿ.)

Ţsi′-ge-shi, The Osage name for the Chickasaw Tribe.

ţsi gi′-ga-xe, to repair or rebuild a house.

ţsi gi′-ķa-xe wa-thoⁿ, Songs of making the mystic house. This was in the keeping of the Wa-ça′-be gens; in this song they are represented as speaking. There are two songs in the group.

ţsi-go, symbolic man (grandfather). This was a term of respect used among the Osage.

ţsi′-go-a-bi ķi-çto, legislature; congress.

ṭsi′-go-a-bi-ḳi-çto a-ka a-hi gthiⁿ a-ka e-tho, Congress is now sitting.

Tsi′-go-a-bi P̣a-hoⁿ-gthe wa-xe′ thiⁿ-kshe, the tomb of the first President, Mount Vernon, Va.

ṭsi′-go-a-bi ṭoⁿ-woⁿ kshe wa-thi-wiⁿ u-moⁿ-ḳa, in the great father's city goods are easy to buy.

Ṭsi′-go a-bi wa-ṭoⁿ-ga, grandfather to all. This is the Osage term for the President of the United States.

ṭsi-gthe′, sounds heard in the distance; (2) denoting sudden action; (3) sudden; suddenly.

ṭsi′-gthe, to reside; to dwell; to set up and keep house.
 ṭsi a′-gthe, I keep house.
 ṭsi tha-gthe, you keep house.
 ṭsi oⁿ-gtha, we keep house.

ṭsi′-ha, a tent skin.

ṭsi′-ha-ba stse-e, ladle.

ṭsi′-ha i-tse, a skin lodge or tent.

ṭsi-he′, a nest, birds' nests, and nests of insects.

ṭsi′-hi, frame of their house. (From a ritual.)

ṭsi′-hu-ḳoⁿ, smoke hole of a tent or lodge. This was generally made in the top of the tent or lodge, so that the smoke in rising would pass out.

ṭsi′-i-ṭa-xe, housetop.

ṭsi′-ḳ′a, rotten; putrefied; putrefaction.

ṭsiⁿ, moist; damp; (2) moistness; moisture.

ṭsi′ noⁿ-zhiⁿ, the coming of a person or persons and standing before the house for some purpose.

ṭs′iⁿ-sha, curved; crooked; hook shaped.

ṭs′iⁿ-tha′, wrinkled; wrinkles.
 oⁿ-ṭs′iⁿ′-tha, I am wrinkled.
 thi-ṭs′iⁿ′-tha, you are wrinkled.
 wa-ṭs′iⁿ′-tha i, we are wrinkled.
 iⁿ-dse′ ṭs′iⁿ-tha, wrinkled face.

ṭsiⁿ zhiⁿ-ga, the plover.

ṭsi′-pe-thoⁿ-ba, seven houses; whip-poorwill.

ṭsi-shi, the poles that support the roof and sides of a house.

ṭsi-ste′-tse, wigwam; a long house.

Ṭsi Ṭa′-pe wa-thoⁿ, song of approach to the house. This has reference to the "little house" to which all must go to make their warlike movements authoritative. As this song is sung there are four ceremonial pauses, at which time a wi-gi-e is recited which tells of the House of Mystery as it is being approached. Reference is made to the valleys and bend of the river toward which they shall direct their footsteps.

ṭsi-the′, he hastened (from a ritual); (2) he began.

ṭsi-the′, denoting sudden action.

ṭsi-the′-the, to pass along.
 tha-ṭsi′-ne i-wi-the, I saw you pass along.
 a-ṭsi-bthe oⁿ-thoⁿ-tha-the, you saw me pass along.

ṭsi′-tse ’ṭa-thi-shoⁿ bthe iⁿ do, I am going toward the house.

ṭsi thi-ṭa, your house.

ṭsi thi-ṭa e-a′-wa-kshe, I meant your house.

ṭsi thi-ṭa ni u-xtoⁿ, water dripped into your house.

ṭsi-thu-ṭoⁿ-gthe, an upright tent.

ṭsi′-ṭse a-a-zhi, to expect some one to come.

ṭsi′-tse bthi-wiⁿ ṭa a-toⁿ hi o, I will purchase the house.

ṭsi′-tse dsi ṭoⁿ pshi a tho, I came from the house.

Ṭsi′ tse stsi-wiⁿ ṭa tha toⁿ shi o(?) will you purchase the house?

ṭsi′-tse ’ṭa-thi-shoⁿ stse a tho, you are going toward the house.
 ṭsi′-tse ’ṭa-thi-shoⁿ oⁿ-ga tha bi a tho, we are going toward the house.

ṭsi′-tse u-çi-hi, the house is neat.

ṭsi tse u-thu′-xthu-ha ke-dsi i-tha-the ha, I found it underneath the house.

ṭsi-u′-ba-he, the wall of a room or the side of a house.

ṭsi u-ça′-bi-o, he set fire to a house.

ṭsi-u-da′-stsu-e ga-xe, a furnace.

ṭsiu-ge, a spoon; a shell spoon.

ṭsiu′-ge-çka, oysters or mussels.
 ṭsiu′-ge-çka wa-btha-tse noⁿ a-tha, I eat oysters.
 ṭsiu′-ge-çka wa-na-tse noⁿ a(?) do you eat oysters?

ṭsiu′-ge ni-shku-shku, the shell of a fresh-water mussel; the shell of an oyster.

ţsiu′-ge-u-gi-pe, shellful; spoonful. Before metal spoons were known to the Indians shells were used for spoons.

ţsiu′-goⁿ-tha, very near; close by.

ţsi′-u-ha-çe, a house of refuge. There are two houses of refuge in the Osage Tribe, one in the keeping of the Ţsi′-zhu Wa-shta-ge gens and the other in that of the Wa′-ţse-tsi Wa-shta-ge gens.

ţsi-u′-hoⁿ-ge, borders of the village. This is found in rituals.

ţsiu′-i-btha u-thi-shoⁿ, the positions and songs of the people at the final ceremony of the Wa-sha′-be A-thiⁿ.

Ţsi-u′-ķi-a-çe, House-covering. A personal name.

ţsi u-ķoⁿ′ gthoⁿ the o, the spacious house.

ţsi u-ķoⁿ′ gthoⁿ-the wiⁿ oⁿ-ga-thiⁿ bi a, we have a spacious house.

ţsi′-u-k’u-dse, a hole in the side of the wigwam; a doorway.

ţsiu′-thu-ga, the interior of a house.

ţsi-u′-thu-ga we-ķi-ķ’oⁿ, furniture.

Ţsi Wa-ķoⁿ-da-gi, House of mystery. This house of mystery is set up during the night, about 150 paces west of the two ceremonial houses in a direct line with the avenue running through the village. The frame is similar to that for an ordinary house, but the coverings are of animal skins having a symbolic significance. Four skins are used: First is an elk skin (symbolic of war) which is spread over the eastern end of the frame; the second, a black-bear skin (a symbol of fire unrelenting when it takes a destructive course); this is spread over one side of the house; the third is the skin of the puma (a symbol of fire) spread over the opposite side of the house; the fourth is the skin of a swan (also a symbol of fire) spread over the top of the house.

ţsi′-wa-zhu, household; family.

ţsi wiⁿ a-ţoⁿ miⁿ-kshe o. (*See* ţsi a-ţoⁿ iⁿ do.)

ţsi wi-ţa, my house.

ţsi wi-ţa tse dsi ha ts’e oⁿ-thiⁿ-ge, I am safe at home.

ţsi′-xiⁿ-dse, an old term, which is understood to mean either end of a long house. The Osage house built for two families has two fireplaces, one at each end. The two ends of this long room are called by this term. This is also an expression found in the rituals.

ţsi-zhe′, to crackle; to make crackling noises as do twigs when one is walking through the woods.

ţsi′-zhe-be, the door of a house or tipi. The door of a house, as well as the fireplace, was a sacred object. The spirits of four animals were appointed doorkeepers of the house in which the "Little-old-men" met to perform the ceremony of the tribal rites. These animals were the lynx, the puma, the black bear, and the elk. They were called Ţsi′-zhe-be a-doⁿ-be, Doorkeepers. They were said to know the innermost thoughts of men, and all who entered the sacred house meditating evil were disposed of by the Doorkeepers by supernatural means.

ţsi′-zhe-be a-ķi-da—ţsi-zhe-be, a door; a-ķi-da, a servant—door-servant: a porter.

Ţsi′-zhe-be e-goⁿ, Buffalo range. There is a gap in this range like a door. This was the seventeenth camp of the first trail.

ţsi′-zhe-be ţa-xe—ţsi-zhe-be, door; ţa-xe, knot; door knot or door knob.

ţsi′-zhe u-tha-ga-ţs’iⁿ, you peeped in the door.

ţsi′-zhe-be u-thi-moⁿ, to latch a door.

ţsi′-zhe-be u-bthi-moⁿ, I latched the door.

ţsi′-zhe-be u-stsi-moⁿ, you latched the door.

ţsi′-zhe-be oⁿ-gu-thi-moⁿ i, we latched the door.

ţsi zhiⁿ-ga, a small house; a shanty; a hut.

ţsi zhiⁿ′-ga wiⁿ u-gthi a-ka ha, he lives in a shanty.

Ṭsi′-zhu e-thoⁿ-ba, coupled with those of the Ṭsi′-zhu division, this term is used frequently in rituals.

Ṭsi′-zhu U-thu-ha-ge, the Last Ṭsi′-zhu or the last in order. The name of a gens.

Ṭsi′-zhu Wa-noⁿ, the Elder Ṭsi′-zhu or Wa-ḳoⁿ-da Noⁿ-p̣a-bi, The-God-who-is-Feared-by-All. Refers to the life symbol, the Sun. Also the name of a gens.

Ṭsi′-zhu Wa-shta-ge, the Gentle Ṭsi′-zhu. Refers to its office as Peacemaker. The name of a subgens of the P̣e′-ḳoⁿ ṭoⁿ-ga Zho-i-ga-the gens; acts as Sho′-ḳa to both itself and the gens. The leader of this group sends his Sho′-ḳa to bring food, that the captive may eat and live. This food was kept in the house of the leader, for the food kept therein is sacred. The Sho′-ḳa returns with corn prepared for eating.

Ṭsi′-zhu Wa-shta-ge—continued.

ṭs’o-xe, tart.

she ts’o-xe, the apple is tart.

Ṭs’o-xe, Astringent. Personal name. Refers to the taste of the root of the blazing star.

ṭsu-shpa-thoⁿ o, grandchild.

ṭu′-çe, catfish.

ṭu′-çe ça-be, black loon.

ṭu′-çka, woodpecker; sapsucker.

ṭu′-goⁿ-tha, very nearly blue.

ṭu-hni′-gthe, rainbow.

ṭu′-hu zhu-dse e-goⁿ, like blue-red; purple.

U

u, to wound; to hurt.

a′-u, I wound.

tha′-u, you wound.

oⁿ′-u i, we wound.

u′a-da-ça-ge, crusting of matter on a wound; a scab.

u-ba′-çki, to stuff; to ram down, as to ram a gun.

wa-hu-ṭoⁿ-the ke u-p̣a′-çki, I rammed the gun.

wa-hu-ṭoⁿ-the ke u-shpa′-çki, you rammed the gun.

wa-hu-ṭoⁿ-the ke oⁿ-gu′-ba-çki i, we rammed the gun.

u-ba′-çu, a corner in a house.

u-ba′-ha-çe, to be cornered.

u-p̣a′-ha-çe, I am cornered.

u-shpa′-ha-çe, you are cornered.

oⁿ-gu′-ba-ha ca i, we are cornered.

u-ba′-ha dsi i-e, to digress; to deviate from the main subject.

u-ba′-ha dsi i-tha′-the, I deviated.

u-ba′-ha dsi i-′tha-the, you deviated.

u-ba′-ha dsi oⁿ-thoⁿ a i, we deviated.

u-ba′-he, to extend beyond; to protrude.

çi-te u-ba-ha ṭa e-oⁿ-thoⁿ-be ha, my foot protrudes.

çi-te u-ba-ha de e-thi-thoⁿ-be ha, your foot protrudes.

u-ba′-hiⁿ, to thrust the arm in a hole in the ground or in the trunk of a tree.

u-ba′-ḳ’e ḳi-çto, a committee.

u′-ba-ḳoⁿ, to provoke; that which tends to excite anger; provocation.

gi-ba-ḳoⁿ p̣a-xe, I provoked him.

gi-ba-ḳoⁿ oⁿ-shka-xe, you provoked me.

u-ba′-ḳu-dse, to punch holes in a pair of moccasins or clothing.

u-ba′-moⁿ-xe, bent low at the door and entered the house (refers to the black bear as he enters his cave to hibernate).

u-ba′-noⁿthe, a railway station; a depot.

u-ba′-noⁿ-the tse-dsi oⁿ-tha-ḳi-p̣a tse, meet me at the depot.

u-ba′-noⁿ-the, a ceremonial pause.

u-ba′-shoⁿ, a bend or a turn, as in a road or stream.

u-ba′-stse-ge, to saw wood.

zhoⁿ u-p̣a′-stse-ge, I saw wood.

zhoⁿ u-shpa′-stse-ge, you saw wood.

zhoⁿ oⁿ-gu′-ba-stse-ga i, we saw wood.

u-ba′-stsu-e, pushing out.

u-ba′ṭoⁿ-tha, to roll a log or any other heavy object.

u-p̣a′-ṭoⁿ-tha, I roll a log.

u-shpa′-ṭoⁿ-tha, you roll a log.

oⁿ-gu′-ba-ṭoⁿ-tha i, we roll logs.

u-ba′-ṭse, a herd. Now applied to a herd of cattle.

iⁿ-da-dsi a-ka tse-çka u-ba′-ṭse hiu wa-thiⁿ bi a, my father has a large herd of cattle.

u-ba′-ṭse a-ḳi-gtha-thiⁿ, gregarious; the act of going collectively, not alone.

u-ba′-ṭsi-gthoⁿ, to hang something on a peg or the limb of a tree.

u-ba′ṭsi-a-gthoⁿ, I hung something on a peg.

u-ba′-ṭsi-tha-gthoⁿ, you hang something on a peg.

u-ba′-ṭsi-gi-gthoⁿ, he hung something on a peg.

u′-ba-ṭsi-zhu, to hang bunches of ears of corn to dry; to hang clothes to dry.

u-ba′-wiⁿ-xe, to roam about; to wander; to travel for pleasure; to rove; to saunter; to stroll; (2) to swirl in a kettle when cooking.

u-p̣a′-wiⁿ-xe, I travel for pleasure.

u-shpa′-wiⁿ-xe, you travel for pleasure.

oⁿ-bu′-ba-wiⁿ-xa i, we travel for pleasure.

u-ba′-wiⁿ-xe oⁿ-tha-gthiⁿ, I like to stroll.

u′-ba-xoⁿ, a cut to be followed. (From a ritual.)

u-ba′-xpa-the, to push one down from a height.

u′-p̣a-xpa-the, I push him down from a height.

u′-shpa-xpa-the, you pushed him down from a height.

oⁿ-gu′-ba-xpa-tha i, we pushed him down from a height.

u-ba′-xthe-ge, the act of hatching a young chicken by artificial means: an incubator.

u-ba′-zhiⁿ, to protrude through an incision.

u-be′-hni, to detect; to discover.

u-p̣e′-hni, I detect.

u-shpe′-hni, you detect.

oⁿ-gu′-be-hni i, we detect.

u′-be-hni, a specter; a ghost; apparition.

u-be′-ṭoⁿ, to wrap or envelop.

u-p̣e′-ṭoⁿ, I wrap up the goods.

u-shpe′-ṭoⁿ, you wrap up the goods.

oⁿ-gu′-be-ṭoⁿ i, we wrap up the goods.

u-bi′-çoⁿ-dse, close together; crowded.

u-bi′-doⁿ, to dip food into boiling water in order to prepare it.

u-bi′-xoⁿ, any wind instrument, as a flute or horn.

u-bi′-zhu-zhu-e, to caress and stroke a weapon.

u-btha′-ḳoⁿ, the clouded sky I have cleared with my voice, so that all is at peace and is serene. (From a ritual.)

u-bu′-dse, profusion; abundance.

u-ça′ bi o, to set fire to anything.

u-wa′-çe, I set fire to it.

u-tha′-çe, you set fire to it.

oⁿ-gu′-ça i, we set fire to it.

u-ça′-gi ni, where the current (river) is strong.

u-ça′-ḳa, blemish; spots.

u-ça′-ḳi-ba, between; contiguous; close together.

u-çe′, to start a prairie fire.

u-wa′-çe, I started a fire.

u-tha′-çe, you started a fire.

oⁿ-gu′-ça i, we started a fire.

u′-chi-zhe, disturbance.

u-wa′-chi-zhe, I caused a disturbance.

u′-thi-chi-zhe, you caused a disturbance.

u-çi′-gthe, beneath the feet; the soft skin on which a man puts his feet; (2) a line of footprints (used in rituals); (3) at the foot of a sick person (found in rituals).

u-çi′-hi, rust; rusty.

u′-çi-hi, clean; neat.

oⁿ′-woⁿ-çi-hi, I am neat.

u-wa′-çi-hi, you are neat.

u-çi′-thu-çe, the length of a footstep; a footstep.

u-çi′ u-tsi, seedy, as a fruit with many seeds.

ça-çkiu a-ka u-çi u-tsi bi a, the watermelon has many seeds.

u-çi′ u-zhi, seedling; a plant grown from a seed.

u-çkoⁿ′çka, directly in the center of; (2) in the middle.

u-çkoⁿ′-çka i ga-ça-gi, one of the thirteen military honors, which means a blow given to the enemy who comes within the limits of the land actually occupied by the tribe. It may be either a blow given by a weapon or by cutting off the head. It is considered a high honor and a test of courage.

u-çtu′-e noⁿ-zhiⁿ, to stand abreast; to stand in a row.

u-çtu′-we a-zhi, card with three spots (playing card).

u-çu′, lowland forest.

u-çu′, grain; seed.

u-çu′-ge-dsi, by the u-çu (forest).

u-çu′-gi she-ḳi, a rattlesnake that frequents the timbers.

U-çu′-i-ha zhiⁿ-ga, at one time there was a large bend in the stream, which was nearly closed; the meaning of the name is small mouth; it is near the u-çu or woods, what is now known as Bartlesville, Kans. This was the site of the fourth camp in the first trail, also of the third buffalo trail.

u′-çu-u-gthoⁿ, lowland forest in the bend of a stream.

U-çu′-gthoⁿ ga-xa, Butler Creek, Okla.

u-da′-bthi, to sweat; to perspire; perspiration.

oⁿ-woⁿ′-da-bthi, I perspire.

u-thi′-da-bthi, you perspire.

u-wa′-da-bthi i, we perspire.

u-da′-bthu-bthu-e, vibrating; quivering with the warmth of the sun.

u-da′-ḳoⁿ, lighted by fire within a wigwam.

u-da′-ḳ’u-dse, to burn a hole through a solid piece of wood.

u-da′-ḳ’u-dse p̣a-xe, I burnt a hole in the wood.

u-da′-ḳ’u-dse shka-xe, you burnt a hole in the wood.

u-da′-ḳ’u-dse oⁿ-ga-xa i, we burnt a hole in the wood.

u-da′-p̣a, the third stomach of an ox.

u-da′-pshe, spread of prairie fire.

u-doⁿ′-be tha-gthiⁿ, pleasing to look upon.

u-dse′, the base or lower part of a hill, mountain, stream, or tree.

u-dse′, to seek; to hunt for something missing.

u-wa′-dse, I seek.

u-tha′-dse, you seek.

oⁿ-gu′-dsa i, we seek.

U-dse′-ṭa, one of the geographical divisions of the Osage Tribe.

u-dse′ṭa, below; down from above; at the foot or bottom.

U-dse′-ṭa-wa-xa, Winner-of-the-race-against-the-U-dse. Personal name. Refers to a race between two bands.

u-dse′-the, a place hollowed out in the ground in which to place or kindle a fire. In the Osage tribal organizations there are seven fireplaces of the Ṭsi′-zhu, of the Wa-zha′-zhe, and of the Hoⁿ′-ga. There are the peaceful fireplaces of the Ṭsi′-zhu Wa-shta-ge and of the Wa-zha′-zhe gentes. These last two are sanctuaries.

u-dse′-the, hearth; fireplace.

u-dse′-the Wa-shta-ge, names of the two fireplaces (peace), one in the Ṭsi′-zhu Wa-shta-ge and the other in the P̣oⁿ-ḳa Wa-shta-ge.

U-dse′-xta, name of one of the divisions of a tribe, not of a gens.

u-dse′-zhe, urinal.

u-dsiⁿ′-gthe, the crowding together of cattle.

u-ga′-bi-xoⁿ, a sail.

ba-dse a-ka u-ga′-bi-xoⁿ tha-bthiⁿ toⁿ bi a, the boat has three sails.

u-ga′-bu-dse, to strew upon the ground in profusion.

U-ga′-çiⁿ-dse, Breeze. Personal name. Refers to the wind caused by the wings when the eagle flies.

u-ga′-çi-çi-hi, yellowish; sallow; sickly color.

iⁿ-dse thoⁿ u-ga′-çi-çi-hi bi a ni′-ḳa-shi-ga, his face is sallow.

u-ga′-çoⁿ-hoⁿ, when daylight meets the early skies.

u′-ga-çoⁿ-thiⁿ, the beginning of day.

u-ga′-doⁿ, to nail down a board, or nail up a box.

u-wa′-ga-doⁿ, I nailed it.

u-tha′-ga-doⁿ, you nailed it.

oⁿ-gu′-ga-doⁿ i, we nailed it.

u-ga′-e-btha, to disband; to scatter in every direction.

u-ga′-e-btha p̣a-xe, I made them scatter.

u-ga′-e-btha shka-xe, you made them scatter.

u-ga′-e-btha oⁿ-ga-xa i, we made them scatter.

u-ga′-gu, corner.

u-ga′ ha-ha, floating about.

zhoⁿ-a-be u-ga′ ha-ha bi a, ni ke, the leaves are floating about on the water.

U-ga′-ha-xpa, Bushy-head. Personal name.

u-ga′-hiu-dse, to descend; to go down.

u-ga′-hoⁿ-ba, a window glass; pane of glass.

shiⁿ-ṭu zhiⁿ-ga a-ba u-ga′hoⁿ-ba ga-xthe ga bi a, the boy broke the pane of glass.

u-ga′hoⁿ-ba niu-ḳi-gtha çiⁿ—u-ga′-hoⁿ-ba, pane of glass; niu, water; ḳi, themselves; gtha-çiⁿ, peeped in—themselves-peeped-in-water: a looking-glass. The tribe knew nothing of a mirror until the white man came; before that they looked into the water for their reflection.

u-ga′-hoⁿ-ba wa-ho-stsa, a small pane of glass for a window.

u-ga′-hoⁿ-ba i-gi-the, curtains for window.

u-ga′-hoⁿ-ba i-gi-the tse-ga ḳoⁿ-btha he, I want new curtains.

u-ga′ hu-dse, down; below.

u-ga′-hu-dse, steep; a steep hill; a steep bank. (*See* hiu-dse.)

u-ga′-hu-dse-the, to descend; to go down a steep place from an elevation.

u-ga′-hu-dse bthe, I descended.

u-ga′-hu-dse stse, you descended.

u-ga′-ḳ'u-dse, to knock a hole in wood or ice.

u-ga′-ḳ'u-ḳ'u-dse, making a number of holes in wood or ice.

u-ga′-sha-be, struck the heavens with darkness. (From a ritual.)

u-ga′-sha-sha-be, gradual darkness; dusk.

u′-ga-she, ailment; not well.

u′-ga-she thiⁿ-ge, well; healthy; no interruption to the enjoyment of good health.

u′-ga-she oⁿ-thiⁿ-ge miⁿ-kshe o, I am well.

u′ga-she thi-thiⁿ-ge ni-kshe a(?) are you well?

u-ga′-shke, to tie or tether a horse or any other animal.

u-ga′-shke-gthoⁿ, to hitch or tie a horse to a tree.

xtha-be tse-dsi u-ga′-shke-a-gthoⁿ, I tied the horse to the tree.

xtha-be tse-dsi u-ga′-shke-tha-gthoⁿ, you tied the horse to the tree.

xtha-be tse-dsi u-ga′-shke-oⁿ-gthoⁿ i, we tied the horse to the tree.

u-ga′-shoⁿ, going forth on an errand.

u-ga′-shoⁿ bthe ha, I am going on an errand.

u-ga′-shoⁿ shde a? are you going on an errand?

u-ga′-shoⁿ oⁿ-ga-tha i, we are going on an errand.

U-ga′-shoⁿ, The Wanderer. Personal name.

u-ga′-shte, exempt; free from.

u-ga′-stse-ge, a slit in a horse's ear for identification.

u-ga′-stse-ge, the act of skinning the beef when butchering; refers to a buffalo butchered.

u-wa′-ga-stse-ge, I am skinning the beef.

u-tha′-ga-stse-ge, you are skinning the beef.

oⁿ-gu-ga-stse-ga i, we are skinning the beef.

u-ga′-ṭs'iⁿ, to peep; to stealthily look into the crack of a door or window.

ṭi′-zhe-be-te u-wa-ga′-ṭs'iⁿ, I peeped in the door.

ṭi′-zhe-be-te u-tha-ga′-ṭs'iⁿ, you peeped in the door.

ṭi′-zhe-be-te oⁿ-gu-ga′-ṭs'iⁿ i, we peeped in the door.

u-ga′-ṭs'u-ga, familiar; well acquainted or intimate with.

wa-ḳ'u thiⁿ u-wa-ga′-ṭs'u-ge ha, I am well acquainted with the woman.

u-ga′-wa, grown flaccid with age. (From a ritual.)

u-ga′-wiⁿ-xe, soaring, as a large bird.

u′-ga-xe thiⁿ-ge, nonsense; absurd; meaningless; (2) immaterial; (3) a useless person.

U-ga′-xpa ga-xa, Quapaw Creek; Quapaw, Okla.

u-ga′-xpa-the, to be thrown from a horse.

shi-mi-zhiⁿ-ga thiⁿ-ke ḳa-wa a-ba u-ga′-xpa-the bi a, the girl was thrown from the horse.

u-ga′-xpa-the—continued.
oⁿ-woⁿ′-ga-xpa-the, I was thrown from a horse.
u-thi′-ga-xpa-the, you were thrown from a horse.

u-ga′-xthi, the bend of a river or creek.

u-ga′-zhu-dse, that strikes the heavens with red (from a ritual); (2) tinged with red.

u′-gi-çi-the, remembrance; reminder.

u′-gi-çi-the ga-xe—u-gi-çi-the, a memorial; ga-xe, to make: to make a memorial; to mark a thing to be remembered.
u′-gi-çi-the pa-xe, I made a memorial.
u′-gi-çi-the shka-xe, you made a memorial.
u′-gi-çi-the oⁿ-ga-xa i, we made a memorial.

u′-gi-çu, merriment; joy; happiness; gladness; pleasure; (2) welfare.

u-gi′-dse, to hunt for one's own.
u-wa′-gi-dse, I hunt for my own.
u-tha′-gi-dse, you hunt for your own.
oⁿ-gu′-gi-dsa i, we hunt for our own.

u-gi′-gthiⁿ, to sit in one's own house or yard.
u-wa′-gi-gthiⁿ, I sit in my yard.
u-tha-gi-gthiⁿ, you sit in your yard.
oⁿ-gu-gi-gthiⁿ i, we sit in our yard.

u-gi′-gthoⁿ, to put something of your own in a pile.
u-wa′-gi-gthoⁿ, I put something in a pile.
u-tha′-gi-gthoⁿ, you put something in a pile.
oⁿ-gu′-gi-gthoⁿ i, we put something in a pile.

u′-gi-hoⁿ a-zhi, injurious; harmful; (2) an injury.

u-gi′-kshe-ṭoⁿ, to regain; to recover one's property.
u-a′-gi-kshe-ṭoⁿ, I recovered my property.
u-tha′-gi-kshe-ṭoⁿ, you recovered your property.
oⁿ-gu′-gi-kshi-ṭoⁿ i, we recovered our property.

u′-gi-ḳ'i, the act of a woman taking food to a relative or to a particular friend as a token of affection. Such an act is admired by the people, and those living near join the family in their expressions of appreciation. Among the Omaha this custom is called wa′-ḳi-gtha-thiⁿ.

u-gi′-ḳi-a, speak to him, he who is yours. (From a ritual.)

u-gi′-ḳi-e, to speak to a friend or some relation.
u-wa′-gi-ḳi-e, I spoke to a relative.
u-tha′-gi-ḳi-e, you spoke to a relative.
oⁿ-gu′-gi-ḳi-a i, we spoke to relatives.

u-gi′-ḳi-gthe, to splice together a broken rope.
u-wa′-gi-ḳi-gthe, I spliced a broken rope.
u-tha′-gi-ḳi-gthe, you spliced a broken rope.
oⁿ-gu′-gi-ḳi-gtha i, we spliced a broken rope.
we-thiⁿ′ ke u-wa-gi-ḳi-gthe, I spliced the rope.
we-thiⁿ′ke u-tha′-gi-ḳi-gthe, you spliced the rope.
we-thiⁿ′ke oⁿ-gu′-gi-ḳi-gtha i, we spliced the rope.

u-gi′-kshi-he, a relapse; return of a disease after convalescence.

u-gi′-kshe-ṭoⁿ, to gain possession.
u-wa′-gi-kshe-ṭoⁿ, I regained possession.
u-tha′-gi-kshe-ṭoⁿ, you regained possession.
oⁿ-gu′-gi-kshe-ṭoⁿ i, we regained possession.

u-gi′-noⁿ-ḳ'oⁿ, distressing, alarming news of a person related.

u-gi′-noⁿ-zhiⁿ, to succeed; to stand in the place of; to follow in order.
u-wa′-gi-noⁿ-zhiⁿ, I succeed.
u-tha′-gi-noⁿ-zhiⁿ, you succeed.
oⁿ-gu′-gi′-noⁿ-zhiⁿ i, we succeed.

u-gi′-noⁿ-zhi ga-xe, to replace; to return something taken; to return to its place an equivalent.
u-gi′-noⁿ-zhi pa-xe, I replaced it.
u-gi′-noⁿ-zhi shka-xe, you replaced it.
u-gi′-noⁿ-zhi oⁿ-ga-xa i, we replaced it.

u-gi′-noⁿ-zhiⁿ a-ka, a representative of a people or organization; a regent.

u-gi′-pa, to obey; to retrace.

u-wa′-gi-pa, I obey.

u-tha′-gi-pa, you obey.

oⁿ-gu′-gi-pa i, we obey.

u-gi′-pi, full; will contain no more; replete.

u-gi′-pi ga-xe, to fill.

u-gi′-pi pa-xe, I fill it.

u-gi′-pi shka-xe, you fill it.

u-gi′-pi oⁿ-ga-xa i, we fill it.

u-gi′-pshe, to return in his own path.

u′-gi-ṭse-xi, hardship.

u′-gi-ṭse-xi oⁿ′-ga zhoⁿ gi-tha bi a, we met with hardship.

u-gi′-zhoⁿ a-ka, the sitting bird of any kind; the bird that sits on its nest to hatch the young.

u-gtha′-ge, prairie fire.

u-gtha′-gtha, to place frequently, as a man frequently places his pipe in his mouth.

u-gthe′, a socket; (2) to use as supports for.

u-gthe′-zhe, honeycomb tripe. The outer surface is taken off; then what is left is used for food.

u′-gthiⁿ, to occupy a seat.

a-gthi-tse a-a-gthiⁿ, I occupied the chair.

a-gthi-tse a-tha-gthiⁿ, you occupied the chair.

u-gthiⁿ′-ṭa-xe, sweetbreads.

u-gthiⁿ-ṭa-xe oⁿ-çu, I like sweetbreads.

u-gthiⁿ-ṭa-xe thi-çu, you like sweetbreads.

u-gthoⁿ′, to put a stake in a pile when gambling, as in poker; (2) to inclose.

u-wa′-gthoⁿ ha, I staked at gambling.

u-tha′-gthoⁿ ha, you staked at gambling.

oⁿ-gu′-gthoⁿ i, we staked in gambling.

u-gthoⁿ-ge, hat. This article of wearing apparel was not known to the Osage until introduced by the traders.

u-gthoⁿ′-ge e-goⁿ, resembling a cap.

u-gthoⁿ′ ṭa-xe, an animal's womb.

u-ha′-çe, a place of refuge; redout; a fortification.

u-he′-be, a dose of medicine.

u′-he-ça-zhi, to act in a violent manner; fiery.

ḳa′-wa u-he-ça-zhi, a fiery horse.

u′-he-ça-zhi thi-doⁿ, to wrench; to pull hard.

u′-he-ça-zhi bthi-doⁿ, I wrenched.

u′-he-ça-zhi ni-doⁿ, you wrenched.

u′-he-ça-zhi oⁿ-thi-doⁿ i, we wrenched.

u′-he-ça-zhi u-xpa-the, to fall violently; to fall precipitately, headlong.

u-hi, to win; to defeat; to overcome; to prevail.

u-wa′-hi, I win.

u-tha′-hi, you win.

oⁿ′-gu-hi i, we win.

u-hi′, to reach and to enter.

u-hi′-gthiⁿ, he came to and sat at the (door).

u′-hiu-he-ga u-ṭsi, plenty of sickness; epidemic.

u-hni′, shade; cool.

u′-hoⁿ, the act of cooking; to cook by boiling or stewing.

u-wa′-hoⁿ, I am cooking.

u-tha′-hoⁿ, you are cooking.

oⁿ′-gu-hoⁿ i, we are cooking.

u′-hoⁿ a-bi-xe, the boiling or seething of food being prepared for use by the family, or at a feast to which many are invited.

u-hoⁿ′-ba thiⁿ-ge, in which the light of day enters not (refers to the black bear's cave chosen for hibernating).

u′-hoⁿ-ça-gi, sweet corn. This corn is prepared in large quantities for winter use.

u′-hoⁿ ça-gi a-ba tha-tse tha-gthiⁿ noⁿ bi a, sweet corn is good to eat.

u′-hoⁿ-ça-gi wa-dsu-dse, sweet-corn mush.

u-hoⁿ′-ge, the end of anything, as a month, year, or stick; (2) the head of, the source, of a stream; (3) the borders (the outer edge).

u-hoⁿ′-ge thiⁿ-ge, without end or limit; boundless; (2) infinite.

u-hoⁿ′-ge tse, terminal.

U-hoⁿ′-ge-u-zhoⁿ, Lies-at-the-end. Personal name. Refers to the dog, a life symbol.

u′-hoⁿ-i-çe-gthe, kettle pole.

u′-hoⁿ-i-ḳoⁿ-the, kettle hook.

u′-hoⁿ ṭsi—u-hoⁿ, cooking; ṭsi, house; cooking house: kitchen.

u′-hoⁿ u-wa-wa-ḳ’i, one who serves what is cooking; a waiter.

u'-hoⁿ u-wa-wa-ḳ'i wa-ḳ'o, a female waiter; waitress.

u-hu'-ça-gi, called loudly.

u'-hu-hu (Om. same), the bark or yelp of a dog.

u'-hu-shi-ge, I forbid you to do so under penalty.

u-i', a spring of water and its flow; (2) a sprout from a planted seed; a shoot of any plant; (3) the growing of any seedling.

u-i'-çi, to spring; to jump; to leap.

u-wa'-i-çi, I jump.

u-tha'-i-çi, you jump.

oⁿ-gu'-i-çi i, we jump.

u'-i-e, to interfere in a controversy; to speak in reproof.

u-wa'-i-e, I interfered.

u-tha'-i-e, you interfered.

oⁿ-gu-i-a i, we interfered.

u-i'-e, criticize; criticism.

u'-i-gtha-noⁿ, cause of offense; an injury; an insult; harm; vice; villainy.

u'-i-gtha-noⁿ thiⁿ-ga, a clean character; free from blame or reproach.

u-i'-he kshi-tha zhi—u-i-he, to take part; kshi-tha, permit; zhi, not: not-to-permit-to-take-part—to omit.

u-i'-he a-kshi-tha moⁿ-zhi, I omitted it.

u-i'-he tha-kshi-tha zhi, you omitted it.

u-i'-he oⁿ-kshi-tha ba-zhi i, we omitted it.

u-i'-he kshi-the, to include.

u-i'-he a-kshi-the, I included it.

u-i'-he tha-kshi-the, you included it.

u-i'-he oⁿ-kshi-tha i, we included it.

u-i'-hni-zhiⁿ-ga, a parasol.

u-i'-hni zhiⁿ-ga wiⁿ a-bthiⁿ, I have a parasol.

u-i'-hni zhiⁿ-ga wiⁿ a-ni, you have a parasol.

u-iⁿ, to wear earrings.

u-iⁿ' ṭoⁿ bthiⁿ, I wear earrings.

u-iⁿ' ṭoⁿ shni, you wear earrings.

u-iⁿ ṭoⁿ oⁿ-thiⁿ i, we wear earrings.

u-iⁿ i-he-the, all at once; all together; all lending a helping hand.

u-i'-ni-tha, a shelter; shelter from danger; shelter from storms.

u'-i-stse, that which causes shame; shameful; contemptuous; reproachful.

u-ḳ'a'-be, curved inwardly; a gap.

u'-ḳa-wa-the, sickly; feeble.

oⁿ'-wa-ḳa-wa-the, I am feeble.

u-thi-ḳa-wa-the, you are feeble.

u-ḳ'i', to lend.

moⁿ-hiⁿ çpe wi-ṭa P̣i-çi u-wa-ḳ'i, I loaned my ax to P̣i-çi.

u-wa'-ḳ'i, I lend.

u-tha'-ḳ'i, you lend.

oⁿ-gu'-ḳ'i i, we lend.

u-ḳi', a home.

u-ḳi tha-gthiⁿ xtsi a-ṭoⁿ ha, I have a good home.

u'-ḳ'i, to feed.

ḳa-wa u-wa-ḳ'i, I fed the horse.

ḳa-wa u-tha-ḳ'i, you fed the horse.

ḳa-wa oⁿ-gu-ḳ'i i, we fed the horse.

u-ḳi-a'-sha, equal in numbers.

u-ḳi-a' toⁿ-toⁿ, consecutive; one following the other; a series.

u-ḳi'-ba-xtha, to meet face to face, either pleasantly or in anger.

u-wa'-ḳi-ba-xtha, I met face to face.

u-tha'-ḳi-ba-xtha, you met face to face.

oⁿ-gu'-ḳi-ba-xtha i, we met face to face.

u'-ḳ'i bi, to be fed; nourished.

u'-ḳi-ça, an empty house.

u'-ḳi-ça ga-xe, to make vacant.

u'-ḳi-ça pa-xe, I made vacant; I vacated.

u'-ḳi-ça shka-xe, you vacated.

u'-ḳi-ça oⁿ-ga-xa i, we made vacant; we vacated.

u-ḳi'-çtu, to assemble in a chief's house for council.

u-ḳi'-dse, a goal; the goals in the game of shinny.

u-ḳi'-e, to speak or to talk to one another; to hold an interview.

u-wa'-ḳi-e, I had an interview.

u-tha'-ḳi-e, you had an interview.

oⁿ-gu'-ḳi-a i, we had an interview.

u-ḳi'-gtha-ge, to speak of one's self.

u-wa-ḳi-gtha-ge, I spoke of myself.

u-wa'-ḳi-gtha-ge, you spoke of yourself.

oⁿ-gu-ḳi'-gtha-ga i, we spoke of ourselves.

u-ḳi′-gtha-giⁿ, to examine one's self.
u-wa′-ḳi-gtha-giⁿ, I examine myself.
u-tha′-ḳi-gtha-giⁿ, you examine yourself.
oⁿ-gu′-ḳi-gtha-giⁿ i, we examine ourselves.

u-ḳi′-gthe, to splice two ropes together.
u-wa′-ḳi-gthe, I spliced two ropes.
u-tha′-ḳi-gthe, you spliced two ropes.
oⁿ-gu′-ḳi-gtha i, we spliced two ropes.

u-ḳi′-gthiⁿ-ge, a lawsuit brought about by one man against another; (2) to embrace one another. (*See* a′-dse.)

u-ḳi′-gthi-shoⁿ-shoⁿ, to turn around in a circle; to circle.
u-wa′-ḳi-gthi-shoⁿ-shoⁿ, I circled around.
u-tha′-ḳi-gthi-shoⁿ-shoⁿ, you circled around.
oⁿ-gu′-ḳi-gthi-shoⁿ-shoⁿ i, we circled around.

u-ḳi′-gthi-stse ḳi-ḳi-zhiⁿ, rebellion; civil war.

u′-ḳi-gthi-zha tsi, a place for washing.

u-ḳi′-hoⁿ, to cook something for one's self.
u-wa′-ḳi-hoⁿ, I cooked for myself.
u-tha′-ḳi-hoⁿ, you cooked for yourself.
oⁿ-gu′-ḳi-hoⁿ i, we cooked for ourselves.

u-ḳi′-hoⁿ-ge, demarcation; boundary.

u-ḳi′-ḳi-e, to speak to one another; to hold a conversation.

u-ḳi′-ḳi-e, a dialogue.

u-ḳi′oⁿ, to mock; to ridicule; to hold in derision; to mimic in sport.

u-ḳi′-oⁿ-the, to throw themselves into; to become insnared.

U-ḳi′-pa-ṭoⁿ, Rolls-himself. Personal name. Refers to the rolling of the buffalo on the ground.

u-ḳi-pa-ṭoⁿ-tha, to roll over and over.
u-wa′-ḳi-pa-ṭoⁿ-tha, I rolled over and over.
u-tha′-ḳi-pa-ṭoⁿ-tha, you rolled over and over.
oⁿ-gu-ḳi-pa-ṭoⁿ-tha i, we rolled over and over.

u-ḳi′-pa-zhi, disagreement.

u-ḳi′-stse, half; 50 cents.

u-ḳi′-thi-btha-btha, succession; lineage.

u-ḳi′-ṭse, a joint.

u-ḳi′-wa-wa-the, an unbroken succession of descendants, an expression often used in some of the rituals.

u-ḳi′-xtha-xtha zhi, not equal in length or size.

u-ḳoⁿ, a vacancy; a space. Room for one more person in a house or at a gathering.

u′-ḳ'oⁿ, custom; rite; ceremony.

u′-ḳ'oⁿ a-xo-be, proper respect for things sacred.

u-ḳoⁿ′-çka, the center. Dse u-ḳoⁿ-çka, center of a lake; ni′u-ḳoⁿ-çka, center of waters (the earth). This was a name given to a subgens of the water division (Wa-zha-zhe gens) of the Osage tribal organization.
Ṭa wiⁿ ṭs'e a-the, thiu-e u-ḳoⁿ-çka a-u, I killed a deer; I shot it through the middle of the body.
Mi u-ḳoⁿ-çka, mid-heaven or mid-sun.
I′-wi-the ḳoⁿ-btha, tho-ṭoⁿ pshi, the ga u-ḳoⁿ-çka xtsi a-wi-ḳi-pa, I want to see you; I went in a straight line to find you, but meet you here.

u′-ḳoⁿ-di-the, worry; great anxiety; urgent.
oⁿ′-u-ḳoⁿ-di-the, I worry.
u-thi-ḳoⁿ-di-the, you worry.
u′-ḳoⁿ-di-the xtsi oⁿ i ha, it is very urgent.

u′-ḳ'oⁿ doⁿ-he, a kindly disposition.
wa-ḳ'u a-ka u-ḳ'oⁿ doⁿ-ha bi a, the woman has a kindly disposition.

u-ḳoⁿ′-dsi, single; alone; separate; sole.
u-ḳoⁿ′-dsi bthe ha, I went alone.
u-ḳoⁿ′-dsi ne ha, you went alone.

u-ḳoⁿ′-dsi, same as wiⁿ′-xtsi.

u-ḳoⁿ′-dsi ga-xe—u-ḳoⁿ-dsi, alone; ga-xe, to make; to make alone: to segregate.

u-ḳoⁿ′-dsi-gthoⁿ—u-ḳoⁿ, space; dsi, there (in the center); gthoⁿ, placed: one-that-is-placed-in-the-center-of-space: the ace in a deck of cards.

U-ḳoⁿ′-dsi-noⁿ-zhiⁿ, Stands-alone. Personal name. Refers to the solitary buffalo that stands apart from the herd.

u-ḳoⁿ′-dsi the ga-xe, to make to be apart; to isolate.

u-ḳoⁿ′-dsi pa-xe, I isolated them.

u-ḳoⁿ-dsi the shka-xe, you isolated them.

u-ḳoⁿ′-dsi the oⁿ-ga-xa i, we isolated them.

u-ḳoⁿ′-dsi-thoⁿ-thoⁿ, each one apart from the rest; severally.

u-ḳ'oⁿ e-goⁿ-zhi, wrongful; wrongly. Any act that is contrary or does not conform to custom.

u′-ḳ'oⁿ e-goⁿ-zhi a-zhoⁿ-gi-the, misfortune; bad luck; adversity; mishap.

u′-ḳ'oⁿ e-goⁿ-zhi a-a-zhoⁿ-gi-the, I met with adversity.

u′-ḳ'oⁿ e-goⁿ-zhi a-tha-zhoⁿ-gi-the, you met with adversity.

u-ḳoⁿ′ ga-xa—u-ḳoⁿ, space; ga-xe, to make: vacate.

u-ḳoⁿ′ pa-xe, I vacate.

u-ḳoⁿ shka-xe, you vacate.

u-ḳoⁿ′ oⁿ-ga-xa i, we vacate.

u-ḳoⁿ′-gthe, the vista, a natural avenue through a forest.

U-ḳoⁿ′-gthe, Where two creeks nearly meet; Cow Creek, Okla.

u-ḳoⁿ gthoⁿ′-the, a large space; spacious.

u-ḳ'oⁿ′-he, to place in a scabbard; to sheathe.

u′-ḳ'oⁿ hoⁿ-zhi, disrepute; disreputable.

u′-ḳ'oⁿ-pi-zhi, cruel; wicked; unruly; person with a bad disposition; sullen; morose.

u′-ḳ'oⁿ-tha-gthiⁿ, meek; lovable; a likable disposition.

u′-ḳ'oⁿ wa-noⁿ-tha zhi, perplexity; confused; bewildered. This expression is used in one of the tribal rituals relating to the black bear (wa-ça′-be). He was suddenly seized with the desire to hibernate for a period of seven months and was confused and bewildered for a time, not knowing what he should do. He ran wildly about until he remembered what to do.

u′-ḳ'oⁿ wa-noⁿ-tha zhi—continued.

u′-ḳ'oⁿ a-wa-noⁿ-tha moⁿ-zhi, I am confused.

u′-ḳ'oⁿ wa-tha-noⁿ-tha zhi, you are confused.

u-kshe′-ṭoⁿ, wages; pay; salary; compensation; earnings; income.

u-kshe′-ṭoⁿ a-ki e-tho, I paid him a salary.

u-kshe′-ṭoⁿ oⁿ-tha-ki e-tho, you paid me a salary.

u-kshe′-ṭoⁿ, to obtain; to come into possession of; to win; to gain; to earn.

u-wa′-kshe-ṭoⁿ, I came into possession of.

u-tha′-kshe-ṭoⁿ, you came into possession of.

oⁿ-gu′-kshe-ṭoⁿ i, we came into possession of.

u-ḳ'u′-be, an abyss; a vale; valley; a gulch; a gutter; a ravine.

u-ḳ'u′-be zhiⁿ-ga, small secluded glen; a dell.

u-ḳ'u′-dse, a hole; perforation; orifice.

u-mi′-zhe, mattress; bedding; pallet; carpet.

u-mi′-zhe tse-ga a-ni ḳoⁿ-bthe goⁿ, you must have a new mattress.

u-mi′-zhe tse-ga wiⁿ ḳoⁿ-btha, I must have a new carpet.

U-mi′-zhe, Bedding. Personal name. Refers to the buffalo hide used for bedding.

u-mi′-zhe u-thu-ga-doⁿ, that with which carpets are put down: tacks.

u-moⁿ′-bthiⁿ, as I walk or move in the darkness of the evening. (From a ritual.)

U-moⁿ′-hoⁿ, the Osage name for Omaha.

u-moⁿ′-iⁿ-ḳa, a year.

u-moⁿ′-iⁿ-ḳa wiⁿ, one year.

u-moⁿ′-iⁿ-ḳa thoⁿ-ba, two years.

u-moⁿ′-iⁿ-ḳa ça-toⁿ, five years.

u-moⁿ′-i-ḳa gthe-bthoⁿ hie-noⁿ, a period of ten years; a decade.

u-moⁿ′-iⁿ-ḳa gthe-bthoⁿ ḳi-e do-ba hi—uⁿ-moⁿ-iⁿ-ḳa, year; gthe-bthoⁿ, ten; ḳi′-e, twice; do′-ba, four; hi, arrived at: has-reached-twice-four-ten-year; eighty years; (2) octogenarian.

u-moⁿ′-iⁿ-ḳa gthe-bthoⁿ p̣e-thoⁿ-ba hi—u-moⁿ-iⁿ-ḳa, year; gthe-bthoⁿ, ten; p̣e-thoⁿ-ba, seven; hi, arrived at: arrived-at-seven-ten-years; seventy years; (2) septuagenarian.

u-moⁿ′-iⁿ-ḳa gthe-bthoⁿ sha-p̣e hi—u-moⁿ′-iⁿ-ḳa, year; gthe-bthoⁿ, ten; sha-p̣e, six; hi, has arrived at: has-arrived-at-six-ten-years; sixty years, or sexagenarian.

u-moⁿ′-iⁿ-ḳa wiⁿ hi e noⁿ, yearly; annually.

u′-moⁿ-ḳa, easy, not difficult.

u-moⁿ′-thiⁿ, in the midst of it he moves. (From a wi-gi-e.)

u′-mu-ṭa ga-wa, muscles of the abdomen, loosened with age.

u-ni′-ḳa-shi-ga, dwell therein as persons. (From a ritual.)

u′-niu-xi-xi, a labored breathing among horses; a disease peculiar to horses: heaves.

u′-ni-u-zhoⁿ-ge, road for the breath; the windpipe; air passage for breathing.

u-ni′-zhiⁿ, the fear of darkness; a coward; craven; timid.

ṭa a-ba u-ni-zhiⁿ noⁿ bi a, the deer is timid.

u-wa′-ni-zhiⁿ, I fear darkness.

u-tha′-ni-zhiⁿ, you fear darkness.

oⁿ-gu′-ni-zhiⁿ i, we fear darkness.

u-ni′-zhiⁿ ba-zhi, not afraid of darkness.

u-wa′-ni-zhiⁿ moⁿ-zhi, I am not afraid of darkness.

u-tha′-ni zhi′ a-zhi, you are not afraid of darkness.

uⁿ-gu′-ni-zhiⁿ ba-zhi i, we are not afraid of darkness.

u′-noⁿ, means of reaching old age. (From a ritual.) Following are some of the symbols of long life: The willow tree, cedar (red) tree, Judas bush (red bud), the sun, the moon, day, night, morning star, evening star, the Dipper, Orion's belt, theta and iota (in Orion), the sky, the red dawn, the dog star, and the Pole star.

u′-noⁿ-bthe, a grocery.

u′-noⁿ-bthe i-ṭs’a-the—uⁿ-noⁿ-bthe, food; i-ṭs’a-the, without: without food, famine.

u-noⁿ′-bthe u-gi-dse, story of the search for Life-giving Food. The third in the Zha′-zhe Ḳi-ṭoⁿ ceremony.

u′-noⁿ-bthe u-zhi, a place for storing provisions; a larder.

u-noⁿ′-bu-dse, to shake down plentiful with the feet.

u′-noⁿ-dsa-p̣a, to shorten one's life.

u-noⁿ′-ḳ’oⁿ, a rumor; a report; hearsay.

u-tha-ge wiⁿ a-noⁿ′-ḳ’oⁿ, I heard a rumor.

u-tha-ge wiⁿ tha-noⁿ′-ḳ’oⁿ, you heard a rumor.

u-tha-ge wiⁿ oⁿ-noⁿ′-ḳ’oⁿ i, we heard a rumor.

u-noⁿ′-sho-dse, to make water muddy by stirring it or putting it in commotion.

ni-ke u-wa′-noⁿ-sho-dse, I made the water muddy.

ni-ke u-tha′-noⁿ-sho-dse, you made the water muddy.

ni-ke oⁿ-gu′-noⁿ-sho-dsa i, we made the water muddy.

u-noⁿ′shtoⁿ gi-hi, has come to the end of his path.

u′-noⁿ tha-bi, that by which one reaches old age.

u′-noⁿ stse-dse, to live a long life; to live to see old age; longevity.

u′-noⁿ ṭs’e-ge hi, feebleness of mind; an old man.

u′-noⁿ u-tha-ge, means by which old age is reached. The second in the Zha′-zhe Ḳi-ṭoⁿ ceremony.

u′-noⁿ wi-gi-e, prayer for long life—u-noⁿ, long life; wi-gi-e, prayer for.

u′-noⁿ-xthiⁿ, to make haste; to hurry.

u′-noⁿ-xthiⁿ ga-xe, to expedite; to hasten.

u′-noⁿ-xthiⁿ p̣a-xe, I hastened.

u′-noⁿ-xthiⁿ shka-xe, you hastened.

u′-noⁿ-xthiⁿ oⁿ-ga-xa i, we hastened.

u′-noⁿ-xthiⁿ xtsi, hastily; speedily.

u′-oⁿ thiⁿ-ge, to be at leisure; to have nothing to do.

u-oⁿ′ oⁿ-thiⁿ-ge, I have nothing to do.

u-oⁿ′ thi-thiⁿ-ge, you have nothing to do.

u-oⁿ′ wa-thiⁿ-ga i, we have nothing to do.

u-p̣a′, length and breadth.

u′-p̣a-çe, the time wherein darkness comes; the evening.

u-p̣a′-ha, dipped in a kettle in which something has been cooking. (From a ritual.)

u-pa′-hiⁿ, I thrust my arm into the hole in the ground.

u-shpa′-hiⁿ, you thrust your arm into the hole.

oⁿ-gu′-ba-hiⁿ i, we thrust our arms into the hole.

U-pa′-shi-e, Counsellor. Personal name.

U′-pa-the, the son of this man was wounded in battle, and the old man remained at this place caring for the son. A creek was named for him; it was the eleventh camp of the second buffalo trail.

u-p̣e′, to enter.

u-wa′-p̣e, I enter.

u-tha′-p̣e, you enter.

oⁿ-gu′-p̣a i, we enter.

u-p̣e′ tse, entrance.

u-p̣’o′-thoⁿ, steam rising from a kettle over a fire.

u-pshi′, I have arrived at and am entering. (From a ritual.)

u-sda′, the top of the head bared with age; bald. This same word is used in a ritual found in the wi-gi-e pertaining or relating to the return of a war party, and means, in this instance, places where the ground is trodden down.

u-sha′-be, in which the color is dark. A ritual expression.

u′-sha-zhi, scarce; not plenty. (Om. i-sha-zhi.)

u′-she, plenty; plentiful.

u′-shi-tsi-the wa-ga-xe, startler; the quail, called so from its sudden noisy and startling flight.

u′-shka-shka-thoⁿ, to exhilarate; to enliven.

u′-shka-shka-thoⁿ pshi miⁿ-kshe, I am exhilarated.

u′-shka-shka-thoⁿ shi ni-kshe o, you are exhilarated.

u′-shka-shka-thoⁿ oⁿ-ga-hi oⁿ-ga-ṭoⁿ, we are exhilarated.

u′-shki-ga, lewd; a mean, quarrelsome person; perfidy; perverse; unprincipled.

u′-shki-ga bi a, he is perverse.

u′-shkoⁿ, disposition, temperament; habit; custom.

u-shkoⁿ′-bi ge, the places frequented by people.

u′-shkoⁿ tha-ghtiⁿ, good-natured; beneficent; kind-hearted.

u-shpe′, a fragment.

u-stse′-ge, the rest that are scattered about.

u-stse′ tse, the rest that has been gathered and stands in a pile; (2) the remainder; part left over; part of a number left over.

u-ṭa′-ça, handsome; showy; stateliness; pretty; comely; pleasing to the sight; satisfying to the sense of beauty.

u-ṭa′-ça wa-gthiⁿ, it is very pretty.

u-ṭa′-ça ḳi-the, to decorate one’s self.

u-ṭa′-ça a-ḳi-the, I decorated myself.

u-ṭa′-ça tha-ḳi-the, you decorated yourself.

u-ṭa′-ça-zhi, homely; homeliness; ugly.

u-ṭa′-noⁿ, street.

u-ṭa′-noⁿ-dsi, keeping one’s self from the others; the isolated one.

u-ṭa′-noⁿ-gtha-gtha, intermittent.

u-ṭa′-noⁿ-gthe, interval.

u-ṭa′-noⁿ-gthe tse, interim; in between times.

u-ṭa′-noⁿ-tse, lying between two objects.

u-ṭa′-noⁿ-u-ḳ’oⁿ-he, to interlay.

u-ṭa′-noⁿ-u-moⁿ-thiⁿ, to move in the midst of a great gathering; to walk in the midst of a forest.

u-ṭa′-noⁿ-u-moⁿ-bthiⁿ, I walked in the forest.

u-ṭa′-noⁿ-u-moⁿ-shni, you walked in the forest.

u-ṭa′-noⁿ-oⁿ-gu moⁿ-thiⁿ i, we walked in the forest.

u-ṭa′-noⁿ-u-noⁿ-zhiⁿ, to intervene.

u-ṭa′-thiⁿ, to spread fame; refers to the courage of warriors.

u te wa-biⁿ shi-be-tha bi a, blood escaped from his wound. (From a ritual.)

u-tha′-bthoⁿ-xe, crunched within.

U-tha′-ga-bi, Famed. Personal name.

u-tha′-ge, to tell a tale or a story; (2) to make a statement.

u-btha′-ge, I made a statement.

u-tha′-ge—continued.

u-shta′-ge, you made a statement.

oⁿ-gu′-tha-ga i, we made a statement.

u′-tha-ge, a story; narrative; a legend; tradition.

u′-tha-ge ga-xe, a fictitious tale, novel, or romance.

u′-tha-ge-u-ga-xe thiⁿ-ge, a rumor; an unverified report.

u′-tha-ge wiⁿ a-noⁿ-ḳ′oⁿ, I heard a rumor.

u′-tha-ge wiⁿ tha-noⁿ-ḳ′oⁿ, you heard a rumor.

u′-tha-gthiⁿ, an act resulting in good.

u′-tha-ha, to follow a group of persons who go on a journey.

u′-btha-ha bthe ta miⁿ-kshe o, I shall follow them.

u-tha′-ha, upon whom are attached.

u-tha′-ḳi-ba-xtha, you met him face to face.

u-tha′-ḳi-e, you spoke to him.

u-tha′-ḳ′oⁿ-he, holding therein (as under the arms).

u-tha′ ni-ḳa-shi-ga, to dwell therein, as though it were your personal abode.

u′-tha-shi-ge, to complain.

u-btha′-shi-ge, I complain.

u-na′-shi-ge, you complain.

oⁿ-gu′-tha-shi-ga i, we complain.

u-tha′-shta-ge, to be free from pain.

oⁿ-woⁿ′-tha-shta-ge, I am free from pain.

u-thi′-tha-shta-ge, you are free from pain.

u-tha′-shte, to save.

u′-btha-shte, I saved.

u′-na-shte, you saved.

oⁿ-gu′-tha-shta i, we saved.

u′-tha-stse, to save a portion from a feast to carry home.

u′-btha-stse, I saved a portion from the feast.

u′-na-stse, you saved a portion from the feast.

oⁿ-gu-tha-stsa i, we saved a portion from the feast.

u-tha′ ṭoⁿ-ga, to dilate; to make big.

u′-btha ṭoⁿ-ga, I made it big.

u′-na ṭoⁿ-ga, you made it big.

oⁿ-gu-tha ṭoⁿ-ga i, we made it big.

These expressions are equivalent to the white man's "make a mountain out of a molehill."

u-tha′-ṭs′iⁿ, attached; attachment; as fruit is attached to a vine or tree.

u-tha′-xu-e, dragged therein by the teeth. This is an expression used in the mythical stories and refers to the act of the beaver.

u-the′-the, the paths of the wind, or the four quarters.

u-thi′-btha, gnarled with age.

u-thi′-bthoⁿ, to smell.

u-bthi′-bthoⁿ, I smell (flowers).

u′-shni-bthoⁿ, you smell (flowers).

oⁿ-gu′-thi-bthoⁿ i, we smell (flowers).

u-thi′-bu-dse, to strew; to spread by scattering; to disarrange; to squander.

u-bthi′-bu-dse, I disarrange.

u-shni′-bu-dse, you disarrange.

oⁿ-gu-thi-bu-dsa i, we disarrange.

u′-thi-çoⁿ, the act of parching corn.

u-bthi′-çoⁿ, I parched corn.

u-ni′-çoⁿ, you parched corn.

oⁿ-gu-thi-çoⁿ i, we parched corn.

wa-toⁿ′-thi te u-bthi-çoⁿ, I parched the corn.

wa-toⁿ′-thi te u-niçoⁿ, you parched the corn.

wa-toⁿ′-thi te oⁿ-gu-thi-çoⁿ i, we parched the corn.

u-thi′-çoⁿ-ha, in the midst of pursuers.

u′-thi-çoⁿ-ha, to become a member of some society or organization; to join.

u-bthi′-çoⁿ-ha, I became a member.

u-shni′-çoⁿ-ha, you became a member.

oⁿ-gu′-thi-çoⁿ-ha i, we became members.

u-thi′-doⁿ, to draw the reins of a bridle to check a horse.

ḳa′-wa thiⁿ u-bthi-doⁿ, I checked the horse.

ḳa′-wa thiⁿ u-shni-doⁿ, you checked the horse.

ḳa′-wa thiⁿ oⁿ-gu-thi-doⁿ i, we checked the horse.

u-thi′-dsiⁿ-gthe, too tight.

u-thi′-hoⁿ-hoⁿ, fluttering upon.

u-thi′-ḳoⁿ thiⁿ-ge, lifeless; sluggish; inert.

u-thi′-ḳ′u-dse, to drill (a hole).

u-bthi′-ḳ′u-dse, I drill.

u-ni′-ḳ′u-dse, you drill.

oⁿ-gu′-thi-ḳ′u-dsa i, we drill.

u-thi′-moⁿ, to lock.
u-bthi′-moⁿ, I lock.
u-ni′-moⁿ, you lock.
oⁿ-gu-thi-moⁿ, we lock.

u-thiⁿ′-ga bi a-ka, a defendant in a lawsuit.

u-thiⁿ′-ge, to bring suit for damages; legal action; to sue.
u-bthiⁿ′-ge, I sued him.
u-stsiⁿ′-ge, you sued him.
oⁿ-gu′-thiⁿ-ga i, we sued him.

u-thiⁿ′-ge, to hold up; to seize; to grab; to arrest; to grasp; to catch. (*See* u-thoⁿ.)
u-bthiⁿ′-ge, I seized him.
u-stsiⁿ′-ge, you seized him.
oⁿ-gu′-thiⁿ-ga i, we seized him.

u′-thiⁿ-ge, an officer of the law; a sheriff.

u-thiⁿ′-ge a-doⁿ-be, custody of a prisoner.

U-thiⁿ′-ge-noⁿ-zhiⁿ, Stands-holding. Personal name. Refers to the eagle holding its prey.

u-thiⁿ′-ge wa-ṭse-xi, hard to touch; the large joint of the spine between the shoulders.

u-thi′ sh'a-ge, lazy man; an idler.

u-thi′-shiⁿ, to wrap anything up.
u-bthi′-shiⁿ, I wrap it up.
u-ni′-shiⁿ, you wrap it up.
oⁿ-gu′-thi-shiⁿ i, we wrap it up.

u′-thi-shki, a washtub.

u′-thi-shki wiⁿ ḳoⁿ-btha, give me a washtub.

u-thi′-shiⁿ-gthe, to surround an enemy as in an attack.

u-thi′-shoⁿ, marching around in a circle.

U-thi′-shoⁿ-moⁿ-iⁿ, Moves-in-a-circle. Personal name. Refers to the soaring of the eagle.

u′-thi-ṭoⁿ, an occupation; a position; office; employment.
u′-thi-ṭoⁿ ti wi-ṭa te-di bthe, I went to my office.
u′-thi-ṭoⁿ ti thi-ṭa te-di shni a(?) are you going to your office?
u′-thi-ṭoⁿ tha-gthiⁿ xtsi u-wa-noⁿ-zhi, I have a good position.
u′-thi-ṭoⁿ tha-gthiⁿ xtsi a-ni, you have a good position.

u-thi′-ṭoⁿ-tha, anything propelled by rolling: a wagon, buggy; a carriage.

u-thi′-ṭoⁿ-tha k'oⁿ-ça-gi—u-thi-ṭoⁿ-tha, anthing that is controlled; k'oⁿ-ça-gi, having great speed: steam cars.

u-thi′-ṭoⁿ-tha-the, a wagon wheel.

u-thi′-ṭoⁿ-tha ṭsi-u-tha-ha—u-thi, action by pulling; ṭoⁿ-tha, to roll or to make run; ṭsi-u-tha-ha, little-wagon-with-a-house-attached-to-it: a buggy.

u-thi′-ṭoⁿ-tha u-noⁿ-zhiⁿ, a garage.

u-thi′-ṭoⁿ-tha wi-ṭa we′-çta-the a-gi ḳoⁿ-btha, I want oil for my wagon.

u-thi′-ṭoⁿ-tha zhiⁿ-ga, a little wagon; a wheelbarrow.

u′-thi-ts'a-ge i-wa-xpa-thiⁿ, poor from being improvident; shiftless.

u-thi′-xi-dse, to look around to see something.
u-bthi′-xi-dse, I looked around.
u-ni′-xi-dse, you looked around.
uⁿ-gu′-thi-xi-dsa i, we looked around.

u-thi′-xiⁿ, to inclose or surround anything; to incase.
u-bthi′-xiⁿ, I inclosed it.
u-ni′-xiⁿ, you inclosed it.
oⁿ-gu′-thi-xiⁿ i, we inclosed it.

u-thi′-xiⁿ-ṭoⁿ, a cobweb.

u-thi′-xoⁿ, in which to break something, as in a hole.
u-bthi′-xoⁿ, I broke something in the hole.
u-stsi-xoⁿ, you broke something in the hole.
oⁿ-gu′-thi-xoⁿ i, we broke something in the hole.

u-thi-xthoⁿ, to pucker the mouth or to wrinkle the forehead.
i-te u-bthi-xthoⁿ, I puckered my mouth.
i-te u-ni-xthoⁿ, you puckered your mouth.
i-te oⁿ-gu-thi-xthoⁿ i, we puckered our mouths.
pe thoⁿ′ u-bthi-xthoⁿ, I wrinkled my forehead.
pe thoⁿ′ u-ni-xthoⁿ, you wrinkled your forehead.

u-thi-xthoⁿ—continued.
p̣e thoⁿ′ oⁿ-gu-thi-xthoⁿ i, we wrinkled our foreheads.

u-thi′-xthu-xtha, a rut; furrow.

u-thi′-xtoⁿ, to drop into the eye.
iⁿ-shta′ thoⁿ moⁿ-ḳoⁿ u-bthi-xtoⁿ, I drop medicine in my eye.
iⁿ-shta′ thoⁿ moⁿ-ḳoⁿ u-ni-xtoⁿ, you drop medicine in your eye.
iⁿ-shta′ thoⁿ moⁿ-ḳoⁿ oⁿ-gu-thi-xtoⁿ i, we drop medicine in our eyes

u-thi′-zhoⁿ-ḳa, confluence; the junction of two streams.

u′-tho-da-ḳi-the, relative; kindred; natural ties of kin.
u′-tho-da-ḳi-tha hiu a-wa-ṭoⁿ ha, I have many relatives.

u-thoⁿ′-da, the center.

u-thoⁿ′-da wa-tsi, the circle dance. One of the great war ceremonies, at which time the people dance in the form of a circle.

u′-thoⁿ-dse-shi, anxiety; to be anxious; deeply concerned; solicitous.
u′-thoⁿ-dse oⁿ-shi, I am anxious.
u′-thoⁿ-dse thi shi, you are anxious.
u′-thoⁿ-dse oⁿ-shi bi a, he was solicitous for me.

u′-thoⁿ-dse-shi a-zhi, indifference.

u′-thoⁿ-dse-shi thiⁿ-ge, disuse; out of use.

u′-thoⁿ-zhi, inevitable.

u′-thoⁿ-zhi e-goⁿ, infallible; unerring; unfailing.

u-tho′-ṭoⁿ, a virtuous woman.

u-thu-a-btha′-ge, calm; serene; tranquil; still; quiet; a place that is protected against the violence of the wind.

u-thu-a′-toⁿ, to follow; to be next; sequence.
u-thu′-a-wa-toⁿ, I follow next.
u-thu′-a-tha-toⁿ, you follow next.
oⁿ-thoⁿ′-gu-toⁿ i, we follow next.
u-thu-a′-wa-toⁿ a-noⁿ-zhiⁿ, I follow next to him.

u-thu-a′-ṭoⁿ a-tha-dse, to second a motion.
u-thu-a′-ṭoⁿ a-btha-dse, I second the motion.
u-thu-a′-ṭoⁿ a-shta-dse, you second the motion.
u-thu-a′-ṭoⁿ oⁿ-ga′-tha-dsa i, we second the motion.

u-thu′-ba, penitence; remorse; regret.
u-thu′-wa-ba, I regret.
u-thu′-tha-ba, you regret.
oⁿ-thoⁿ′-gu-ba i, we regret.
ni′-ḳa-shi-ga u-thu′-ba wa-gthiⁿ bi a, the man was filled with regret.

u-thu′-be-bthiⁿ, the act of twisting, done by another.
u-thu′-p̣e-bthiⁿ, I am twisting.
u-the′-shpe-bthiⁿ, you are twisting.
oⁿ-thoⁿ′-gu-be-bthiⁿ i, we are twisting.

u-thu′-btha-ge, a calm.

u′-thu-çe u-tha-ge, the name of a meeting; a notice to come and participate.

u-thu-çe thiⁿ-ge, impotence; impotent; weakness.

u-thu′-çpe, to close the blade of a pocketknife.
u-bthu′-çpe, I close the blade of the knife.
u-nu′-çpe, you closed the blade of the knife.
oⁿ-gu-çpa i, we closed the blade of the knife.

u-thu′-da—u-da, borrow; thu, by which: interest money.

u′-thu-da ḳi-the, genealogy; lineage.

u-thu′-doⁿ-be, to give thought to an offer; whether to accept an offer or not; to make up one's mind to do or not to do a thing.
u-thu′-ṭoⁿ-be bthi shtoⁿ, I made up my mind.
u-thu′-shtoⁿ-be ni shtoⁿ, you made up your mind.
oⁿ-thoⁿ′-gu-doⁿ-ba i oⁿ thi shtoⁿ, we made up our minds.

u′-thu-dse i-noⁿ-zhiⁿ wa-thoⁿ, song of the Rising of those who participate. This is the final song of the Noⁿ′-hoⁿ-zhiⁿ-ga Ritual of the Iⁿ-gthoⁿ′-ga and Wa-ça-be gentes and has reference to the fact that the Ancient Men have performed the duties required of them.

u-thu′-ga-hi, to stir up what is cooking or boiling; to paddle.
u-thu′-wa-ga-hi, I am stirring what is in the pot cooking.
u-thu′-tha-ga-hi, you are stirring what is in the pot cooking.

u-thu′-ga-shke, to tie something with a string or rope.

u-thu′-wa-ga-shke, I tied it.

u-thu′-tha-ga-shke, you tied it.

oⁿ-thoⁿ′-gu-ga-ksha i, we tied it.

u-thu′-gi-noⁿ-zhiⁿ, pantaloons; pants; trousers.

u-thu′-gi-noⁿ-zhiⁿ a-a-gi-pa-çta, I patch my pants.

u-thu′-gi-noⁿ-zhiⁿ a-tha-gi pa-çta, you patch your pants.

u-thu′-gi-noⁿ-zhiⁿ a-gi-noⁿ btha-ça, I tore my pants.

u-thu′-gi-noⁿ-zhiⁿ oⁿ-tha noⁿ btha-çe, you tore your pants.

u-thu′-gi-noⁿ-zhiⁿ a-ga-ha, overalls.

u-thu′-gi-noⁿ-zhiⁿ a-ga-ha wi-ṭa, my overalls.

u-thu′-gi-noⁿ-zhiⁿ aga-ha thi-ṭa, your overalls.

u-thu′-gtha, to repent; regret; remorse.

u-thu′-wa-gtha ha, I repented.

u-thu′-tha-gtha ha, you repented.

oⁿ-thoⁿ′-gu-gtha i, we repented.

u-thu′-gtha thiⁿ-ge, remorseless; having no remorse.

u-thu′-gthe, to put an upright article in a receptacle for another person, as putting another person's cane or umbrella away for him.

u-thu′-gthoⁿ, a piece of anything, cloth or paper.

u-thu′-ha, following.

u-thu′-ha-ge, the last time.

u-thu′-ha-ge tse, final; the final act; the last.

Ţsi′-zhu u-thu-ha-ge, the last in the line of the Ţsi′-zhu gens.

u-thu′-hi, to reach an object placed above the head.

u-thu′-wa-hi, I reached up for it.

u-thu′-tha-hi, you reached up for it.

oⁿ-thoⁿ′-gu-hi i, we reached up for it.

u-thu′-hi zhi, unable to reach.

u-wa′-hi moⁿ-zhi, I am unable to reach.

u-thu′-tha-hi a-zhi, you are unable to reach.

oⁿ-thoⁿ′-gu hi ba-zhi i, we are unable to reach.

u-thu′-hi a-zhi, too narrow; too small, as a blanket.

u-thu′-ki, to defend; to defend a friend or relative in a fight or altercation; to uphold in an argument.

u-thu′-wa-ki, I defended him.

u-thu′-tha-ki, you defended him.

oⁿ-thoⁿ-gu-ki i, we defended him.

u-thu′-ḳi-çoⁿ-thiⁿ, to hide behind a tree or hill.

u-thu′-ḳi-hoⁿ, two kinds of food boiled or cooked together.

u-thu′-ḳ'oⁿ-he, to put a horizontal object into a receptacle for another person.

u-thu′-pe-bthiⁿ, the act of twisting, done by one's self.

u′-thu-noⁿ-zhiⁿ, substituting in an office in place of and for another; regency.

u-thu′-pshe, to follow a trail of an animal.

çi-gthe u-thu′-wa-pshe, I followed the animal's trail.

çi-gthe u-thu′-tha-pshe, you followed the animal's trail.

çi-gthe oⁿ-thoⁿ′-gu-psha i, we followed the animal's trail.

u-thu′-pshe, cradle board.

u-thu′-shi ha u-moⁿ-thiⁿ, to walk in advance of a group of people.

u-thu′-shi ha u-moⁿ-bthiⁿ, I walked in advance.

u-thu′-shi-ha u-moⁿ-shni, you walked in advance.

u-thu′-shi-ha oⁿ-gu moⁿ-thiⁿ i, we walked in advance.

u-thu′-stsu-e, a dresser or drawer.

u-thu′-ṭa-ça, adorning; becoming; pleasing in looks; a dress which is suitable to the person wearing it.

u-thu′-ṭa-thiⁿ, poor; poverty-stricken. (*See* wa-xpa′-thiⁿ.)

u-thu′-thi-gtha, he regrets he did not meet you.

u-thu′ thiⁿ-ga-zhi, to have enough for all the guests or applicants.

u-thu′-thi-thiⁿ-ga moⁿ-zhi, I have enough for all.

oⁿ-thoⁿ′-woⁿ thiⁿ-ga a-zhi, you have enough for all.

wiu′-tha-thiⁿ-ga ba-zhi i, we have enough for all.

u-thu′ thiⁿ-ge, there was not enough to go around.

u-thu-toⁿ, straight; upright; true; honest; good character.

u-thu′-ṭoⁿ, accurate.

u-thu′-ṭoⁿ a-zhi, not true; not straight; dishonest; not accurate; not upright; can not be depended upon.

u-thu′-ts’a-ge, anything that becomes a nuisance; offensive; vexatious or annoying; (2) not willing; lazy; idle; one who shirks, avoids work, evades responsibility.

u-bthu′-ṭs’a-ge, I am unwilling.

u-ni′-ṭs’a-ge, you are unwilling.

oⁿ-gu′-ṭs’a-ga i, we are unwilling.

u-thu-ṭs’a-ge i-wa-xpa-thiⁿ—u-thu-ṭs’a-ge, to shirk; i-wa-xpa-thiⁿ, poor because he would not work; to-shirk-work: shiftless.

U-thu′-xa-wa-the, a personal name in the Ṭsi′-zhu Wa-shta-ge gens.

u-thu′-xtha, to pull on, as leggings.

hoⁿ-be u-bthu-xtha, I pulled on my leggings.

hoⁿ-be u-nu-xtha, you pulled on your leggings.

hoⁿ-be oⁿ-gu-thu-xtha i, we pulled on our leggings.

u-thu′-xtha-ha, underneath; downward.

u′-ṭoⁿ-ba, to be noticed, identified.

u-ṭoⁿ′-be, to investigate.

u-ṭoⁿ′-be p̣a-xe, I investigate.

u-ṭoⁿ′-be shka-xe, you investigate.

u-ṭoⁿ′-be oⁿ-ga-xa i, we investigate.

u-ṭoⁿ′-be-the, to investigate a matter to see what can be done.

u′-ṭoⁿ-be-the p̣a-xe, I investigated the matter.

u′-ṭoⁿ-be-the shka-xe, you investigated the matter.

u′-ṭoⁿ-be-the oⁿ-ga-xa i, we investigated the matter.

u-ṭoⁿ′-ga, not quite; the larger part.

u′-tse, the wound, or a wound.

u-ṭse′, to search for; to hunt.

u-wa-ṭse′, I hunt.

u-tha-ṭse′, you hunt.

oⁿ-gu′-ṭsa i, we hunt.

u′-ṭse-xi, acts difficult to perform, such as warlike acts required to be performed in order to win honors and rank.

U-ṭse′-xta, the name of The Little Osages.

u-ṭse′-xta, the base of a hill.

u-ṭsi′, dwell; an abode; abiding place; a home; (2) a site suitable for a house or camp.

u-ṭsi′ doⁿ-be tha-gthiⁿ, it is a beautiful site.

u-ṭsi′, plenty; plentiful. (*See* u′-she.)

u-ṭsi′-ḳ’a, moldy; mold.

u′-tsi zhe ga-xe shtoⁿ, riotous; noisy; turbulent.

u′-tsiⁿ, to maul; to beat; to pound; to strike; (2) to give a drubbing; to thrash.

u-wa′-tsiⁿ, I struck him.

u-tha′-tsiⁿ, you struck him.

oⁿ-gu′-stiⁿ i, we struck him.

u′-tsi-zhe, a row; an uproar; a rumpus; (2) a fracas; riot; disorder; a fray.

u-tsi′-zhe, to roar; (2) to make any kind of a noise.

u′-tsi-zhe ga-xe, a riot; uproar; tumult.

u′-tsi-zhe p̣a-xe, I made a rumpus.

u′-tsi-zhe ga-xa bi a, he made a rumpus.

u′-tsi-zhe shka-xe, you made a rumpus.

u′-tsi-zhe oⁿ-ga-xa i, we made a rumpus.

u′-wa-biⁿ ba-da-da zhe, the blood bubbling up from the wound of the little animal. (Ritual.)

u′-wa-doⁿ-be—u, in which to; wa-doⁿ-be, see; a theater; a circus.

u′-wa-doⁿ-be the oⁿ-çu, I like to go to the theater.

u′-wa-ga-shi-be, a salary; a fee.

u′-wa-ga-shi-be a-ghtiⁿ-ha, an additional allowance besides the regular salary or wages; perquisites.

u-wa′-ḳi-ba-xtha, I met him face to face.

u′-wa-ḳi-gtha-dse, statute; written law.

u′-wa-moⁿ-xe-the, deception; fallacious.

u-wa′-ni-ḳa-shi-ga, I dwell as a person. (From a ritual.)

u′-wa-noⁿ-btha tha-gthiⁿ, good to eat; delicacy.

u′-wa-p̣i-gthe, a house for storing supplies; a storehouse.

u′-wa-tha-dse—u, in which; wa, things; tha-dse, uttered or spoken: the law.

u′-wa-thi-çki, a place agreed upon for meeting or for a gathering; a rendezvouz.

u-wa′-ṭoⁿ, next in order or line; the next in time, place, or rank.

u′-wa-ṭse-xi, difficulty.

u′-wa-we-stse, disgraceful; shameful.

u′-we, field.

u′-we-ga-xe, to till the soil; to make a field.

u′-we-p̣a-xe, I made a field.

u′-we-shka-xe, you made a field.

u′-we-oⁿ-ga-xa i, we made a field.

u′-we ga-xe tha-gthiⁿ, to cultivate; good to make a field.

u′-we-hnoⁿ, thankfulness; gratitude.

u′-we kshe moⁿ-hiⁿ wa-gthiⁿ, the field is weedy.

u′-we-ṭoⁿ-iⁿ (n.), a register; a token; a keepsake; a sign; something placed to aid in the memory of a place.

u-we′-ṭoⁿ-iⁿ, to register.

u-we′-ṭoⁿ-iⁿ p̣a-xe, I registered.

u-we′-ṭoⁿ-in shka-xe, you registered.

u-we′-ṭoⁿ-iⁿ oⁿ-ga-xa i, we registered.

u′-we-ṭoⁿ-iⁿ ga-xe a-ka, a recorder; one who is employed to make records.

u′-we-ṭoⁿ-iⁿ ga-xe—u-we-ṭoⁿ-iⁿ, a mark of some kind by which a thing may be found; ga-xe, to make; to make a mark of identification; (2) a written record; a deed; a written instrument by which is recorded the transfer of real property.

u′-we-ṭoⁿ-iⁿ p̣a-xe, I made a mark of identification.

u′-we-toⁿ-iⁿ shka-xe, you made a mark of identification.

u′-we-ṭoⁿ-iⁿ oⁿ-ga-xa i, we made a mark of identification.

u′-we-ṭoⁿ-iⁿ gi-ḳ’i, to give a receipt for money paid; a record of the settlement of accounts.

u-we′-ṭoⁿ-iⁿ a-ḳi’i, I gave a receipt.

u-we′-ṭoⁿ-iⁿ tha-ḳ’i, you gave a receipt.

u′-we-ṭoⁿ-iⁿ oⁿ-ḳ’i i, we gave a receipt.

u-we′-wa-hu-stsa, a lunch; to take lunch; a light meal.

u′-wi-a-zhi, taciturn; disinclined to talk; reticent.

u′-wi-a-zhi wa-gthiⁿ bi a, he is very reticent.

u-wi′-çi, to leap; to jump in play; (2) to alight; to dismount.

u-tha′-wi-çi, you dismount.

oⁿ-gu′-wi-çi i, we dismount.

u-wi′-ga-shoⁿ, to tend; to serve a sick person; to act as a nurse for a person who is ill.

u-we′-ga-shoⁿ, I acted as nurse.

u-the′-ga-shoⁿ, you acted as nurse.

oⁿ-gu′-wi-ga-shoⁿ i, we acted as nurses.

u-wi′-ḳoⁿ, to help; to give aid in times of distress.

u-we′-ḳoⁿ, I gave help.

u-the′-ḳoⁿ, you gave help.

on-gu′-wi-ḳoⁿ i, we gave help.

u-wiⁿ′-gthe, a house afire.

u-wiⁿ′ i-he-the, to act and to struggle in a body; all taking part.

u-woⁿ, to be busy.

u′-oⁿ oⁿ-woⁿ ṭsi, I am busy.

u′-oⁿ u-thi-ṭsi, you are busy.

u′-xo-be xtsi, hardly; barely.

u-xo-be xtsi oⁿ bi a, we barely escaped with our lives.

u-xpa′-the, to grope; to feel around with the hands in the dark; (2) to fall; to become lost. (*See* xi-tha.)

oⁿ-woⁿ′-xpa-the, I felt around in the dark.

u-thi′-xpa-the, you felt around in the dark.

u-wa′-xpa-tha i, we felt around in the dark.

u-xpa′-the-ga-xe, mislead; to lead one into error.

u-xpa′-the pa-xe, I misled him.

u-xpa′-the shka-xe, you misled him.

u-xpa′-the oⁿ-ga-xa i, we misled him.

u′-xta (a.), marvelous; pleasing; mysterious; lovable.

u′-xta, to prize highly; to hold a thing as precious or valuable.

u′-xta p̣a-xe e-goⁿ ça-gi u-bthiⁿ-ge, I hold it precious.

u′-xta shka-xe e-goⁿ ça-gi u-ni ge, you hold it precious.

u′-xta oⁿ-ga-xa i e-goⁿ ça-gi oⁿ-gu-thiⁿ-ga i, we hold it precious.

u′-xta-the, to be fond of a person.

u-xta-a-the, I am fond of that person.

u-xta-tha-the, you are fond of that person.

u-xtha′-be, a thicket; a dense forest; a grove; woods.

u-xtha′-be dse u-wa′-ha-çe, I took refuge in a forest.

u-xtha′-be dse u-tha′-haçe, you took refuge in a forest.

u-xtha-be ke tsi i-tha ḳi-noⁿ-xthe, I hid in the thicket.

u-xtha′-be ge u-ba wiⁿ-xe oⁿ-ga-the tse a-tha, let us take a walk in the woods.

u-xtha′-be ga-shta, clearing; the clearing of a space in the woods.

u-xtha′-be ge dsi, the places where there are trees.

u-xtha′be u-ḳoⁿ (Om. same), glade; an open space in a forest.

u-xtha′-e ba-ṭa, a grove; forest.

u-xtha′-zhi, secondary; of less importance; inferior; (2) failure to beat in a race.

u-wa′-xtha-moⁿ-zhi, I failed to beat in the race.

u-tha′-xtha a-zhi, you failed to beat in the race.

u-xthe′, to overtake.

u-wa′-xthe, I overtake.

u-tha′-xthe, you overtake.

oⁿ-gu′-xtha i, we overtake.

u-xthe′-xthe-ge, the tenderloin of an animal (buffalo) when butchered

u-xthe′-xthe-ga ke tha-tse oⁿ-tha-gthoⁿ noⁿ a-tha, I like to eat the tenderloin.

u′-xthi, anger; violence; imperfection. (From a ritual.)

u′-xthoⁿ-shtoⁿ, to be cross; disagreeable.

a-xthoⁿ′-shtoⁿ, I am cross.

tha′-xthoⁿ-shtoⁿ, you are cross.

oⁿ-xthoⁿ-shtoⁿ i, we are cross.

u-xthu′-ḳ’a, a hollow tree or log.

u-xthu′-xtha, ditch.

u-xtoⁿ′ (Om. same), to percolate; to drip.

ṭsi wi-ṭa ni u-xtoⁿ, water dripped into my house.

moⁿ-ḳoⁿ ça-be tse u-xtoⁿ pa-xe, I percolate the coffee.

moⁿ-ḳoⁿ ça-be tse u-xtoⁿ shka-xe, you percolate the coffee.

u-xtoⁿ′—continued.

moⁿ-ḳoⁿ ça-be tse u-xtoⁿ oⁿ-ga-xa i, we percolate the coffee.

u-zhe′-tha, to be tired; to be weary.

oⁿ-wa-zhe-tha, I am tired.

u-thi′-zhe-tha, you are tired.

u-wa′-zhe-tha i, we are tired.

u-zhe′-ṭsi, fireplace. (Om. u-zhe′-ti.)

u′-zhi, to plant.

u-zhi′ pshi a-tha, I have been to plant.

u′-tha-zhi she a-tha, you have been to plant.

u-zhi′ oⁿ-ga-hi bi a-tha, we have been to plant.

u-zhiⁿ-ga, when it is yet small; the new moon.

u′-zhi ṭo-ho, a blue bottle.

u′-zhi ṭo-ho zhiⁿ-ga. a vial; small bottle.

u-zhoⁿ-ge, a trail; a path; a route to be taken; a thoroughfare; a road.

u-zhoⁿ′-ge ke btha-tha, the road is wide.

u-zhoⁿ′-ge ke çka-çka-be, the road is muddy.

u-zhoⁿ′-ge i-ga-xe, a marker for a cornfield used in making furrows.

u-zhoⁿ′-ge thiⁿ-ga, a footpath.

u-zhoⁿ′-ge u-ṭa-noⁿ, a road between rows of houses; a street; a thoroughfare.

u-zhoⁿ′-ṭsi, a house in which to sleep; a dormitory.

u′-zhu, main; the principal.

u′-zhu, a pocket; a receptacle.

u-zhu-a′ gi-zhiⁿ bi, one who is held in high esteem by the people; a man of prominence.

u-zhu-a′ gi-zhiⁿ bi thiⁿ-kshe, the favored one; the favorite.

u-zhu′- a-ka, the person himself; personally; self.

u-zhu-a′ toⁿ he, I who stand here.

u-zhu′ tha toⁿ she, you who stand here.

u-zhu′-a-ka i-ṭa bi ge, self-interest.

u-zhu a′-ḳi-zhiⁿ, conceit; vainglorious; egotism; pride.

u-zhu-a′-zhiⁿ, to hold in esteem; to respect.

u-zhu′ a-a-zhiⁿ, I respect.

u-zhu a′-tha-zhiⁿ, you respect.

u-zhu′ oⁿ-ga-zhiⁿ i, we respect.

u′-zhu-ha, a sack or bag.

u′-zhu-ha stsu-dse xtsi wiⁿ a-bthiⁿ, I have a warm sack.

u′-zhu-ḳ’oⁿ, a wager.

u′-zhu-ḳ’oⁿ p̣a-xe, I made a wager.

u′-zhu-ḳ’oⁿ shka-xe, you made a wager.

u′-zhu-ḳ’oⁿ oⁿ-ga-xa i, we made a wager.

u′-zhu-ḳ’oⁿ ga-xe, to wager.

u′-zhu-ḳ’oⁿ p̣a-xe, I made a wager.

u′-zhu-ḳ’oⁿ shka-xe, you made a wager.

u′-zhu-ḳ’oⁿ oⁿ-ga-xa i, we made a wager.

u′-zhu zhiⁿ-ga, a small bag.

W

Wa-a′-bi, the moon for preparing the ground for planting; Osage name for April.

wa′-a-noⁿ-ḳ’oⁿ phsi e tho, I have been to hear them.

wa′-a-ḳi-p̣a, I met them coming.

wa-ba′-çi-ge, wasp. The wasp figures in the tribal rites as a symbol of the weapons of the warriors who go forth to fight in defense of the homes of the people.

wa-ba′çi-ge wiⁿ oⁿ-ba-çi-ga bi a, a wasp stung me.

wa-ba′-çi-ge ça-be—wa-ba′-çi-ge, a stinger; ça-be, black: black stinger—a hornet.

wa-ba′-çi-ge hi-stse-e, a long-legged wasp or hornet.

wa-ba′-çi-ge ṭsi-he, wasp’s nest.

wa-ba′-çi-ge zhu-dse, red wasp.

wa-ba′-çnoⁿ, to roast a piece of meat on a spit.

wa-p̣a′-çnoⁿ, I roast meat on a spit.

wa-shpa′-çnoⁿ, you roast meat on a spit.

oⁿ-woⁿ′-ba-çnoⁿ i, we roast meat on a spit.

wa′-ba-gtha, shy; bashful; modest; modesty; shamefaced.

wa′-ba-gtha-u-tsiⁿ, name of the special officers organized to whip the regular officers of the buffalo chase who fail to do their duty to punish the unruly.

wa-ba′-ha, to make a sign; to give a signal. This refers to a signal given by runners returning with a good report.

wa-p̣a′-ha, I signaled.

wa-shka′-ha, you signaled.

oⁿ-woⁿ-ba′-ha i, we signaled.

wa′-ba-ha (Om. same), the stretcher; the Great Dipper. This constellation is frequently referred to in ceremonial rituals by the Osage.

wa-ba′-hi (Om. same), to graze; grazing.

wa-ba′-hoⁿ—wa, a thing which; ba-hoⁿ, pushes up: a mole. The name refers to the habit of the mole of pushing the surface of the earth upward in making its underground passages.

wa′-ba-ḳoⁿ-e-wa-the, hateful; provoking; obnoxious; odious.

wa′-ba-ni-ḳa ga-xa, the name given Delaware Creek, Okla., by the Osage.

Wa′-ba-ni-ḳi, the Osage name for the Delaware Tribe.

wa-ba′-noⁿ Ba-çe wa-thoⁿ, song of Carving the Roast. This refers to a ceremonial feast at which the warriors of the two great tribal divisions are brought together so that tradition of the tribal unity may not be forgotten. This feast was always held on the first evening of a day’s journey.

wa′-ba-ṭo-be, to cut skin into pieces for making moccasins. (*See* ba-ṭo-be.)

wa-ba′-tse, one who sews; to sew.

wa-p̣a-tse, I sew.

wa-shpa′-tse, you sew.

oⁿ-woⁿ′-ba-tsa i, we sew.

wa′-ba-ṭse, ribbons.

wa-ba′-tse-wa-ḳ’o, a sewing woman; a seamstress.

wa-ba′-tse wa-ḳ’o wiⁿ i-tha-the ḳoⁿ-btha, I want to find a seamstress.

wa-ba′-xi, The awakeners. Refers to its office of urging the messengers to prompt action. The name of a subgens of the Ţsi′-zhu gens; acts as Sho′-ķa to both itself and the gens.

wa-ba′-xte, luggage; bundles.

wa-ba′-xte, to pack.

wa-p̧a′-xte, I pack.

wa-shpa′-xte, you pack.

oⁿ-woⁿ-ba-xta i, we pack.

wa′-ba-xtho-ge, the awl perforations of a piece of skin being sewn to shape for moccasins. Used in rituals.

wa-ba′-xtse, the portable shrine, containing sacred articles; (2) a pack; a bundle; anything tied like a bundle.

wa-ba′-xtse zhiⁿ-ga, a packet; a small bundle; a portable shrine.

wa-ba′-zhiⁿ (Om. same), errand; message; messenger; one who carries a message for another; (2) to mediate; a mediator.

wa-ba′-zhiⁿ bthe, I am going on an errand.

wa-ba′-zhiⁿ stse, you are going on an errand.

wa-ba′-zhiⁿ gthi, the return of a messenger to his village to make a report.

wa′-be-bthiⁿ hi, the twiner. A plant that twines itself around a tree, something like the poison ivy.

wa′-be-toⁿ, a wrapper; any kind of skin or cloth used for wrapping treasured articles.

wa′-bi-çoⁿ-dse, to press or hold to the ground, as an animal to prevent its escape.

a′-p̧i-çoⁿ-dse, I prevented the animal from escaping.

a′-shpi-çoⁿ-dse, you prevented the animal from escaping.

oⁿ-ga-bi-çoⁿ-dsa i, we prevented the animal from escaping.

wa′-bi-dse. (*See* hu-a′-bi-dse.)

wa-bi-dsu-dse-çka, hulled corn.

wa-biⁿ′, blood; bleeding.

oⁿ-woⁿ′-biⁿ, I am bleeding.

wa-thi′-biⁿ, you are bleeding.

wa-biⁿ′—continued.

wa-biⁿ′ oⁿ bi-ça moⁿ-zhiⁿ, I am bleeding (at the nose) and it has not stopped.

Wa-biⁿ i-ta-zhi, Those-who-do-not-touch-blood. The name of a subgens of the Ţsi′-zhu Wa-shta-ge, the Peacemaker gens.

wa-bo′-çke, flour, wheat.

wa-bo′-çke ba-xtse, sheaf or bundle.

wabo′-çke da-p̧a, round bread; biscuit.

wa-bo′-çke ga-çe, to reap; to cut wheat or other grain.

wa-bo′-çke a-çe, I reap.

wa-bo′-çke tha-çe, you reap.

wa-bo′-çke oⁿ-ga-ça i, we reap.

wa-bo′-çke hi, straw; stalks of wheat or other small grain.

wa-bo′-çke hiⁿ stse-e, hairy wheat; rye.

wa-bo′-çke i-ba-xtse, reaper.

wa-bo′-çke i-tsiⁿ, a threshing machine; a separator.

wa-bo′-çke-u-çu, seed wheat.

wa-bo′-çke ķoⁿ-ţoⁿ, binder for wheat or other grain.

wa-bo′-çke u-tsiⁿ, to thresh wheat (literally, to strike wheat).

wa-bo′-çke u-wa-tsiⁿ, I thresh wheat.

wa-bo′-çke u-tha-tsiⁿ, you thresh wheat.

wa-bo′-çke oⁿ-gu-tsiⁿ i, we thresh wheat.

wa-bo′-çke u-zhu, to sow wheat.

wa-bo′-çke u-wa-zhu, I sow wheat.

wa-bo′-çke u-tha-zhu, you sow wheat.

wa-bo′-çke oⁿ-gu-zhu i, we sow wheat.

wa′-btha-xi-a-tha, I bite down on these trees to make them fall upon (the enemy). An expression found in the Beaver ritual.

wa-bthi′-ga-a-thiⁿ he a tho (m. sp.), I am husking corn.

wa-bthi-ga athiⁿ he the (w. sp.), I am husking corn.

wa′-bthiⁿ, I have them.

wa′-bthi-xa-moⁿ zhi shoⁿ′ a-thiⁿ he the, I am not yet married.

wa-bthoⁿ′-çoⁿ-çoⁿ-e, a lariat. This was used for leading the horses of a bride when she was being taken by

wa-bthoⁿ′-çoⁿ-çoⁿ-e—continued. her relatives to the parents of the bridegroom in a marriage ceremony. It was made of buffalo hair. The eight-strand lariat is highly valued by the Osage. Few men or women knew how to make one. A fine specimen is in the National Museum at Washington, D. C.

wa-bthoⁿ p̣i-zhi, a bad odor.

wa′-bthu-xe, I am married (w. sp.).

wa′-ça-a-çka, satchel.

wa′-ça-a-çka tse-ga wiⁿ a-bthiⁿ, I have a new satchel.

wa′-ça-a-çka zhiⁿ-ga, a little satchel.

wa-ça-be, black bear. Before their country became thickly settled by Europeans the Osage Indians hunted the black bear to use its flesh for food, and its skin was highly valued as u-mi′-zhe, bedding. There were two ways of killing the bear; one was by shooting the animal with the bow and arrow; the other was by spearing with a lance while the animal was in its cave sleeping. The hunting in the cave was done by the aid of torches of wood soaked in grease. The shi′-be, intestine, of the animal is carefuly cleansed, dried, scraped, and bleached in the sun until it is perfectly white. It is then cut into narrow strips to be used by young women for tying the hair. The black bear figured prominently in the myths, traditions, and tribal rites of the Osage. His entire body symbolized long life and old age; his claws were the symbols of courage and fire, the fire that knows no mercy; his entire body was the symbol of the charcoal which the warrior was required to put on his face when about to attack the foe; his paws were the symbols of the thirteen military honors called o-doⁿ′, which every warrior must strive to win in order to attain social prominence.

Wa-ça-be çka, the white bear. A subgens of the Wa-ça′-be ṭoⁿ gens; acts as Sho′-ḳa to both itself and the gens.

wa-ça′-be ni-dse wa-çpe, the hibernating of the black bear.

wa-ça′-be-p̣a-da, cub; bear cub.

wa-ça′-be u-ça-ḳa thiⁿ-ge, The-black-bear-that-has-no-blemish. This animal was used in the rites to represent fire and charcoal, war symbols.

Wa-ça′-be u-tsi, where bears are plentiful; Bear Creek. The trail had now traveled about 30 miles, it being the fourth camp in the third buffalo trail.

Wa-ça′-be-wa-ḳ'o, Black-bear woman Female personal name.

Wa-ça′-be wa-thoⁿ, Black Bear Songs. In this group of songs (four in number) reference is made to the soil of the earth given by the black bear to the people to be used as a sign of vigil by them when appealing to the Divine power for aid in overcoming the enemy. The first of this group refers to the touching of the earth; the second to the sanctity of the act by which a person taking the rite of vigil puts upon his face the soil as a supplication symbol; the third song relates to the Do-doⁿ′-hoⁿ-ga, who goes to a place of seclusion, where he can perform the rite of vigil undisturbed; and the fourth song relates to the singer in his vigil, how he recalls the former success of the Do-doⁿ′-hoⁿ-gas, who had faithfully performed all the acts required by the Rite of Vigil.

Wa-ça′-be wa-thoⁿ, Black Bear Songs. This particular group of songs are of the Ṭsi′-zhu Wa-shtage version. Among the Osage the mystic songs were treasured, because all songs have been handed down from the ancient men and are held sacred as being utterances of holy men. In song 3 of this group mention is made of the office of the Black Bear as being custodian of the four symbolic flint knives.

Wa-ça′-be we-da-tha-bi, when the black bear gives birth to its young: month of December.

Wa-ça′-be-wiⁿ, Black-bear-woman. Female personal name.

wa-ça′-be zhiⁿ-a, a small bear.

Wa-ça′-e-wa-ḳoⁿ-da-gi, Mysterious-bear. Personal name.

Wa-ça′-e-zhiⁿ-ga, Little-bear. Personal name.

wa-ça-ḳi-e, a friend to little ones.

wa′-ça-ḳi-the (archaic), probably brother, used in the penalty ritual.

Wa-çe′ ṭoⁿ xo-dse ga-xa, Green Clay Creek, branch of the Verdigris River, Okla.

Wa-çe-ṭoⁿ-xo-e, the Verdigris River. Green paint was secured here. This was the second camp of the second buffalo trail.

wa-çe′-zhu-dse (Om. same), red clay; red paint; rouge.

wa-çi′-çi-e, rubber.

wa-çi′-çi-e hoⁿ-be—wa-çi-çi-e, thing elastic; hoⁿ-be, moccasin, shoe: rubbers.

wa-çi′-çi-e hoⁿ-be ste-ṭse—wa-çi-çi-e, thing elastic; hoⁿ-be, moccasins; ste-ṭse, long or tall: rubber boots.

wa-çi′-çi-e ṭa-be, a rubber ball.

wa-çi′-çi-ge, brave; valorous; valiant; active; (2) prowess.

wa-çi′-çi-tha, rubber; something that is elastic.

wa-çi′-da, the ripening of the corn; the harvest.

wa-çi′-da u-zhoⁿ-ge, harvest path; the milky way; the galaxy.

wa-çi′-hi, clean in character; without reproach; free from blame; tidy; neat.

oⁿ′-woⁿ-çi-hi, I am neat.

u′-thi-çi-hi, you are neat.

wa-çi′-hi a-zhi, impure; unclean; dirty; poverty stricken.

wa-çi′-hi ga-xe, to cleanse; to purify.

wa-çi′-hi a-ḳi pa-xe, I cleanse.

wa-çi′-hi tha-ḳi shka-xe, you cleanse.

wa-çi′-hi oⁿ-ḳi ga-xa i, we cleanse.

wa-çi′-hi-ḳi-the, to disinfect; to cleanse one's self.

wa-çi′-hi-ḳi-the a-ḳi-the, I cleansed myself.

wa-çi′-hi-ḳi-the that-ḳi-the, you cleansed yourself.

wa-çi′-hi-ḳi-the oⁿ-ḳi-tha i, we disinfected ourselves.

Wa′-çi-the-çe Wi-gi-e, Footstep ritual. This is the first section of the ritual following the song of approach to the house. The songs and ritual alternate as they proceed.

wa′-çi-thu-çe, the act of taking footsteps toward some place and for some purpose, as the taking of footsteps toward "the House of Mystery," the first movement in the ceremony of initiation into the mysteries of tribal rites.

wa-çka′, intelligible; (2) clear to the understanding; lucid.

wa-çki′-the, sauce; fruit; sweet food.

wa-çki′-the-ça-be, blackberries.

wa-çki′-the tha-tse, dessert; eating sweets.

wa-çkiu′-e hi ste-e, tall blackberry; long vines (*Rubus alleghaniensis*).

wa-çkiu′-the zhu-dse, cranberry.

wa′-çoⁿ-dse, any woven article; textile.

wa′-çpa-zhi, an unprincipled person; mischievous; ill-mannered; boisterous.

wa′-çpe, tranquil; quiet; well behaved; good habits.

ça-ni wa′-çpe i, all is tranquil.

wa-çtu′-dse, slow walking or moving.

wa-da′, speaking; to solicit; to petition.

wa-da′-bthoⁿ tha-gthiⁿ, a savory smell of things cooking.

wa-da′-çto-çta, pecan nuts.

wa-da′-çto-çta hi, pecan tree.

wa-da′-gthe, a domesticated animal.

wa-da′-gthe wa-noⁿ-bthe, cattle feed; provender.

wa-da′-gthe-zhe, a mark; a brand placed on horses and cattle for identification.

ḳa′-wa da′-gthe-zhe a-gi the ha, I branded the horse.

ḳa′-wa the da′-gthe-zhe tha-gi the ha, you branded the horse.

ḳa′-wa the da′-gthe-zhe oⁿ-gi-tha i, we branded the horses.

wa-da′-hoⁿ—wa, things; da, by heat; hoⁿ, raised—things-raised-by-heat: light bread.

wa-da′-iⁿ-ga, a lover of jests; a joker; one who is fond of fun or a frolic.

wa-da′-shta-ha ga-xe, to iron clothes; smoothing with an iron.

wa-da′-shta-ha p̣a-xe, I iron the clothes.

wa-da′-shta-ha shka-xe, you iron the clothes.

wa-da′-shta-ha oⁿ-ga-xa i, we iron the clothes.

wa-da′-shtoⁿ, a beggar.

wa-da′-thiⁿ-ge, playful; skittish.

wa-da′-u-zhi, gizzard.

wa-da′ wa-thoⁿ, supplication songs. These songs refer to the continuance of the supplicatory rites in which the chosen one for the vigil mediates between his warriors and Wa-ḳoⁿ′-da. The song has but one stanza and is sung four times in succession.

wa-da′-xoⁿ-xoⁿ, something that flashes fire; firefly.

zhiⁿ-ga zhiⁿ-ga a-ba wa-da′-xoⁿ-xoⁿ u-xthe gi-tha-gthi bi a, children like to catch fireflies.

wa-da′-zhoⁿ-xe, the strong smell of burning rubber.

wa-da′-zhu-e, hominy.

wa-do′-ḳa (trope), scalps of men.

wa-do′-ḳa we-ḳu, invitation to the Noⁿ′-hoⁿ-zhiⁿ-ga to the ceremonial distribution of scalps.

wa-doⁿ′, the ruler; king (playing card).

wa-doⁿ′-be, the act of seeing; applied to a runner in search of buffalo.

wa-doⁿ′-be moⁿ-thiⁿ o(!) go and see!

wa-doⁿ′-be stse-e, a rude person who stares at strangers; a starer.

wa-dse′-pa-iⁿ, meaning lost; used as an official title among the Osage for a crier.

wa′-dsi-ni, a disease; a malady.

wa-dsiu′-e, flour.

wa-dsiu′-e bthe-ka, thin bread; pancake.

wa-dsiu′-e bthe-ka ḳoⁿ-btha, I want pancakes.

wa-dsiu′-e bthe-ka shkoⁿ-shta, you want pancakes.

wa-dsiu′-e çkiu-the—wa-dsiu-e, corn cake; çkiu-the, sweet—sweet-corn-cake: cake.

wa-dsiu′-e-da-pa, biscuit; round bread.

wa-dsiu′-e ga-stsu-e, fried bread. This is made of dough shaped into round cakes, the top of which is cut with three slits (as pie crust), then dropped into hot grease and fried like doughnuts.

wa-dsiu′-e ga-zhiⁿ, to thresh wheat and other small grain.

wa-dsiu′-e i-ga-zhiⁿ, sieve used for screening grain.

wa-dsiu′-e ḳoⁿ-dse u-gthoⁿ, pie of any kind.

wa-dsiu′-e shtoⁿ-ga, corn meal.

wa-dsiu′-e ṭa u-gthoⁿ, meat pie.

wa-dsiu′-e thoⁿ he-be bthi-shpe, I broke off a piece of bread.

wa-dsiu′-e thoⁿ he-be stsi-shpe, you broke off a piece of bread.

wa-dsiu′-e-xoⁿ, corn husks.

wa-dsiu′-e-xu-xu-xe, a cracker.

Wa′-dsi-u-hi-zhi, Skirt-that-does-not-go-around. Female personal name.

Wa-dsiu′-ni a-ḳi-oⁿ-the u-moⁿ-ka—wa-dsiu-ni, disease; a′-ḳi-oⁿ-the, to throw upon; u-moⁿ-ka, easy—disease - easy - to - throw - upon another): contagious.

wa-dsi′-u-thi-xthi, dough pan.

wa-dsu′-dse, gravy; corn gruel.

wa-dsu′-dse u-thi-shiⁿ, hominy and beans put into a bag and boiled.

wa-dsu′-e bi-çe, boiled corn, after which the kernels are pounded between two stones. This is then eaten with grease.

wa-dsu′-e-çkoⁿ, pounded corn, rolled into cakes with grease inside to give a meat flavor.

wa-dsu′-e-i-thi-xthi, dough.

wa-dsu′-e she-noⁿ e-goⁿ a-bthiⁿ, I have sufficient bread.

wa-dsu′-e-xoⁿ u-thi-shiⁿ, corn dumplings rolled up in corn husks and boiled. Green corn is generally used. Very similar to tamales.

wa-dsu′-e xu-xu xe — wa-dsu-e, bread; xu-xu-xe, that cracks or crumbles: crackers.

wa-dsu′-e zhe-gthoⁿ, corn pounded into fine meal, of which is made a paste that is baked into cakes.

wa-dsu′-ţa, living creatures; animals; a term used in rituals.

wa-dsu′-ţa hi-u-gthe do-ba—wa-dsu-ṭa, living creatures; hi-u-gthe, long legs; do-ba, four: quadruped.

wa-dsu′-ţa-i-hi-thoⁿ-be, tells of the various places of the earth where the deer will reveal themselves to give help to reach old age.

wa-dsu′-ţa sha-ge—wa-dsu′-ṭa, animal; sha′-ge, claw: animal claw.

wa-dsu′-ţa shiⁿ-ţo zhiⁿ-ga, young buffalo bull.

wa-dsu′-ţa stse-dse, the tall animal; the elk.

wa-dsu′-ţa zhiⁿ-ga, the small animal; deer. This is also the name given to a subgens of the Ţa-tha-xiⁿ gens; acts as Sho-ķa for both itself and the gens.

wa-dsu′-ţa ţoⁿ-ga, the great animal; the buffalo bull.

wa′-ga, buffalo meat, or the meat of any other animal prepared for drying in the sun and wind or by the open fire.

wa-ga′-ça-thu, the act of giving a stroke with the symbolic gourd rattle when performing some of the ceremonies of the tribal rites.

wa-ga′-çoⁿ-shtoⁿ, one who is always scolding; a nagging person.

wa′-ga-çu, an inspector; a judge.

wa′-ga-çu, straight; ocrrect; honest.

wa-ga′-she, spoils of war; things taken from the enemy.

wa-ga′-shi-be, to defray; to disburse; to recompense; to pay for services rendered; reparation; to indemnify.

wa-ga′-shi-be thi-tho-ţoⁿ, to settle a debt.

wa-ga′-shi-be bthi-thoṭoⁿ pi, I settled a debt.

wa-ga′-shi-be shni-tho-ṭoⁿ shi, you settled a debt.

wa-ga′-shi-be oⁿ-thi-tho-ṭoⁿ oⁿ-ga hi i, we settled a debt.

wa-ga′-shu-be, the payment of a fine for misdemeanor; mulct.

a′-wa-ga-shu-be, I paid a fine.

wa-tha′-ga-shu-be, you paid a fine.

oⁿ-woⁿ-ga-shu-be i, we paid a fine.

wa-ga′-the a-ka, the donor; he who gives or contributes.

wa-ga′-the-shtoⁿ, generous; munificent; liberality; one who gives freely.

wa-ga′-ţs'a-e-zhi, impudence; rude; forward; insolence; officious.

wa-ga′-xa, outstrip; the winner of a race or game.

wa-ga′-xa, to excel.

a-wa′-xa, I excel.

wa-tha′-xa, you excel.

oⁿ-woⁿ-ga-xa i, we excel.

wa-ga-xa, excess; excellent.

wa-ga′-xa, outstep.

wa-ga′-xa bi o, he made us.

wa-ga′-xe, to make; to cause to be.

ha shki pa-gthe i-zhoⁿ-zhoⁿ wa-ga′-xe thiⁿ a a-biⁿ da, he makes them to become restless, to lie here and there in distress. (From the Penalty ritual.)

wa-ga′-xe, a picture of; a symbol of. A ritual term. This is also used in expressing the idea of making things.

wa-ga′-xe a-ka, the inventor.

wa-ga′-xe pi-oⁿ, skilled in sleight of hand; legerdemain.

wa-ga′-xe pi-oⁿ bi a, he is skilled in sleight-of-hand.

wa-ga′-xthi, to strike.

a′-xthi, I strike.

tha′-xthi, you strike.

oⁿ-ga′-xthi i, we strike.

wa-ga′-xthi, the name of a war honor bestowed upon a warrior who has struck in battle an enemy, alive or dead. The honor won must be beyond dispute and must have been conferred ceremonially to permit him to count it in a tribal rite.

wa-ga′-xthi o-doⁿ, the striking war honor. When all the Xthe-ṭs'a-ge (eight commanders) had finished making their claims, then the warriors or the servant class, who had struck one of the enemy, come forward, one after another, and make claim to wa-ga′-xthi. Each warrior as he makes his claim drops a little red stick on the bird belonging to his division.

wa-ga′-xtoⁿ, the act of pouring water.

wa′-ga-zhi, command. (Om. same.)

wa-gi′-gtha-she, to recover; to regain possession of; to recapture; to retrieve.

a-gi′-gtha-she, I recovered (recaptured) it.

tha-gi′-gtha-she, you recovered (recaptured) it.

oⁿ-gi′-gtha-sha i, we recovered (recaptured) it.

wa-gi′-ka, to invoke; to appeal to.

a-wa′-gi-ka, I appealed.

wa-tha′-gi-ka, you appealed.

oⁿ-woⁿ′-gi-ka i, we appealed.

wa-gi′-shi-be, to remunerate; to repay.

a-gi′-shi-be, I repaid him.

tha-gi′-shi-be, you repaid him.

oⁿ-gi′-shi-ba i, we repaid him.

wa-gi′-thi-gthoⁿ, to study out a plan for the benefit of another.

wa-e′-bthi-gthoⁿ, I studied out a plan.

wa-the′-stsiⁿ-gthoⁿ, you studied out a plan.

wa-gi′-zha, denial; to deny.

a-wa′-gi-zha, I deny it.

wa-tha′-gi-zha, you deny it.

oⁿ-woⁿ′-gi-zha i, we deny it.

wa-gi′-zha wa-tse-xi, irrefutable; not easily disproved.

wa-gi′-zhu tse ça-ni bthi-çe iⁿ do, I took the sweepstakes.

wa-goⁿ′-çe (v.), to teach; to instruct; to preach.

wa-p̣oⁿ′-çe, I teach.

wa-shkoⁿ′-çe, you teach.

oⁿ-woⁿ′-goⁿ-ça i, we teach.

wa-goⁿ′-çe, an instructor; a preceptor; a teacher; a preacher.

wa-goⁿ′-çe wa-ḳ'o—wa-goⁿ-çe, to instruct; wa-ḳ'o, woman: a woman instructor; a preceptress.

wa-goⁿ′-zhiⁿ-ga, to be unskilled.

wa-p̣oⁿ-zhiⁿ-ga, I am unskilled.

wa-shkoⁿ′-zhiⁿ-ga, you are unskilled.

oⁿ-wa′-goⁿ-zhiⁿ-ga i, we are unskilled.

wa-gtha′-e, to distribute.

we-a-gtha′-e, I distributed among them.

we-tha-gtha′-e, you distributed among them.

wa′-gtha-ge, an unfavorable impression made by a person upon another or upon a number of persons by his offensive conduct; to come or go for a person that is a relative.

wa′-gtha-ge, taboo; a thing sacred which must not be used for profane purposes, and to which is attached a penalty, particularly things consecrated for ceremonial purposes.

wa-gtha′-wa, to recount.

a′-gtha-wa, I recount.

tha′-gtha-wa, you recount.

oⁿ-gtha′-wa i, we recount.

wa-gthe, a symbolic plume made of a downy feather of an eagle.

wa-gthe′-çe—wa, things; gthe-çe, striped: book.

wa-gthe′-çe, a letter, document, newspaper; an epistle.

wa-gthe′-çe, a scrip; writing.

wa-gthe′-çe, mail.

wa-gthe-çe′ a-ga-xe, a place on which papers are written; a desk.

wa-gthe′-çe ga-xe—wa-gthe-çe, things striped; ga-xe, maker: a clerk; a secretary.

Wa-gthe′-çe ga-xe gi-wa-ṭoⁿ-ga—wa-gthe′-çe, writing; ga-xe, maker; gi-wa-ṭoⁿ-ga, chief of: Secretary of the Interior.

wa-gthe′-çe i-ga-xe—wa-gthe′-çe, a writing; i, with which to; ga-xe, make: a pen.

wa-gthe′-çe i-ga-xe tha-gthiⁿ xtsi a-bthiⁿ, I have a good pen.

wa-gthe′-çe i-ga-xe tha-gthiⁿ xtsi a-ni, you have a good pen.

wa-gthe′-çe ga-xe, to write; to probate.

wa-gthe′-çe p̣a-xe, I write.

wa-gthe′-çe shka-xe, you write.

wa-gthe′-çe oⁿ-ga-xa i, we write.

wa-gthe′-çe-ḳ'iⁿ, mail carrier; postman.

wa-gthe′-çe ḳ'iⁿ a-ba u-tha-ge wa-gthe′-çe wiⁿ a-thi a-tsi bi a, the postman brought the paper.

wa-gthe′-çe p̣i-oⁿ, literate; educated; learned.

wa-gthe′-çe p̣i-moⁿ, I am educated.

wa-gthe′-çe pi-oⁿ—continued.

wa-gthe′-çe shpi-zhoⁿ, you are educated.

wa-gthe′-çe oⁿ-pi-oⁿ i, we are educated.

wa-gthe′-çe-ṭa-ṭa-çi—wa-gthe-çe, writing; ṭa-ṭa-çi, ticking: typewriter. (*See* moⁿ′-çe ṭa-ṭa-çi.)

wa-gthe′-çe tha-dse, to read; to read to some one.

wa-gthe′-çe btha-dse, I read.

wa-gthe′-çe stsa-dse, you read.

wa-gthe′-çe ṭsi, a library; a house for books.

wa-gthe′-çe u-ṭsi—wa-gthe′-çe, writings; u-ṭsi, house of: post office.

Wa-gthe′-çe u-ṭsi gi-wa-toⁿ-ga, Postmaster General.

wa-gthe′-çe wa-tha-çta, postage stamps.

wa-gthe′-çe wa-tha-çta ça-ṭoⁿ ḳoⁿ-btha, I want five postage stamps.

wa-gthe′-çe zhiⁿ-ga—wa-gthe-çe, paper; zhiⁿ-ga, little: railroad ticket.

wa-gthe′-çe zhiⁿ-ga oⁿ-woⁿ-xpa-the iⁿ do, I lost my railroad ticket.

wa-gthe-ṭoⁿ e-goⁿ, a plumelike shaft.

wa-gthi′, maggot. (Om. same.)

wa′-gthi, the act of bringing home.

wa′-gthi i-he-the, the bringing of the firewood to the House of Mystery to represent the enemy. A term used for the act of burning the four pieces of wood which represent the warriors of enemy tribes. This ceremony is performed at the rites of a war party of all the warriors of the tribe.

wa′-gthiⁿ, very much; greatly; a great many; (2) beyond description.

wa′-gthiⁿ gi-ba-ḳoⁿ bi a, he was in a rage.

wa′-gthiⁿ gi-çu, excessive joy; ecstasy.

wa′-gthiⁿi-çi, to detest; to despise; to hate.

wa-gthiⁿ i-tha′-çi, I detest.

wa-gthiⁿ i′-tha-çi, you detest.

wa-gthiⁿ oⁿ-thoⁿ′-çi i, we detest.

wa′-gthiⁿ o-xta-gi-the, excessive fondness for a relative or friend.

wa′-gthiⁿ o-xta a-gi-the, I am fond of him.

wa′-gthiⁿ o-xta-gi-the—continued.

wa′-gthiⁿ o-xta tha-gi-the, you are fond of him.

wa′-gthiⁿ oⁿ-xta-oⁿ-gi-tha i, we are fond of him.

wa′-gthiⁿ u-ḳa-wa-tha bi a, he is very sickly.

wa-gthi′ u-zhe, flyblow.

wa-gthoⁿ′, to revile; to heap reproach or scandal upon another.

a′-gthoⁿ, I reviled him.

tha′-gthoⁿ, you reviled him.

oⁿ-gthoⁿ′ i, we reviled him.

wa-gthoⁿ′-ge, he has married them.

wa-ḳ'o thoⁿ-ba wa-gthoⁿ a-ka o, he has married two women.

wa-gthoⁿ′-gthoⁿ, to curse.

a-gthoⁿ′-gthoⁿ, I curse.

tha-gthoⁿ′-gthoⁿ, you curse.

oⁿ-woⁿ-gthoⁿ-gthoⁿ i, we curse.

wa-gthoⁿ′-shtoⁿ, one who is in the habit of calling persons names. Such a person is shunned.

wa-gthoⁿ′-xe shtoⁿ, witchery; witchcraft.

wa-ghtu′-çe, harvest.

wa-gthu′-shka, bug; any kind of bug; a worm; an insect.

wa-ghtu′-shka ça-be, black bug; a cricket.

wa-gthu′-shka ha-sho-ga—wa-gthu′-shka, a bug; ha-sho-ga, shell, skin, or covering: a bug with a shell or tough skin; a shard.

wa-gthu′-shka hiⁿ-shku-be—wa-gthu-shka, a worm; hiⁿ-shku-be, thick hair—a worm with thick hair: a caterpillar.

wa-gthu′-shka i-a bi, where a strange animal was seen at a tributary of the Neosho on the west, near where the town of Parsons, Kans., now stands. According to the legend, a party of Osage warriors was crossing this creek on what seemed to be a log. When all but two had crossed, the monster turned its head downstream and went away. In an unpublished manuscript Father Shomaker refers to the creek as "Labeth." The Osage call the creek and the town of Parsons by the name Wa-gthu′-shka bi a.

Wa-ghtu′-shka i-a-bi ṭoⁿ-woⁿ, the name by which the Osage called Parsons, Kans. (*See* Wa-gthu′-shka i-a-bi.)

wa-gthu′-shka iⁿ-shta ṭoⁿ-ga—wa-gthu-shka, bug; iⁿ-shta, eyes; ṭoⁿ-ga, big—big-eye-bug: praying mantis. This insect is so named on account of its attitude when waiting for its prey—that of being at prayer.

wa-gthu′-shka u-ṭsi, wormy; full of worms.

wa-gthu′-shka zhiⁿ-ga, little bugs. Found in rituals.

wa-ha′, leather; any animal skin used for clothing, such as jackets, leggings, or moccasins; (2) hides or pelts of the buffalo, elk, or deer.

wa-ha′, scalp of a slain warrior of the enemy.

wa-ha′-ba u-she, the corn is plentiful.

wa-ha′-ba u-we, cornfield.

wa-ha′-ge, the last born of a number of young brothers spoken of as Ḳa-ge or Ḳa-ge wa-ha-ge. The young brothers serve as messengers for the Elder brothers. This is a term used in rituals.

wa-ha′-gi-tha zhi, doubtless.

wa-ha′-gi-the, to be in suspense.
 wa-ha′-a-gi-the tho, I was in suspense.
 wa-thi′-ha-gi-the, you were in suspense.
 wa-ha′-oⁿ-gi-tha i, we were in suspense.

wa he′-he, weak; feeble; soft.

wa-he′-he ga-xe, to weaken.
 wa-he′-he p̣a-xe, I was made weak.
 wa-he′-he shka-xe, you were made weak.
 wa-he′-he oⁿ-ga-xa i, we were made weak.

wa-he′-oⁿ-ḳ’iⁿ, to wrap up bags and bundles, preparatory to breaking camp.

wa-hi′, bones.

wa-hi′-ga-xtoⁿ, spilling bones; throwing dice.
 wa-hi′-a-xtoⁿ, I threw dice.
 wa-hi′-tha-xtoⁿ, you threw dice.
 wa-hi′-oⁿ-ga-xtoⁿ i, we threw dice.

wa-hi′ i-ga-ṭse, bone smasher; an implement used for crushing bones to get out the marrow.

wa-hi′-ni-e (Om. same), aching bones; lumbago; rheumatism.

wa-hiⁿ′-xa-shtoⁿ, one who flatters.

wa-hi′-oⁿ, to remove; to depart; to break camp.
 a-wa′-hi-oⁿ, I broke camp.
 wa-tha′-hi-oⁿ, you broke camp.
 oⁿ-woⁿ′-hi-oⁿ i, we broke camp.

wa-hi′-oⁿ, to pack up, as when preparing to break camp; to move from place to place; to migrate.

wa-hi′-oⁿ-ḳ’iⁿ, to load; a load.

wa-hiu′, a bone.

Wa-hiu′-çoⁿ-iⁿ, White-bones-woman. Female personal name. Refers to the story of bones left to whiten on the ground.

wa-hiu′-ga-stse, fringes or tassels.

Wa′-hiu-ga-xthi, Strikes-the-bone. Personal name.

wa-hiu′-ḳ’e, a bone awl.

wa-hiu′-ḳa zha-ṭa—wa-hiu-ḳa, an awl; zha-ṭa, forked: a fork.

wa-hiu′-ḳ’e-zha-ṭa, a forked awl; a table fork.

Wa-hiu′-tha-zhu, Bone-gnawer. Personal name. Refers to the habit of the dog.

wa-hiu′ wa-noⁿ-p̣’iⁿ, a bone necklace.

wa-hiu′ zhiⁿ-ga—wa-hiu, bone; zhiⁿ-ga, little—little-bone: button.

wa-hi′-we-gthi, bone grease; the grease extracted from crushed buffalo bones.

wa′-hni, you have them.

wa-ho′-k’a, a young person; a juvenile.
 wa-thi′-ho-ḳ’a, you are young.

wa-hoⁿ′, the cross threads in weaving; the woof; a single thread or strand of worsted yarn. This is used by both the Omaha and the Osage for making woven belts; the material used was the soft wool from the buffalo calf.

wa-hoⁿ′-iⁿ-ge, literally, no mother. The word was used among the Indians when speaking of a child with neither father nor mother: an orphan.

wa-hoⁿ′-iⁿ-ge ṭsi—wa-hoⁿ′-iⁿ-ge, no mother; ṭsi, house—no-mother-house: orphanage.

wa-ho′-shi-ge, valorous; men of violence. (From a ritual.)

wa-ho′-stsa zhiⁿ-ga, small; tiny; minute.

wa-ho′-ṭoⁿ-the—wa, things; ho-ṭoⁿ, to cry; the, to cause—to cause things to cry out: a gun.

wa-ho′-ṭoⁿ-the a-ba-ha-çi, a rifle with a brass sight.

wa-ho′-ṭoⁿ-the da-p̣a—wa-ho′-ṭoⁿ-the, gun; da-p̣a, short: a pistol.

wa-ho′-ṭoⁿ-the i-ḳ'u-ṭse, a target for testing the accuracy of a gun.

wa-ho′-ṭoⁿ-the i-ḳ'u-tse u-çkoⁿ a-u, I hit the target in the center.

wa-ho′-ṭoⁿ-the i-moⁿ-kshe, the other of the two guns.

wa-ho′-ṭoⁿ-the i-thi-çi-hi, ramrod; gun cleaner.

wa-ho′-ṭoⁿ-the moⁿ′-ga-zhe-ga e-goⁿ, a gun with a skunk-leg hammer; flintlock musket. On account of the similarity to the hind leg of a skunk, the hammer of the gun is often called by this name.

wa-ho′-ṭoⁿ-the ni-xo-dse, gunpowder.

wa-ho′-ṭoⁿ-the p̣a, a pistol.

wa-ho′-ṭoⁿ-the p̣a wiⁿ a-bthiⁿ ha, I have a pistol.

wa-ho′-ṭoⁿ-the p̣a wiⁿ a-stiⁿ ha, you have a pistol.

wa-ho′-ṭoⁿ-the p̣a zhiⁿ-ga, a revolver.

wa-ho′-ṭoⁿ-the u-ba-xoⁿ, a breech-loading gun.

wa-ho′-ṭoⁿ-the we-ḳu-dse pi-oⁿ, one skilled in the use of a rifle; a marksman.

wa-ho′-ṭoⁿ-the we-ḳu-dse p̣i-moⁿ, I am a good marksman.

wa-ho′-ṭoⁿ-the we-ḳu-dse shpi-zhoⁿ, you are a good marksman.

wa-hu′-da, amusing.

wa-hu′-ḳ'a, young.

oⁿ-woⁿ′-ho-ḳ'a, I am young.

wa-thi′-hu-ḳ'a, you are young.

wa-hu′-sta, small; tiny.

wa-hu′-stsa zhiⁿ-ga, very small; minute.

Wa′-iⁿ-noⁿ-zhiⁿ, Stands-over-them. Personal name.

Wa′-iⁿ Xa-ge, Carrying (a pipe) and Wailing. This is the first act in the initiatory ceremony of a candidate after he receives the pipe from the A-ḳi-hoⁿ Xo-ḳa. It is a symbol of supplication to Wa-ḳoⁿ′-da, and the wailing is an appeal to the Noⁿ-hoⁿ′-zhiⁿ-ga to recite the Wi′-gi-e (ritual) in its entirety.

wa′-ḳa-p̣a, to meet them.

wa-a′-ḳi-p̣a, I met them.

wa-tha′-ḳi-p̣a, you met them.

woⁿ′-ga-ḳi-p̣a i, we met them.

wa-kchi′-oⁿ-çe, instruction; to give instruction to a pupil; to teach.

wa-ḳ'e′-ḳ'iⁿ, a snail.

wa-ḳe′-the, cattail (*Typha latifolia*). This plant is used by the Osage for making rough mats for covering their wigwams.

wa′-ḳ'i, to give.

a′-wa-ḳ'i, I give.

wa-tha′-ḳ'i, you give.

wa′-ḳi-a, pettifogger.

wa′-ḳi-e zhiⁿ-ga ba we-a-çi, I dislike a pettifogger.

wa′-ḳi-a-shke, fresh meat tied to each end of a thong for convenience in carrying.

Wa′-ḳi-a-shke, Tied-together. Personal name. Refers to two pieces of meat tied for convenience of the hunter for carrying.

wa′-ḳi-e, a jurist; lawyer.

wa′-ḳi-gtha-dse—wa, things; ḳi, possessive sign; gtha-dse, spoken: words spoken by a group of persons for their own use or benefit; law; (2) any rule of action agreed upon by the male members of a tribe; ordinance; statute.

wa′-ḳi-gtha-dse u-wa-p̣a, I obey the law.

wa′-ḳi-gtha-dse u-tha-p̣a, you obey the law.

wa′-ḳi-gtha-dse u-p̣a, he obeys the law.

wa′-ḳi-gtha-dse a-thi-ṭa — wa-ḳi-gtha-dse, a rule; a-thi-ṭa, goes contrary to—goes-contrary-to-rule: to violate.

wa′-ḳi-gtha-dse ga-xe, to make laws; legislate; legislation; law makers.

wa-ḳi′-gtha-e, issue of Government rations.

wa-ḳi′-gtha-e wa-ga-shi-be, a money payment to members of the tribe by the Government.

wa-ḳi′-gthi-gthoⁿ, to meditate over one's own needs and comforts and thinking up plans of action.

wa-ḳi′-gthi-ṭs'a-ge, cripple.

we′-ḳi-gthi-wiⁿ, clothing; regalia; dress; costume.

we′-ḳi-gthi-wiⁿ a-gthi-shki, I washed my clothes.

we′-ḳi-gthi-wiⁿ tha-gthi-shki, you washed your clothes.

we′-ḳi-gthi-wiⁿ oⁿ-gthi-shki i, we washed our clothes.

wa-ḳ'iⁿ′, carrying.

a′-wa-ḳ'iⁿ, I carry.

wa-tha′-ḳ'iⁿ, you carry.

oⁿ-woⁿ-ḳ'iⁿ i, we carry.

wa-ḳ'iⁿ′ i-ṭse-the—wa-ḳ'iⁿ, a burden; i-ṭse-the, to put down: to disburden.

wa-ḳ'iⁿ′ tse i-ṭse a-the, I disburden.

wa-ḳ'iⁿ′ tse i-ṭse tha-the, you disburden.

wa-ḳ'iⁿ′ ge i-ṭse oⁿ-thoⁿ, we disburden.

wa-ḳ'o′, woman or women.

wa-ḳ'o′ da-ge shtoⁿ—wa-ḳ'o, woman; da-ge, to quarrel; shtoⁿ, frequently, does not stop: a quarrelsome woman.

wa-ḳ'o′ e-goⁿ—wa-ḳ'o′, woman; e-goⁿ, like—womanlike: womanly.

Wa-ḳ'o′-ga-hi-ge, Woman-chief. Female personal name.

wa-ḳ'o′-gi-ṭs'e, a widower.

wa-ḳ'o′ i-thi-gthoⁿ—wa-ḳ'o, woman; i-thi-gthoⁿ, thoughts on his mind: an expression used by the Osage when a young man turns his attentions to young women.

wa-ḳ'o moⁿ-ḳoⁿ—wa-ḳ'o, woman; moⁿ-ḳoⁿ, medicine: love potion; philter.

wa-ḳ'oⁿ, war honors; to exult.

a-wa′-ḳ'oⁿ, I exulted.

wa-tha′-ḳ'oⁿ, you exulted.

oⁿ-wa′-ḳ'oⁿ i, we exulted.

Wa-ḳoⁿ′-çi, Small-animals. Female personal name.

wa-ḳ'oⁿ′-çi, small game animals. Their skins are used for various purposes.

wa-ḳ'oⁿ′-çi-ha, skins of small animals. Skins used for ceremonial purposes.

wa-ḳ'oⁿ′-çi-ha op-she wa-thoⁿ, Song of Walking on the Animal Skins. The procession does not actually walk upon the skins, but passes by the symbolic skins, which are hung up on racks. It is the sun that really touches each skin and gives it life.

wa-ḳ'oⁿ′-çi thu-çe pe-thoⁿ-be ṭse, The Taking of Seven Animals. This is a ceremony in the smoking ritual during initiation.

Wa-ḳ'oⁿ-çi thu-çe sha-pe ṭse, Taking of Six Animals. This is a part of the Smoking Ritual which is used during the initiation ceremony.

Wa-ḳoⁿ′-da, God.

Wa-ḳoⁿ′-da, is the name applied by the Osage to the mysterious, invisible, creative power which brings into existence all living things of whatever kind. They believe that this great power resides in the air, the blue sky, the clouds, the stars, the sun, the moon, and the earth, and keeps them in motion. Sometimes the Osage speak of a tree, a rock, or a prominent hill as Wa-ḳoⁿ′-da, but when asked if his people had great numbers of Wa-ḳoⁿ′-das he would reply, "Not so; there is but one God and His presence is in all things and is everywhere. We say a tree is Wa-ḳoⁿ′-da because in it also Wa-ḳoⁿ′-da resides." The Omaha, Ponca, and Kaw cognate tribes also use the name just as here written and give it the same meaning. In discussing the invisibility of Wa-ḳoⁿ′-da, Wa-tse-moⁿ-iⁿ gave the following story of Wa-da′-iⁿ-ga, one of his ancestors:

> When Wa-da′-iⁿ-ga was a young man he joined a war party that was marching against

Wa-ḳoⁿ′-da—continued.

a certain enemy tribe. The young man served as a scout in the expedition. The Osage defeated the enemy and started homeward with captives and spoils. During the march Wa-da′-iⁿ-ga turned aside to take the rite of vigil. He fasted eight days, and on the morning of the ninth as he arose he was startled by the sudden appearance of a man before him. The stranger said: "I speak as a messenger; look toward the east!" Wa-da′-iⁿ-ga looked eastward and saw a man whom he took to be the sun and fell to the ground unconscious. When he revived he discovered that his body had become infested with maggots. He believed that he had died and returned to life, and arose to his feet and felt the return of his strength and vigor. Hastening to a brook, he stood amidst its rushing waters, cleansed himself, and then hastened homeward. For a long time Wa-da′-iⁿ-ga could get no meaning out of his vision. Then one day, as he sat with his family, he suddenly became silent and motionless. He became himself again; then he sent a messenger for some of the leading men and told them that a large war party was approaching the village. The men aroused their warriors to action; they met the enemy, slew many of the bravest, and completely routed the rest. The people in their wonder at the strange manner in which Wa-da′-iⁿ-ga gave warning fell to calling him Wa-koⁿ′-da.

Years passed and when Wa-da′-iⁿ-ga felt that old age was creeping upon him he called together his sons and daughters and their children to have a feast which he prepared for them, and to have a serious talk with them. When the feast was over the old man began:

I wish to speak to you before I depart for spiritland. Be content with the things it pleases Wa-koⁿ′-da to put within your reach. Do not take the rite of vigil and suffer and thirst with the hope that you will see Wa-koⁿ′-da. He is invisible. I tried; I have failed; no living man has seen him. No living man ever will. Wa-koⁿ′-da can not be seen, but we know that he is in all places in the sky and all things that move therein. He is in the earth, in its still waters, its springs, lakes and rivers; in its dark forests and in its grasses. He is everywhere. Our people call me Wa-koⁿ′-da, but it is wrong to apply that name to a man. A few times I gave to the people timely warnings of approaching danger, and without thinking they called me Wa-koⁿ′-da, because there was mystery in the manner of giving the alarms.

wa-ḳoⁿ′-da-gi, a person who has knowledge of medicine; a physician; a doctor; (2) one who pretends to communicate with the dead; a necromancer; occult; magic; (3) holy; sacred; anything held sacred.

wa-ḳoⁿ′-da-gi gi-boⁿ the a-wa ḳi-the ha, I sent for a physician.

wa-ḳoⁿ′-da-gi wa-ḳ'o, a sorceress.

Wa-ḳoⁿ′-da-hi-thoⁿ-be, God-who-appears. Female personal name. Refers to the rising sun.

wa-ḳoⁿ′-da hoⁿ-ba doⁿ—wa-ḳoⁿ′-da, God; hoⁿ-ba don, during the day—the god of day: the sun.

wa-ḳoⁿ′-da hoⁿ doⁿ—wa-ḳoⁿ′-da, God; hoⁿ doⁿ, during the night: the moon.

wa-ḳoⁿ′-da-hoⁿ-ba-wa-çu, God of the cloudless days.

Wa-ḳoⁿ′-da-hoⁿ-noⁿ-pa-çe, Goddess of darkness.

Wa-ḳoⁿ-da-i-e, One-who-saw-God. Personal name.

Wa-ḳoⁿ′-da i-gi-noⁿ-zhiⁿ—Wa-ḳoⁿ′-da, God; i-gi-noⁿ-zhiⁿ, encouraged by the presence of: a belief in God that He will answer prayers; faith in God; religion.

wa-ḳoⁿ′-da i-thi-gthoⁿ—Wa-ḳoⁿ-da, God; the Supreme Being; i-thi-gthoⁿ, in his thoughts: God in his thoughts; pious.

wa-ḳoⁿ′-da i-thi-gthoⁿ i ha, he is very pious.

wa-ḳoⁿ′da i-thi-gthoⁿ a-zhi, an agnostic.

wa-ḳoⁿ′-da-moⁿ-shi-ṭa, God of the upper region (the sky).

Wa-ḳoⁿ′-da-noⁿ-pa-iⁿ, The-god-who-feared. Personal name. Refers to the constellation Canis Major.

wa-ḳoⁿ-da ṭsi, God's house; a house of any kind in which the people gather to worship.

wa-ḳoⁿ′-da ṭsi tse u-wa′-pe, I entered the house of God.

wa-ḳoⁿ′-da ṭsi tse u-tha-pe, you entered the house of God.

wa-ḳoⁿ′-da ṭsi tse oⁿ-gu′-pa i, we entered the house of God.

wa-ḳoⁿ′-da ṭsi tse dsi pi, I went into the tabernacle.

wa-ḳoⁿ′-da-u-dse-ṭa, Goddess of the lower region (earth).

wa-ḳoⁿ′-da wa-gi-da, supplication; petition; an appeal to God; to supplicate.

wa-ḳoⁿ′-da a-wa-gi-da, I petition.

wa-ḳoⁿ′-da wa-tha-gi-da, you petition.

wa-ḳoⁿ′-da oⁿ-woⁿ-gi-da i, we petition.

wa-ḳoⁿ′-di-the, to be in great distress in mind and body.

oⁿ-wa′-koⁿ-di-the, I am distressed.

wa-thi′-ḳoⁿ-di-the, you are distressed.

wa-wa′-ḳoⁿ-di-tha i, we are distressed.

wa-ḳ’oⁿ′-hoⁿ-ga, the principal actor in a ceremony.

wa-ḳ’o′ niḳa thiⁿ-ge, a woman without a man; a widow.

wa-ḳ’o′ ni-ḳa ṭoⁿ, a married woman.

wa-ḳ’oⁿ′ noⁿ, sacred acts performed. A ritual expression.

wa-ḳ’o′ noⁿ-hoⁿ, a woman of questionable chastity; a harlot; a prostitute.

wa-ḳoⁿ′-tha, to pounce upon; to attack with force and quickness; a riot; a raid.

a-wa′-ḳoⁿ-btha, I attack with force.

wa-tha′-ḳoⁿ-shta, you attack with force.

oⁿ-woⁿ ḳoⁿ-tha i, we attack with force.

wa-ḳoⁿ′-tha i-doⁿ t’e-tha i ha, he was killed in a riot.

wa-ḳoⁿ′ tha the-the, going forward to attack.

Wa-ḳoⁿ′-tha-ṭoⁿ-ga, Great-attacker. Personal name. Refers to the attack of the eagle on its prey.

Wa-ḳ’oⁿ-ṭsi-e, One-who-triumphs. Personal name.

wa-ḳ’o′-o-ṭa-ça, a comely woman.

wa-ḳ’o′-thi-gthoⁿ, to make love to a woman.

wa-ḳ’o′ thiⁿ-ge, has no woman; a widower.

wa-ḳ’o′ ṭsi-zhe-be a-ḳi-da—waḳ’o, woman; ṭsi-zhe-be, door; a-ḳi-da, servant—woman-door-servant: portress.

wa-ḳ’o′ u-ṭa-ça-zhi, a slovenly woman; one who is careless as to her appearance and dress.

wa-ḳ’o′ wa-thi-xa zhi, an unmarried woman; a spinster.

wa-ḳ’o wa-thi′-shki—wa-ḳ’o, woman; wa-thi-shki, washes clothes: a laundress.

wa-thi′-shki wa-ḳ’o tha-gthiⁿ wiⁿ i-tha-the he, I found a good laundress.

wa-ḳ’o wa-thi-xe, a married woman.

wa-ḳ’o′ zhiⁿ-ga, mother-in-law; a crone; an aged woman.

wa-k’o′ zhiⁿ′-ga hi, a woman who has reached old age.

wa-kshe′, to mean anything.

wa′-kshiⁿ-dse, to miss hitting them.

a-wa′-kshiⁿ-dse, I missed hitting them.

wa-tha′-kshiⁿ-dse, you missed hitting them.

oⁿ-woⁿ′-ga-kshiⁿ-dsa i, we missed hitting them.

wa-ḳ’u′ thiⁿ-ke tha-ḳ’e-a-the, I have sympathy for her.

wa-moⁿ′-dse, seeds of any kind.

wa-moⁿ′-dse we-thi-wiⁿ, seedsman; one who sells seeds.

wa-moⁿ′-gthe the a-ka, an originator; (2) the Creator; God.

wa-moⁿ′-pshe-the, an ancestor; procreator

wa-moⁿ′-thiⁿ, to deliver a message.

wa-moⁿ-thiⁿ bthe, I go to deliver a message.

wa-moⁿ′-thiⁿ stse, you go to deliver a message.

wa-moⁿ′-thiⁿ, to march (as soldiers).

wa-moⁿ′-thiⁿ bthe, I marched.

wa-moⁿ′-thiⁿ stse, you marched.

wa-moⁿ′-thiⁿ, to travel; to go forward from one place to another on a mission, as a delegate; to go on a journey.

wa-moⁿ′-thiⁿ oⁿ-çu a-tha, I like to travel.

wa-moⁿ′-thiⁿ-the, to proceed.

çi bthu′-the ha wa-moⁿ-thiⁿ te, I proceed.

çi ni′-the ha wa-moⁿ-thiⁿ te, you proceed.

çi oⁿ-thu′-tha i wa-moⁿ-thiⁿ te, we proceed.

wa-moⁿ′-thiⁿ tho-ṭoⁿ the, direct; to travel in a straight course; in a straight line.

wa-moⁿ′-thoⁿ, to steal; to take that which belongs to another; to pilfer.
  wa-moⁿ′-bthoⁿ, I steal.
  wa-moⁿ′-shtoⁿ, you steal.
  wa-moⁿ′-thoⁿ a-wi-gtha, I accuse you of stealing.
  wa-moⁿ′-thoⁿ oⁿ-tha-gtha, you accuse me of stealing.
  wa-moⁿ′-thoⁿ tse pi-a-zhi, it is bad to steal.

wa-moⁿ′-thoⁿ-shtoⁿ, one who is in the habit of stealing; a thief.
  wa-moⁿ′-thoⁿ-shtoⁿ the u-bthiⁿ-ge, I caught the thief.

wa-moⁿ′-xe-the, deceipt; fraud; cheat; (2) to pretend.
  wa-moⁿ′-xe-a-the, I pretend.
  wa-moⁿ′-xe-tha-the, you pretend.
  wa-moⁿ′-xe-oⁿ-tha i, we pretend.

wa-moⁿ′-xe-the shtoⁿ, a crook; a swindler; a dishonest person.

wa-mu′-çke u-we, wheat field.

wa-ni′-e, pains; the pains of a woman in giving birth to a child; painful.
  çi-thi′ ni-e, you have a pain in your foot.
  çi-wa-ni a i, we have pains in our feet.

Wa-ni′-e-toⁿ, Giver-of-life. Personal name.

wa-ni′-e-u-thiⁿ-ge, a midwife.

wa-ni′-e wa-gthiⁿ, severe pain.

wa′-ni-xe a(?) are you married? (m. sp.).

wa-noⁿ′, the senior; the elder of two persons. The name of a gens occupying the office of the "oldest." Term used in rituals.

wa-noⁿ′-btha-zhi, to fast.
  a-wa′-noⁿ-btha moⁿ-zhi, I fasted.
  wa-tha′-noⁿ btha zhi, you fasted.

wa-noⁿ′-bthe, a meal: breakfast, dinner, or supper; (2) nourishment; food.
  a-wa′-noⁿ-bthe bthi-shtoⁿ, I have had my dinner.
  wa-noⁿ′-bthe dsu-ba a-bthi miⁿ-kshe o, I have a scant supply of food.

wa-noⁿ′-bthe, to eat; to dine.
  a-wa′-noⁿ-bthe, I am eating.
  wa-tha′-noⁿ-bthe, you are eating.
  oⁿ-woⁿ′-noⁿ-btha i, we are eating.
  wa-noⁿ′-bthe gi-o, come and eat.

wa-noⁿ′-bthe-tha-ṭoⁿ-hoⁿ, to digest food; mastication.
  wa-noⁿ′-bthe-btha-ṭoⁿ-hoⁿ, I digest food.
  wa-noⁿ′-bthe-shta-ṭoⁿ-hoⁿ, you digest food.
  wa-noⁿ′-bthe-oⁿ-tha-ṭoⁿ-hoⁿ i, we digest food.

wa-noⁿ′-bthe thi-u-shki-ga, one who uses food in a wasteful manner.

wa-noⁿ′-bthe ṭoⁿ-ga, voracious; big eater; a glutton; ravenous.
  wa-noⁿ′-bthe ṭoⁿ-ga bthe, I am ravenous.
  wa-noⁿ′-bthe ṭoⁿ-ga ni, you are ravenous.
  wa-noⁿ′-bthe ṭoⁿ-ga oⁿ-thi i, we are ravenous.

wa-noⁿ′-bthe-ṭsi—wa-noⁿ′-bthe, eating; ṭsi, house: hotel.

wa-noⁿ′-bthe u-zhi, a place for keeping food or provisions; a food bag; a pantry; the abdomen.

wa-noⁿ′-çe, points of attack.

Wa-noⁿ′-çe A-ba-çu, the title of a wi-gi-e in which the earth is symbolized as that upon which life is manifest. A spot (ho′-e-ga) made bare by plucking the grass is also a symbol. In this wi′-gi-e the earth is regarded as one of the abiding places of that All Controlling power to whom the Doⁿ-doⁿ′-hoⁿ-ga makes his constant appeal. The plucked grass represents the lives of men, not only against whom he is leading his warriors but also those of his own people whom he is striving to protect. (For reference see paraphrase in back of book.)

wa-noⁿ′-çe a-ba-çu, Ceremony of Pointing out Certain Directions of Attack. This refers to certain acts of the Do-doⁿ′-hoⁿ-ga when he recites the last wi-gi-e of the particular ceremony. He acquires the authority to perform this ceremony in the following manner: A member of the Noⁿ′-hoⁿ-zhiⁿ-ga, who hopes to be chosen as leader of a ceremonially organized war party at some future time, strives to qualify himself to perform the

wa-noⁿ′-çe a-ba-çu—continued. wa-noⁿ′-çe a-ba-çu ceremony. He performs a certain act which his skill in hunting enables him to do; he may kill a buffalo, a deer, a turkey, or any other game or animal that is full grown, fat, and free from disease or old wounds, and takes it to the Noⁿ′-hoⁿ-zhiⁿ-ga, by whom he wishes to be initiated in this particular ritual.

Wa-noⁿ′-çe A-ba-çu Wa-thoⁿ, Pertaining to the Attack. These songs with a wi′-gi-e point out specially the direction of attack. In the first two songs of this group two birds—the hawk and the crow—are referred to as possessing mystic powers; the third and fourth songs refer to the close of the ceremonial acts; the fifth refers to the act of the warriors in marching one by one over the bunches of grass; by doing this they ask for supernatural aid; the sixth is similar to the fifth, but the act is not so individual, but representative of unity of thought, purpose, and action; song 7 refers to the final appeal of the Ancient men for supernatural aid. These songs and the wi′-gi-e are of the Ṭsi′-zhu Wa-shta-ge version. (For paraphrase see back of book.)

Wa-noⁿ′-ge, Stampede. Personal name. Refers to the stampeding of a buffalo herd.

wa-noⁿ′-ḳa-the; to maim; to injure.
noⁿ′-ḳa a-the, I injured him.
noⁿ′-ḳa tha-the, you injured him.

wa′-noⁿ-ḳ’oⁿ, to hear them.
a′-wa-noⁿ-ḳ’oⁿ, I hear them.
wa-tha′-noⁿ-ḳ’oⁿ, you hear them.
wa′-noⁿ-ḳ’oⁿ moⁿ-thiⁿ o, go and hear them.

Wa-noⁿ′-pa-zhi, Not-afraid. Personal name.

wa-noⁿ′-pa-zhi, not afraid of danger; fearless.
wa-noⁿ′-a-pa moⁿ-zhi, I am fearless.
wa-noⁿ′-tha-pa zhi, you are fearless.
wa-noⁿ′-oⁿ-pa ba-zhi i, we are fearless.

wa-noⁿ′-pe (Om. same), to fear; to be frightened.
wa-noⁿ-a′-pe, I am frightened.
wa-noⁿ′-tha-pe, you are frightened.

wa-noⁿ′-pe ga-xe—wa-noⁿ′-pe, to fear; ga-xe, to make: to terrify, to scare; to intimidate.
ni′-ḳa-shi-ga thiⁿ-ke wa-noⁿ-pe pa-xe, I terrified him.
wa-noⁿ′-pe oⁿ-shka-xe o, you terrified me.
ni-ḳa′-shi-ga thiⁿ-ke wa-noⁿ-pe oⁿ-ga-xa i, we terrified him.
wa-noⁿ′-pe oⁿ-ga-xa bi o, he scared me.

wa-noⁿ′-p’iⁿ, necklace. These were made of shells, nuts of trees, elk teeth. Pendants were made of the mussel shells also. This is also the name applied to the symbolic neck ornament: gorget.

wa-noⁿ′-p’iⁿ-hi, necklace tree (*Sapindus drummondii*). The seeds of this tree were used by the Osage to make necklaces.

wa′-noⁿ-sdu-dse. (*See* wa-noⁿ-shki-ge.)

Wa-noⁿ′-she-zhiⁿ-ga, Little-soldier. Personal name.

wa′-noⁿ-shki-ge, the act of slipping off the symbolic pair of moccasins by the Initiator in a certain part of the ritual at an initiation into the mysteries of the tribal rites.

wa′-noⁿ-shki-ge wi-gi-e, Ritual of treading upon Certain Objects. This refers to the treading on objects (persons) upon whom an enemy tribe depends for its potential power.

wa-noⁿ′-tha-zhi, confused in mind; bewildered. Used in rituals.

wa-noⁿ′-xe, the soul of man; the spirit (used in rituals); a ghost. (*See* wa-thi-gthoⁿ.)

wa-noⁿ′-xe wa-thoⁿ, Spirit songs. This song is sung after the eight songs relating to the untying of the shrine. The object of this song is to teach the initiate that he not only lives in the midst of the earthly life but also in the realm of death; that in the spirit world there is continuity of life also.

wa-oⁿ, causes them to become so. This is an expression used frequently in the ceremony of the little Rain Song.

wa'-oⁿ xa-ge wa-thoⁿ, Songs of the act of Weeping. This song, similar to the one that is used at the ceremony of the smoking of the sacred animal skins, has a group of three, including a wi-gi-e (ritual), entitled A'-hoⁿ-btha-bi, which means the ritual of dreams. In this ritual may be found the fact that the man chosen, when in his vigil, is required to fix his thoughts only upon the sacred objects symbolic of life which results in peaceful days.

wa-p̣a', archaic for head. In one of the recited parts of one of the rituals the head of the puma is referred to as wa-p̣a. It is in this ritual that the magical gourd rattle is made to symbolize the head of a puma.

wa-p̣a'dse, butchering.

wa-p̣a'-hi, sharp weapons, like spears and arrows.

wa-p̣a'-hi gi-noⁿ-she, to take away one's weapons; to disarm.

wa-p̣a'-hi a'-noⁿ she o, I disarmed him.

wa-p̣a'-hi tha-noⁿ-she o, you disarmed him.

wa-p̣a'-hoⁿ-gthe, same as p̣a-hoⁿ' gthe.

wa-p̣a'-tha zhi, failure to understand.

oⁿ'-woⁿ-p̣a-tha moⁿ-zhi, I do not understand it.

thi-u'-p̣a-tha zhi, you do not understand it.

wo'-p̣a-tha ba-zhi, we do not understand it.

wa-p̣a'-tha zhi ha, it is not clear to the understanding.

wa-p̣i'-da-ḳa, black acorns.

wa-p̣i-oⁿ', skilled or possessing the ability to work along certain lines.

wa-p̣i'-moⁿ, I am skilled.

wa-shp̣i'-zhoⁿ, you are skilled.

wa-p̣i'oⁿ, to adjust.

wa-p̣i'-a-oⁿ, I adjust.

wa-p̣i'-tha-oⁿ, you adjust.

wa-p̣i'-oⁿ-oⁿ i, we adjust.

wa-p̣i'-the, to love.

wa-p̣i-a'-the, I love.

wa-p̣i'-tha the, you love.

wa-p̣i'-zhi, to hoard; to amass; to accumulate.

wa-p̣i'-a-zhi, I hoard.

wa-p̣i'-tha-zhi, you hoard.

wa-p̣i'-oⁿ-zhi i, we hoard.

wa-p̣o'-ga, the gray owl. The gray owl is an Osage symbol of night. It is also a life symbol. It is a bird that succeeds in bringing its young safely to maturity.

wa-p̣o'-ga ṭoⁿ-ga, the great gray owl.

wa-p̣o'-ga wa-thoⁿ, Songs of the Gray Owl. This group of songs give a scene of a war party, one member of which stands alone keeping his nightly vigil, and out of the silence and darkness of the night he hears the mournful voice of the great gray owl, or the splash of a snake in the water; whichever of these he hears first he may take as a response to his supplications. In these songs wa-p̣o'-ga (gray owl) is personified. In the first, the voice of the owl is heard; in the second, the gray owl and the horned owl (i'-toⁿ); he speaks to these two persons (birds); in the third, evening is still present as he talks to the wa-p̣o'-ga, the i'-toⁿ, and the we'-ṭs'a (snake), all three of which approach him in the silence of the dark night.

wa'-p̣oⁿ bi o, we are called, therefore we are going.

wa-pshu'-shka, beads.

wa-sda', large intestine.

wa-sha'-be a-thiⁿ, carrying the charcoal. This was the name of a very important part in the formation of a war party. Each warrior was to carry a piece of charcoal in a buckskin pouch with which to blacken his face before attacking the enemy; this war party showed no mercy for the enemy; as the charcoal was a symbol of fire that destroys, so the warrior with blackened face went forth.

wa-sha'-be a-thiⁿ wa-zho-wa-gthe, the title of the two officers chosen

wa-sha′-be a-thiⁿ wa-zho-wa-gthe—continued.
at the ceremonial organization of a war party to accompany the warriors of the two great tribal divisions throughout the great ceremony. The warriors were called Wa-sha′-be a-thiⁿ because they were to carry with them the dark symbolic charcoal by which each warrior who carries a small pouch of it declares his determination to show no mercy to the foe. The warriors of the two great tribal divisions, with their officers, occupy the two large wigwams set up for them to use through the ceremony, which lasts about four days. The two men who accompany the two bodies of warriors bear the title wa-zho′-wa-gthe, Accompanying the Warriors.

wa-shi′ (Om. same), a hireling; a person serving for hire with pay or the equivalent.

wa-shi′ (Om. same), to employ one to run on an errand or to do some work.
a-wa′-shi, I employed him.
wa-tha′ shi, you employed him.
oⁿ-woⁿ′-shi i, we employed him.
oⁿ-woⁿ′-tha-shi, you have employed me to do work.

wa-shi, to employ; to ask for services.
wa-wi′-shi a-ti, I come to ask for your services.
wa-wi′-shi ķoⁿ-btha, I wish to secure your services.
wa-wi′-shi moⁿ-zhiⁿ, I do not ask for you services.

wa-shi′-bi a-ka, employee.

wa-shiⁿ′, meat with very little lean; fat meat.

Wa-shiⁿ′-shtoⁿ-ga, Soft-fat. Personal name.

Wa-shiⁿ-wiⁿ, Fat-woman. Female personal name.

wa-shi′-shi-ţoⁿ, wealth. Among the Osage, as with other tribes, the wealth consisted of the number of horses and mules one possessed. This refers particularly to the belongings of the enemy which pass as spoils to war parties.

wa′-shi-shi ţoⁿ, possessions.

wa-shkoⁿ′, to struggle hard; to make an effort.
a-wa′-shkoⁿ, I made an effort.
wa-tha′-shkoⁿ, you made an effort.
oⁿ-woⁿ′-shkoⁿ i, we made an effort.

wa′-shkoⁿ, a kernel; a growth that appears in the armpits, also the groin.

wa-shkoⁿ′, strength; might; force; power.

wa-shkoⁿ′ gi-ţoⁿ, to regain strength; to recuperate.
wa-shkoⁿ′-a-gi-ţoⁿ, I have regained strength.
wa-shkoⁿ′-tha-gi-ţoⁿ, you have regained strength.
wa-shkoⁿ′-oⁿ-gi-ţoⁿ i, we have regained strength.

wa-shkoⁿ′ gthoⁿ-the, powerful; strong; (2) possessing great strength.

wa-shkoⁿ′-thiⁿ-ge, disability; weak, having little or no strength; frail.
wa-shkoⁿ-oⁿ-thiⁿ-ge, I have no strength.
wa-shkoⁿ′ thi-thiⁿ-ge, you are weak.

wa-shkoⁿ′ ţoⁿ-ga, great strength—wa-shkoⁿ′, strength; ţoⁿ-ga, large or great.
wa-thi-shkoⁿ ţoⁿ-ga, you have great strength.

wa-shoⁿ′-ge, yellow corn that adheres to the teeth when eating it. This corn is roasted, then pounded into a fine meal.

Wa-sho′-she, Brave. Personal name.

wa-sho′-she, dauntless; courageous; brave; gallant.
oⁿ-woⁿ′-sho-she, I am courageous.
wa-thi-sho′-she, you are courageous.
wa-wa-sho′-sha i, we are courageous.

wa-shpe′-e-zhi, a place where a treasured thing is kept for safety, or a place held permanently. This was a name applied to the sacred pipes, or to the allotment of lands for homesteads.

wa-shta′, one of the entrails of a cow, ox, or buffalo.

wa-shta′-ge, gentle; peaceful.

Wa-shta′-ge, the name of a tribal office.

wa-shta′-ge ga-xe, to dilute medicine.
wa-shta′-ge p̣a-xe, I diluted it.
wa-shta′-ge shka-xe, you diluted it.
wa-shta′-ge oⁿ-ga-xa i, we diluted it.

wa-shtoⁿ′-ga, a sponge; anything soft.
wa-shtoⁿ′-ga gi ni moⁿ-tse i-the noⁿ bi o, the sponge is found in water.

Wa-stse′-e-doⁿ, Good-doctor. Personal name.

wa′-stse-ge, buffalo meat cut into narrow strips for smoking and drying. The meat treated in this manner is what is left over from the parts sliced for jerking.

Wa′-stse-ge, Strip-off-the-meat. Personal name.

wa-stse′-hoⁿ, to travel slowly; to go in a leisurely manner.
wa-stse′-hoⁿ xtsi moⁿ-bthiⁿ, I traveled slowly.
wa-stse′-hoⁿ xtsi moⁿ-ni, you traveled slowly.

wa-stse′-the, the act of giving medical treatment to a patient.

wa-ṭa′-çto-çta hiu, the pecan (*Hicoria pecan*). The nut of this tree is used for food by the Osage.

wa-tha′-be gi-the, to slander; to speak ill of a person.

wa′-tha-çta, glue, gum, or any sticky substance used for glue.

wa′-tha-çta-gthoⁿ, a postage stamp.

wa′-tha-da-bi, a limit placed by the officers of the buffalo hunt or chase to the distance which the hunters can go when chasing the animal. Any hunter who goes beyond the line pointed out was punished severely. When the lands of the Osage were surveyed and allotted in severalty this term was applied to a mile limit or to the boundary lines of the lands allotted. The order was to guard against war parties who might be near.

wa-tha′-doⁿ, to suck, as the nursing child.

wa-tha′-dse, to guess.

wa′-tha-dse, conmamd. This is the name of a game played by young men, who are supposed to do whatever they are commanded to do.

wa-tha′-ge, the Osage fur cap.

wa′-tha-ha, clothing; garments.

Wa-tha′-hni, Tonkawa Tribe.

wa-tha′-hni, a devourer; swallower.

wa-tha′-ho-da, to scoff.
wa-btha′-ho-da, I scoffed.
wa-shda′-ho-da, you scoffed.
oⁿ-woⁿ′-tha-ho-da i, we scoffed.

wa-tha′-ho-da, a joke; jest; pleasantry; humorous and harmless remarks.

wa-tha′-ho-da-shtoⁿ, a scoffer; one who jeers at another.

wa′-tha-k’a-be (Om. same), a side hill; a slope.

wa-tha′-ḳ’e-tha-zhi, merciless; unkind; uncharitable; pitiless, cruel; selfish; ruthless.
wa-tha′-ḳ’e a-tha moⁿ-zhi, I have no mercy.
wa-tha′-ḳ’e tha-tha-zhi, you have no mercy.
wa-the′-ḳ’e oⁿ-tha ba zhi i, we have no mercy.

wa-tha′-ḳ’e-the, sympathy; sympathetic; easily moved to sympathy and pity for those who suffer; tender-hearted; a man of kindly spirit; compassion.

wa-tha′-p̣a-p̣a, to feast ravenously. (From a ritual.)

wa-tha′-p̣i-zhi, to disparage; (2) to speak evil of one.
wa-btha′-p̣i-zhi, I spoke evil of him.
wa-shta′-p̣i-zhi, you spoke evil of him.

wa-tha′-pshe-zhoⁿ-zhoⁿ, corn silk or tassel. It was the custom among the Indians to remove the tassel from the corn, thus giving more strength to the grain.

wa-tha′-shi-ge, slander.
wa-btha′-shi-ge, I slander (him).
wa-hna′-shi-ge, you slander (him).

wa-tha′-the, you shall vanquish them. (Mythical.)

wa-tha′-ṭoⁿ, to imbibe; to take freely.
wa-btha′-ṭoⁿ, I drank freely; I imbibed.
wa-shda′-ṭoⁿ, you drank freely; you imbibed.
oⁿ-woⁿ′-tha-ṭoⁿ i, we imbibed; we drank freely.

wa-tha′-ṭoⁿ-shtoⁿ, an inebriate; a drunkard.

wa-tha′-tse, the eating of certain kinds of food.

wa-tha′-wa—wa-, the act of; tha-wa, to count: counting.

wa-btha′-wa, I am counting.

wa-shda′-wa, you are counting.

oⁿ-woⁿ′-tha-wa i, we are counting.

wa-tha′-wa gthe-bthoⁿ—wa-tha′-wa, cents; gthe-bthoⁿ, ten; ten cents: a dime.

wa-tha′-wa-ţoⁿ-ga, a million; counting big.

wa-tha′-xta-ge, biter; a mad dog; hydrophobia.

wa′-tha-xthi, anger; evil disposition. Often used in a ritual.

wa-tha′-zhu-a-zhi, scurrilous, offensive language; abuse.

wa-btha′-zhu moⁿ-zhi, I used abusive language.

wa-shda′-zhu a-zhi, you used abusive language.

oⁿ-woⁿ′-tha-zhu ba zhi i, we used abusive language.

wa-the′, cause them to die. (From a ritual.)

ţs'e a-wa-the, I caused them to die.

ţs'e′-wa-tha-the, you caused them to die.

ţs'e′-oⁿ-woⁿ-tha i, we caused them to die.

wa-the′-the, The Sending Ceremony. The sending of fees to the various gentes.

wa-thi′-ba-ba, to shuffle cards.

wa-bthi′-ba-ba, I shuffle the cards.

wa-ni′-ba-ba, you shuffle the cards.

oⁿ-woⁿ′-thi-ba-ba i, we shuffled the cards.

wa-thi′-bthi-bthi-xe, cringe; to dodge as if afraid.

oⁿ′ thi′-bthi-bthi-xe, I cringe.

thi′-thi-bthi-bthi-xe, you cringe.

wa′-thi-bthi-bthi-xa i, we cringe.

wa-thi′-çe-shtoⁿ, a thief.

wa-thi′-çki, to assemble; to gather together men for council.

wa-thi′-ga, to husk corn.

wa-bthi′-ga, I am husking corn.

wa-ni′-ga, you are husking corn.

oⁿ-woⁿ′-thi-ga, we are husking corn.

wa-thi′-ge-ge-be, roughened and wrinkled with age; refers to an old man.

wa-thi′-gthoⁿ, intellect; sense; sound judgment.

wa-thi′-gthoⁿ, reverie; day dreaming; meditate.

wa-bthi′-gthoⁿ, I meditate.

wa-shni′-gthoⁿ, you meditate.

oⁿ-woⁿ-thi-gthoⁿ i, we meditate.

wa-thi′-gthoⁿ çi-çi, smart; quick-witted; alert in mind.

wa-thi′-gthoⁿ oⁿ-çi-çi, I am alert.

wa-thi′-gthoⁿ thi-çi-çi, you are alert.

wa-thi′-gthoⁿ ḳi-tha-ha, to differ; to disagree.

wa-thi′-gthoⁿ ḳi-tha-ha oⁿ-thiⁿ, I differ (with you).

wa-thi′-gthoⁿ ḳi-tha-ha shni i ha, you differ.

wa-thi′-gthoⁿ ḳi-tha-ha oⁿ-thiⁿ i, we disagree.

wa-thi′-gthoⁿ pi-oⁿ, intellect; intellectual ability.

ni-ḳa-shi-ga a-ka wa-thi-gthoⁿ u-tsi bi a, he has much intellect.

wa-thi′-gthoⁿ thiⁿ-ge—wa-thi′-gthoⁿ, mind; thiⁿ-ge, none: no mind; insane; (2) thoughtless.

wa-thi′-gthoⁿ wa-gthiⁿ oⁿ-thiⁿ-ge, I am very thoughtless.

wa-thi′-gthoⁿ wa-gthiⁿ thi-thiⁿ-ge, you are very thoughtless.

Wa-thi′-gthoⁿ-thiⁿ-ge, No-mind. Personal name.

wa-thi′-gthoⁿ ţoⁿ, having plenty of sense; wits; very sensible.

wa-thi′-gthoⁿ a-ţoⁿ, I am sensible.

wa-thi′-gthoⁿ tha-ţoⁿ ha, you are sensible.

wa-thi′-gthoⁿ tha-ţoⁿ i ha, we are sensible.

wa-thi′-tse-noⁿ i-gi-ni i-ha, he lives by his wits.

wa-thi′-gthoⁿ wa-ţo-ge, quick-witted; an active mind.

wa-ḳ'u a-ka wa-thi-gthoⁿ wa-ţo-ga bi a, the woman has a very active mind.

wa-thi′-gthoⁿ wiⁿ-ha zhi, a disagreement; difference of opinion; a controversy.

wa-thi′-hi-dse, meddler; a mischief-maker.

wa-thi′-hi-dse a-ka, persecutor.

wa-thi'-ho-ho-da, a droll; one fond of practical jokes.
wi-çoⁿ-ga a-ka wa-thi-ho-ho-da gi-tha-gthiⁿ bi a, my brother is fond of joking.

wa-thi'-ḳo-ge, the cramping of the feet of the enemy in a fight. Used in a ritual.

wa'-thiⁿ (Om. same), to have or to keep.
wa'-bthiⁿ, I keep.
wa'-ni, you keep.
woⁿ'-ga-thiⁿ i, we keep.

wa'-thiⁿ, to have.
wa'-bthiⁿ, I have.
wa'-ni, you have.
oⁿ-ga'-thiⁿ i, we have.

wa-thiⁿ'-e-çka (archaic), with a purpose. This word is frequently found in the tribal rites in this form: wa-thiⁿ'-e-çka shoⁿ a-zhi a-ka a biⁿ da, they have done this thing, they say, but not without a purpose.

wa-thiⁿ'-ga, absent.

wa-thiⁿ'-ga zhi, never absent; to be present.

wa-thi'-shki, to wash clothes.
wa-bthi'-shki, I wash clothes.
wa-ni'-shki, you wash clothes.
oⁿ-woⁿ'-thi-shki i, we wash clothes.

wa-thi'-shki ṭsi, a washhouse; laundry.

wa-thi-shkoⁿ' ṭoⁿ-ga, you have great strength.

wa-thi'-shpi, corn shelling.

wa-thi'-shtoⁿ, complete; to finish.
wa-thi-toⁿ-te bthi-shtoⁿ ha, I finished my work.
wa-thi-toⁿ-te ni-shtoⁿ ha, you finished the work.
ṭsi ga'-xe bthi-shtoⁿ, I have finished the house.
ṭsi ga'-xe stsi-shtoⁿ, you have finished the house.

wa'-thi-ṭa, to violate a rule of conduct or a taboo.
wa'-bthi-ṭa, I violated a taboo.
wa'-hni-ṭa, you violated a taboo.
woⁿ'-ga-thi-ṭa i, we violated a taboo.

wa-thi'-ṭoⁿ, (1) to farm; to work in the field; (2) a household servant; a domestic; (3) any kind of work or labor.

wa-thi'-ṭoⁿ—continued.
wa-bthi'-ṭoⁿ, I work.
wa-ni'-ṭoⁿ, you work.
oⁿ-woⁿ'-thi-ṭoⁿ i, we work.

wa-thi'-ṭoⁿ a'-ḳi-hi-de, diligence; industrious.

wa-thi'-ṭoⁿ ḳa-wa, work horse; a team broken to work.

wa-thi'-ṭoⁿ ḳa-wa-ga-zhiⁿ, a driver of a team of horses; a teamster.

wa-thi'-ṭoⁿ-shtoⁿ, industrious; hard-working.
wa-ḳ'u a-ka wa-thi-ṭo' i-noⁿ-hi bi a, the woman is industrious.
wa-bthi'-ṭoⁿ-shtoⁿ, I am industrious.
wa-ni-ṭoⁿ-shtoⁿ, you are industrious.
oⁿ-woⁿ'-thi-ṭoⁿ-shtoⁿ i, we are industrious.

wa-thi'-ṭoⁿ-shtoⁿ, meddlesome; a meddler.

wa-thi'-ṭoⁿ u-gthiⁿ kshi-the, to install a man into an office.

wa-thi'-ṭoⁿ wa-ga-zhi, a foreman.

wa-thi'-wiⁿ, one who sells; a trader; (2) one who purchases; a purchaser.
wa-bthi'-wiⁿ, I am selling.
wa-ni'-wiⁿ, you are selling.
oⁿ-woⁿ'-thi-wiⁿ i, we are selling.

wa-thi'-wiⁿ u-moⁿ-ḳa, things are cheap, easy to buy.

wa'-thi-xa-zhi, a woman not yet married; (2) a maiden.

wa-thi'-xe, to chase; to join in the chase of the buffalo.
wa-thi'-xe u-bthi çoⁿ ha, I joined in the chase.
wa-thi'-xe u-stsi çoⁿ ha, you joined in the chase.
wa-thi'-xe oⁿ-gu thi çoⁿ ha i, we joined in the chase.

wa'-thi-xe-thoⁿ-çka, a young woman (marriageable age).

wa-thi'-xo-e, to lead or to drag.
wa-thi'-xo-e pshi iⁿ do, I lead.
wa-thi'-xo-e shi iⁿ do, you lead.
wa-thi'-xo-e oⁿ-ga hi bi o, we lead.

wa-thi'-xthi-ge, secondhand goods; (2) faded; worn.

wa-thi'-zha, he expressed doubt as to your statement.

wa-tho'-da-ḳi-the, relative; relation; kinship.

wa-tho'-da-the, to make peace.

wa-thoⁿ′, to sing; a song.
wa-bthoⁿ′, I sing.
wa-shtoⁿ′, you sing.
oⁿ-woⁿ′-thoⁿ i, we sing.

wa-thoⁿ′, a title given to a candidate for a degree in the tribal rites.

wa-thoⁿ′ a-ka, the singer. This is the name or title given the candidate when the songs of the rite are taken up. Although he may know none of the songs and can not sing, he is given this title, because in speaking of his initiation after he has taken any of the degrees, he would mention the name of the degree he had taken by saying "I sang."

wa-thoⁿ′-dse-shi, to hanker after a thing; a desire; a longing.
wa-thoⁿ′-dse-oⁿ-shi, I hanker after it.
wa-thoⁿ′-dse-u-thi-shi, you hanker after it.

wa-thoⁿ′-dse-shi goⁿ-çe—wa-thoⁿ-dse-shi, a longing; goⁿ-çe, make believe—a-longing-to-make-believe: a pretext.

wa-thoⁿ′-dse u-thi-çoⁿ-ha, to excite; excitement: His heart is fluttering with excitement.

wa-thoⁿ′-dsu-zhi, wasteful.
wa-thoⁿ′-dsu-zhi bthiⁿ, I am wasteful.
wa-thoⁿ′-dsu-zhi shni i ha, you are wasteful.

Wa-thoⁿ′-kshe-u-gthiⁿ, Ruler of feasts.

wa-thoⁿ zhiⁿ-ga, a little song.

wa-tho′-ṭoⁿ, upright; a truthful man; one who can be depended upon.
wa-tho′-ṭoⁿ bthiⁿ da, I can be depended upon.
wa-tho′-ṭoⁿ stsi-da, you can be depended upon.
wa-tho′-ṭoⁿ oⁿ-thi i, we can be depended upon.

wa-thu′-çe, to seize.

wa-thu′-çe—wa, this syllable as used here denotes action; thu-çe, to take: debt. To default, or failure to catch up with one's debts.

wa-thu′-çe a-thiⁿ, indebted.
wa-thu′-çe a-bthiⁿ ha, I am indebted.
wa-thu′-çe a-stsi ha, you are indebted.
wa-thu′-çe oⁿ-ga-thiⁿ i ha, we are indebted.

wa-thu′-çe ga-shi-be, to refund; to repay borrowed money; to pay one's debts.
wa-thu′-çe ga-shi-be pshi, I have been to pay my debts.
wa-thu′-çe ga-shi-be shi ha, you have been to pay your debts.
wa-thu′-çe ga-shi-be oⁿ-ga hi i, we have been to pay our debts.

wa-thu′-çe ga-shi-ba zhi shoⁿ-tse—wa-thu-çe, debt; ga-shi-ba-zhi, standing; shoⁿ-tse, as it is—debt-standing-as-it-is: outstanding.

wa-thu′-çe gi-ba-hi, a collector.

wa-thu′-çe gi-da, to dun; to make repeated demands.
wa-thu′-çe a-gi-da, I made repeated demands.
wa-thu′-çe tha-gi-da, you made repeated demands.

wa-thu′-çe ḳ'i, credit; to give credit.
wa-thu′-çe a-ḳ'i, I gave credit.
wa-thu′-çe tha-ḳ'i, you gave credit.
wa-thu′-çe oⁿ-woⁿ ḳ'i i he, we gave credit.

wa-thu′-çe u-xtha-zhi, to default in paying a note.

wa-thu′-çe u-xtha-zhi a-ka, a defaulter.

wa-thu′-çe-wa-k'i a-ka, creditor.

wa-thu′-çe wa-thoⁿ, Songs of Seizing the Wa-doⁿ′-be. These songs follow the reciting of a wi-gi-e, ritual; there are six of them. The first refers to the singer who conducts to his seat the Wa-doⁿ′-be, the valiant man; the second refers to the man as one whose valorous deeds are worthy of emulation; the third song refers to the two scenes in connection with the ceremony of leading the valiant man to the seat prepared for him; the fourth song belongs to the final act of the great war ceremony called Wa-sha′-be A-thiⁿ, there being sixteen stanzas; the fifth song is a call to the Wa-doⁿ′-be to begin to count his o-doⁿ′ (war honors); the sixth and last song

wa-thu′-çe wa-thoⁿ—continued. has only one stanza, but is repeated four times and refers to the carrying home of supplies by the wife and her assistants.

wa-thu′-çe wi-gi-e, The Seizing Ritual. The title of this ritual recited in some of the degrees of tribal rites, where the candidate being initiated goes to the warrior chosen for the office of Wa-doⁿ′-be, seizes him by the edge of his robe or blanket, and conducts him to his ceremonial place. During the reciting of the ritual and the singing of the songs of this particular part, the Wa-doⁿ′-be recounts the war honors (thirteen of them) he had won in battle, and which had been conferred ceremonially.

Wa′-thu-da-çe, Crashing-around. Personal name. Refers to the thunder.

wa-thu′-ga, to husk corn.
wa-bthi′-ga, I husk corn.
wa-stsi′-ga, you husk corn.
oⁿ-woⁿ′-thu-ga i, we husk corn.

wa-thu′-ḳ’e, ears of corn fastened together with their inner husks braided for convenience of hanging up to dry.

wa′-thu-shoⁿ, to break necks.

wa′-thu-ṭoⁿ a-zhi, inaccurate; defective; imperfect.

Wa-thu′-ts’a-ga-zhi, father of Wa-xthi-zhi.

Wa-thu′-ṭs’a-ga-zhi, Never-fails. Personal name. Refers to one who never failed in his war exploits.

wa-thu′-ṭs’a-ge, to fail in some undertaking, venture, or enterprise; to fail to arrest a wrongdoer; failure to prevent a guilty person from escaping.
wa-bthu′-ṭs’a-ge, I failed in the undertaking.
wa-stsu′-ṭs’a-ge, you failed in the undertaking.
oⁿ-woⁿ′-thu-ṭs’a-ga i, we failed in the undertaking.

wa′-thu-ṭse, a violation of taboo or law.

wa-thu′-xa, to rake the ground and free it from weeds.
wa-bthu′-xa, I am raking the dead leaves and weeds.
wa-ni′-xa, you are raking the dead leaves and weeds.
oⁿ-woⁿ′-thu-xa i, we are raking the dead leaves and weeds.

Wa′-thu-xa-ge, Clutches-them-till-they-cry. Personal name. Refers to the attack of the eagle on its prey.

wa′-thu-xe, to take a husband; to marry.

wa′-thu-xpe, the meaning of this word is vague, but it is one of the least of the war honors awarded to the winner. (One of the o-doⁿ′.)

wa-thu′-zha, to scrub.
wa-bthu′-zha he, I scrub.
wa-stsu′-zha he, you scrub.
oⁿ-woⁿ′-thu-zha i, we scrub.

wa-ṭo′-ge, swift runner; quick; active; (2) alert.
oⁿ-woⁿ′-ṭo-ge, I am alert.
wa-thi′-ṭo-ge, you are alert.

Wa-ṭo′-ge, Active. Personal name.

wa-ṭo′-gthoⁿ (Om. same), to haul.
wa-ṭoⁿ ṭse ṭo-a-gthoⁿ, I haul the goods.
wa-toⁿ ṭse ṭo-tha-gthoⁿ, you haul the goods.

wa-ṭoⁿ′, ware; goods; anything sold or exchanged at a store or trading place.
wa-ṭoⁿ′ a-gi-pa ha, I displayed my goods.

wa-toⁿ′, pumpkin, squash, or any of the vegetables of that family.

wa-ṭoⁿ-a′-thiⁿ—wa-ṭoⁿ, goods; a-thiⁿ, keeper of: dry-goods merchant.

wa-ṭoⁿ′-be iⁿ da, I have seen. (From a ritual.)

wa-toⁿ′-btha-xa-xa, scalloped squash (*Cucurbita pepo* var. *Condensa bailey*); an old-time squash.

wa-toⁿ′-çi-ga-çki, corn pounded into a fine meal, rolled into balls with honey or sirup, made especially for children.

wa-toⁿ′-çi-hiu, cornstalks.

wa-toⁿ′-çi hoⁿ-bthiⁿ-ge u-thu-ḳi-hoⁿ, corn and beans cooked together: succotash.

wa-toⁿ′-çi hoⁿ-bthiⁿ-ge u-thu-ḳi-hoⁿ oⁿ-tha-gthe, I like corn and beans cooked together.

wa-toⁿ′-çi-thi-xthoⁿ-zhe, chop feed.

wa-toⁿ′-çka, a white squash with a white rind.

wa-toⁿ′-çoⁿ, braided squash. This was a manner of preparing squash for winter use; it was first peeled, then cut into strips; these were dried and loosely braided into squares or oblong pieces. They were then packed away in parfleche cases.

wa-toⁿ′-çu, squash or pumpkin seed.

wa-ṭoⁿ′-ga, a master; a high-rank official; one of high rank; a great person; principal.

wa-ṭoⁿ′-ga ts’e-the—wa-ṭoⁿ-ga, the great one; ts’e-the, to kill: regicide; the killing of a chief.

wa-toⁿ′ gthe-zhe, spotted squash or pumpkin.

wa-toⁿ′-hi, pumpkin vine or squash vine.

wa-ṭoⁿ′-iⁿ, manifest; clear to the understanding and to the sense of sight; obvious; perceptible.

iⁿ-wa-ṭoⁿ′-iⁿ, I manifest.

thi-wa-ṭoⁿ-iⁿ, you manifest.

we-wa-ṭoⁿ-iⁿ i, we manifest.

wa-ṭoⁿ′-iⁿ a-zhi, not clear to the sense of sight or understanding; obscure. (*See* xe′-ga.)

Wa-ṭoⁿ-iⁿ-ḳi-tha, Come-to-view. Personal name. Refers to the moon.

wa-ṭoⁿ′-iⁿ-xtsi, openly; in plain sight; very plain.

wa-ṭoⁿ′ ḳoⁿ-ha kshe—wa-ṭoⁿ, goods; ḳoⁿ-ha, edge; kshe, the: the edge of goods; the selvage.

wa-toⁿ′ ḳoⁿ-dse u-gthoⁿ, pumpkin pie.

wa-toⁿ′ no-ṭa—wa-toⁿ, squash; noⁿ-ṭa, ears: squash ears. In cutting the squash into strips for braiding (wa-toⁿ′-çoⁿ), some small pieces, ear shaped, are left over; these are strung together and dried for winter use.

wa-toⁿ′-p̣a ḳu-sha, crookneck squash.

wa-toⁿ′-p̣a stse-dse, long-nosed squash.

wa-toⁿ′-ṭa-ni—wa-toⁿ, squash; ṭa-ni, meat water: squash soup.

wa-ṭoⁿ′-the p̣i-oⁿ—wa-ṭoⁿ-the, tanning, p̣i-oⁿ, skillful: to be skillful in the process of tanning, or dressing of skins.

wa-ha-ṭoⁿ-a′-the mi-kshe o, I am tanning the skin.

wa-ha ṭoⁿ-tha′-the ni kshe o, you are tanning the skin.

wa-toⁿ′ thoⁿ çi, the pumpkin is yellow.

wa-toⁿ′-u-çi, pumpkin seed.

wa-ṭoⁿ′ u-noⁿ-zhiⁿ — wa-ṭoⁿ, dry goods; u-noⁿ-zhiⁿ, stands in the midst of: clerk in a dry-goods store.

wa-ṭoⁿ′ u-zhi, a dry-goods store; a place to store goods; a warehouse.

wa-toⁿ-xtsi, real squash.

wa-toⁿ′-xo-dse, gray squash.

wa-toⁿ′-xu-e, parched corn pounded and boiled with grease; among the older Osage Indians it is known as wa-ba′-hoⁿ.

wa-ṭse′, victorious returning with a large war party. (This is one of the o′-doⁿ or military honors.)

wa′-ṭse, to choke; to strangle.

oⁿ-a′-ṭse, I choked.

thi-a′-ṭse, you choked.

wa-bu-çka he-be oⁿ-thoⁿ ga-ṭse ha, I choked on a piece of bread.

wa-tse′, skirt; dress.

wa-ṭse′, a triumph; victory; the touching of a living or fallen foe to win one of the prescribed war honors.

Wa′-ṭse-a-xe, Cries-for-a-star. Personal name.

wa-ṭse′-boⁿ, a cry of triumph, given as a victorious war party approaches the village as it returns.

wa-ṭse′-çe u-thiⁿ-ge, pregnancy.

wa-ṭs’e da-thiⁿ-ge ga-xe—wa-ṭs’e, dead; da-thiⁿ-ge, burnt up; ga-xe, make: cremation.

wa′-ṭse do-ga, the male star; the morning star.

wa-tse′-ga, goods (new) to sell.

wa-ṭs’e′-ga, docile; gentle; easily managed.

wa-ţs’e′-ga, tender, as meat, grains of corn; (2) not difficult; easy.

Wa′-ţse-ga-hi-ge, Star-chief. Personal name.

Wa′-ţse-ga-wa, Radiant-star. Personal name.

Wa-ţse′-gi-doⁿ-a-bi, One-whose-trophies-are-seen. Personal name.

Wa′-ţse gi-tsi, the name of an important wi-gi-e as given by Wa-ţse-moⁿiⁿ, paraphrase of which may be found in back of book.

wa-ţse′-gthi, a victorious return of a war leader to his home; a war honor ceremoniously conferred upon a warrior.

wa-ţs’e gthi-xthu—wa-ţs’e, dead; gthi-xthu, act of digging up: exhumation.

wa′-ţse mi-ga, the female star; the evening star.

Wa-ţse′-moⁿ-iⁿ, He-who-wins-war-honors. Personal name.

wa-ţs’e′-the, the act of killing in battle or in a quarrel at home.
  wa-ţs’e-a′-the, I killed him.
  wa-ţs’e-tha-the, you killed him.

Wa′-ţse-ţoⁿ-ga, Big-star. Personal name.

Wa′ţse-tsi, Star-that-came-to-earth. The name of a gens.

Wa′-ţse-tsi Wi-gi-e, Ritual of the Wa-ţse-tsi gens.

Wa′-ţse-wiⁿ, Star-woman. Female personal name.

wa-tse′ wi-ţa thoⁿ dsa-p̣a, my skirt is short.

wa-ţse′-xi, difficult to destroy; to be tenacious of life (term used in some of the rituals of the tribal rites); (2) stingy; ungenerous; not liberal.
  wa-ţse′-xi wa-gthiⁿ bi a, he is very stingy.

wa-ţse′-xi, penurious.

wa-tse′-xi e-tha, a task most difficult to perform. (From a song.)

wa-ţsi′, dance.

wa-ţsi′-a-dse wa-thoⁿ, Songs of Triumph. There are ten songs in this group, of the Ţsi′-zhu Wa-shta-ge version. The first refers to the part that woman takes in the sacerdotal office as weaver of the shrine; the second, the women dance, and those who have brought their loom poles strike the ground with the blunt end; the third refers to the war organization of the tribe being extolled; the fourth refers to the ceremony of cutting the scalp into strips; the fifth refers to the distribution of the sacred war trophy; in this song the symbolic man is brought forward; the sixth song refers to the acts by which the spirit symbol, the scalp, is prepared for distribution; the seventh refers to the acts of the two men officiating who are required to cut the skin with the Mystic Knife into four straight strips; the eight, ninth, and tenth are the concluding acts of the warriors and their success achieved through the symbolic man.

wa-ţsi′-a-dse wa-thoⁿ—continued.

wa-ţsi-shka, a brook. Obsolete among the Osage, but still used by the Omaha.

wa-ţu′-ge, to be active; alert.
  oⁿ-woⁿ′-ţu-ge, I am active.
  wa-thi′-ţu-ge, you are active.

Wa′-u-wi-çi, Jumper. Personal name. Refers to the leaps of the buffalo when charging a hunter.

wa-wa′-shi a-ka, employer.
  tha-gthiⁿ i-ha oⁿ-wa′-shi a-ka, I have a good employer.
  tha-gthiⁿ i-ha wa-thi′-shi a-ka, you have a good employer.
  tha-gthiⁿ i-ha wa-wa′-shi i a-ka, we have a good employer.

wa′-wa-thoⁿ, a term applied to the rite, incorrectly called Calumet dance or Pipe dance by the Osage. Its object is peace.

wa-we-a′-ga-çkoⁿ-the, I have made to be symbols. (From a ritual.)

wa-we′-ba-hoⁿ, a deponent; a witness; (2) to give testimony.
  wa-we′-pa-hoⁿ, I was a witness.
  wa-we′-shpa-hoⁿ, you were a witness.
  wa-we′-ba-hoⁿ oⁿ-gtha-ge tse hoⁿ-zhi p̣a-xe, I gave poor testimony.

wa-we′-çi, enmity. (*See* i′-çi.)

wa-we′-çi, hatred.

wa-we′-ga-çkoⁿ-the, a symbol; to symbolize; (2) to imitate.

wa-we′-gi-e, impugn; attack by insinuations.

wa-we′-gi noⁿ-zhiⁿ a-zhi, independent.

wa-we′-gi-shi-ge, nostalgia; homesickness of the worst kind.

wa-gthiⁿ wa-we-a-gi-shi-ge ha, I suffered from nostalgia.

wa-we′-gi-zhu-shi, expostulate; to remonstrate; to interdict.

we-a′-gi-zhu-shi, I remonstrate.

we′-tha-gi-zhu-shi, you remonstrate.

we-oⁿ′-gi-zhu-shi i, we remonstrate.

wa-we′-gtha-noⁿ, crime (any act punishable by law constitutes a crime); tort; wrong; violation of law; bad conduct.

wa-we′-gtha-noⁿ a-gtha, indict; indictment; criminate.

wa-we′-gtha-noⁿ thiⁿ-kshe, a culprit.

wa-we′ ḳi-gtha çkoⁿ-the, to set one's self up as an example for others; to make comparisons.

wa-we′-k'u-tse, experiment; the gaining of knowledge through experiment.

wa-we-a′-k'u-tse, I experimented.

wa-we′-tha-k'u-tse, you experimented.

wa-we-oⁿ′-k'u-tsa i, we experimented.

wa-we′-ḳ'u-ṭse, to gesticulate; gesture.

wa-we′-moⁿ-xe, a question; to make inquiry.

wa-we-oⁿ′-moⁿ-xa i, he asked me a question.

wa-we′-thi-moⁿ-xa i, he asked you a question.

wa-we′-noⁿ-xe ṭoⁿ—wa-we, writing; noⁿ-xe, with which to attack; ṭoⁿ, failure to meet an obligation: a bond or mortgage; debenture; guaranty; insurance.

wa-we′-shtse, ignominy; shame.

wa-we′-ṭa, owner; title.

ṭsi the wi-wi-ṭa, I am owner of this house.

ṭsi the thi-thi-ṭa, you are owner of this house.

wa-we′-the, to see; to make a discovery; to find something.

wa-we-a′-the ha, I made a discovery.

wa-we′-the—continued.

wa-we′-tha-the ha, you made a discovery.

wa-we-oⁿ′-tha i, we made a discovery.

wa-we′-the, the act of seeing.

wa-we′ a-the, I see something.

wa-we′-thu-e, to rummage; to disarrange articles.

wa-we′-bthu-e, I rummaged.

wa-we′-stsu-e, you rummaged.

wa-we′-woⁿ-xe, to ask questions.

wa-we′-bthoⁿ-xe, I ask questions, or

wa-we′-a-moⁿ-xe, I ask questions.

wa-we′-shtoⁿ-xe, you ask questions.

wa-we′-oⁿ-moⁿ-xa i, we ask questions.

wa-we′-woⁿ-xe a-ka, one who asks questions; an inquirer.

wa-we′-oⁿ-woⁿ-xe a-ka, the one who asked me a question.

wa-we′-thi-woⁿ-xe a-ka, the one who asked you the question.

wa-we′-woⁿ-xe shtoⁿ—wa-we-woⁿ-xe, to inquire; shtoⁿ, habitually: curious; inquisitive.

wa-wiu′-doⁿ-be, a referee; an umpire in a game.

wa-wiu′-doⁿ-be toⁿ wiⁿ-ḳa zhi, the umpire is wrong.

wa′ xa, to outrun in a race.

a′-xa ha, I outran him.

tha′-xa ha, you outran him.

oⁿ-ga′-xa i, we outran him.

wa-xa′-ga, any plant that has prickly spines, like the sand bur, cactus, cocklebur, prickly-ash.

wa-xa′-ga-hiu-stsu-tse, blackberry bush. That species of a bush that grows tall.

wa-xa′-ga-ṭu-hu, a green briar.

Wa-xa′-ga-u-gthiⁿ, Dwellers-in-the-Thorny Thicket. This was the name by which a group became known who fled from the overflowing banks and were caught in a thicket of thorny trees and bushes. They live in Pawhuska, Okla.

Wa-xa′-ga u-thiⁿ, a village located near Pa-çi zhiⁿ-ga thoⁿ-ba (Two Hills) on the Wa-çe-ṭoⁿ xo-e (Verdigris River). This was the starting point of the first buffalo trail.

wa-xa′-ga-zhiⁿ-ga, sand burs.

wa-xa′-ga zhu-dse, one of the variety of red haw.

wa-xa′-pa-hi, a thorn.

Wa-xa′-xa-doⁿ, Shaggy-hair. Personal name.

wa-xe′, to bury the dead.

wa-xe′, a funeral; the grave; a tomb.

wax-ka′-da-zhi, wonderful; superb; magnificent; splendid; grand.

wa-xo′-be, a whistle used as a sacred symbol after victory; a fine representation of this is on display in the United States National Museum, Washington, D. C., No. 276133.

wa-xo′-be, a talisman, or something worn about the person to ward off evil; (2) anything consecrated for ceremonial use. A portable symbol, like the hawk, that represents or symbolizes the courage of a warrior.

wa-xo′-be ga-xe, to consecrate some object to religious use; to make sacred.

wa-xo′-be p̣a-xe, I made sacred.

wa-xo′-be shka-xe, you consecrated it.

wa-xo′-be oⁿ-ga-xa i, we consecrated it.

wa-xo′-be ga-xi wa-thoⁿ, Songs of Awakening the Wa-xo′-be. This is the first of eight songs to the Wa-xo′-be, who is an imaginary man (symbolic), known as the Sacred Hawk.

wa-xo′-be thu-shke wa-thoⁿ, Songs of Untying the Shrine. There are four of these songs. The first is sung three times and tells of the laying down of the shrine in the proper position. Each of the following three songs describes the ceremonial acts connected with the shrine.

wa-xo′-be u-ḳoⁿ-dsi p̣a′ wa-thu-çe, taking the head of an enemy while with the war party Wa-xo′-be U-ḳoⁿ-dsi. (One of the six o-doⁿ′.)

wa-xo′-be u-ḳoⁿ-dsi wa-ga′ xthi, Winning the Wa-ga-xthi honor while with the Wa-xo′-be u-ḳoⁿ-dsi. (One of the six o-doⁿ′.)

wa-xo′-be u-ḳoⁿ-dsi wa′ thu-xpe, Winning the Wa′-thu-xpe war honor while with the Wa-xo′-be u-ḳoⁿ-dsi. (One of the o-doⁿ′.)

wa-xo′-be u-ḳoⁿ-dsi wa-ṭse′-gthi, Winning the Wa-ṭse-gthi honor while with the Wa-xo′-be u-ḳoⁿ-dsi. (One of the six o-doⁿ′.)

Wa-xo′-be-zhiⁿ-ga, Little-shrine. Personal name. Refers to the small portable shrine.

Wa-xoⁿ′-xoⁿ, The-shining-one. Personal name. Refers to the shining of the wings of the eagle.

wa-xpa′-thiⁿ, to suffer from exhaustion or hardship.

oⁿ-woⁿ′-xpa-thiⁿ, I suffer from exhaustion.

wa-thi′-xpa-thiⁿ, you suffer from exhaustion.

wa-wa-xpa-thiⁿ i, we suffer from exhaustion.

wa-xpa′-thiⁿ, in need; poverty-stricken; poor in spirit; in great grief; in sorrow; a mourner.

oⁿ-woⁿ′-xpa-thiⁿ, I am in need.

wa-thi′-xpa-thiⁿ, you are in need.

wa-wa′-xpa-thiⁿ i, we are in need.

wa-xpa′-thiⁿ-ḳi-the—wa-xpa′-thiⁿ, poor; ḳi-the, make himself to be: poor; humble; meek; modest; (2) indigent; destitute; needy.

wa′-xpe-gthe, vows. These were taken by a candidate for initiation which he can not withdraw or evade without bringing wrath and punishment upon himself by supernatural means. It was generally believed that a penalty was suspended in the air, ready to drop upon a candidate the moment he violated his obligation.

Wa′-xpe-gthe A-doⁿ-be, this is the name given by the Ni-ḳa Wa-ḳoⁿ-da-gi gens to the Penalty ritual; it relates to the symbols of the seven different gentes.

wa′-xpe-gthe a-doⁿ-be wi-gi-e, ritual of the Guardian of the Penalties. This ritual is used by all the gentes, and in it is a full description of the penalties to be inflicted; reference is made to the four animals whose spirits are the ever-

wa′-xpe-gthe a-doⁿ-be wi-gi-e—con. watchful guardians and within each of whom is reposed the supernatural power as well as the duty of inflicting the penalties.

wa-xtha′, a war standard. A modified form of wa-xthe′-xthe.

wa-xthe′-ḳ'oⁿ-çi, the coffee bean or coffee nut from the Kentucky coffee tree (*Gymnocladus dioica*).

Wa-xthe′-thoⁿ-ba, Two-standards. Female personal name.

wa-xthe′-xthe, a war standard. The standards were made for a regularly organized war party composed of all the warriors of the tribe. The office of making these standards belonged to the Bow maker gens of the Wa-zha′-zhe subdivision of the Hoⁿ′-ga tribal division. The standard was made of a slender pole shaped with a crook at the top; a long strip of swan skin, from which all the coarse feathers were taken, leaving only the down on the skin, was then wound around the pole so as to cover every part of it; pendants made of bunches of eagle feathers were fastened to the swanskin covering. When a fight took place the warriors left the standards with the slain foe. These standard are the ceremonial property of both the E-noⁿ Miⁿ-dse ṭoⁿ (Bow) and the Wa-ça′-be (Black Bear) gentes, for the reason that these two hold the property right to the materials to be used in the construction of the standards.

wa-xthe′-xthe-stse-dse, a tall standard made by the Osage, also by the Kaw and the Omaha.

wa-xthe′-xthe-ts'-iⁿ sha, the standard made with a crook by the Osage and Omaha.

Wa-xthe′-xthe Wa-ḳoⁿ-da-gi, Mysterious War standards.

Wa-xthe′-xthoⁿ-wiⁿ, Standard-woman. Female personal name.

wa-xthi′, stingy; uncharitable; unwilling to give; selfish; undue value placed upon certain property.

wa-xthi′ wa-gthiⁿ hi a, he is very stingy.

wa-xthi′, to fear.

oⁿ-woⁿ′-xthi, I fear.

wa-thi′-xthi, you fear.

Wa-xthi′-zhi, Generous. Personal name. Refers to the man who always shared his spoils, taken in his war exploits, with the people.

wa-xthi′-zhi, generous; liberal; munificent.

wa-xthu′-zhu-ha, a coarse, heavy sacking used for wrapping game: gunny.

wa′-xtoⁿ, a centipede. A much dreaded and feared insect among the Indians as well as the whites.

wa-xwiⁿ′, a stench; a stink; a bad odor.

wa-zha′, to disbelieve; to discredit; to doubt the statement; to express doubt.

a-wa′-zha, I discredit it.

wa-tha′-zha, you discredit it.

oⁿ-woⁿ′-zha i, we discredit it.

wa-wi′-zha, I expressed doubt as to your statement.

wa-zha′-shtoⁿ, a person who likes to engage in controversies; a polemical.

wa-zha′-wa, to have a pleasant time at a feast or at a dance; revelry.

oⁿ′-u-zha-wa, I had a pleasant time at the dance.

thi′-u-zha-wa, you had a pleasant time at the dance.

wa-zha′-wa a-thiⁿ bi kshe, the standards carried to excite enthusiasm.

Wa-zha′-zhe, the name of the subdivision which refers to the water portion of the earth. It is also a personal name belonging to the Wa-ṭse-ṭsi or P̣oⁿ-ḳa Wa-shta-ge gens. In the mythical story of this gens the people came from the stars to the earth. In their wanderings they came suddenly upon a man who stood in the midst of the waters that rushed noisily over the rocks. The man leading the way turned around and said to his followers: "Here stands Wa-zha′-zhe, a person who has made the waters of the earth his body." The person spoke to the people, saying: "If you make

Wa-zha′-zhe—continued.

of me your bodies your little ones shall become difficult to be overtaken by death; they shall enable themselves to live to see old age. They shall also come to the days that are beautiful."

The meaning of the name is obscure. Even some of the older Osage fail to give satisfactory interpretation of the name.

Wa-zha′-zhe, name of the Osage Tribe, corrupted by the French to Osage.

Wa-zha′-zhe çka, White Wa-zha′-zhe. This refers to the Gentile life symbol; the mussel with its shell.

Wa-zha′-zhe No^{n}-ni-o^{n}-ba, The Sacred Pipe of the Wa-zha-zhe. At the end of the Wa-no^{n}-çe A-ba-çu the Do-do^{n}′-ho^{n}-ga takes from the tobacco pouch a sharpened stick and proceeds to dig out the burnt tobacco adhering to the sides of the bowl of the pipe. As he does this he holds the pipe out at arm's length so that the particles of tobacco may drop on the bunches of symbolic grass at his feet, repeating these words: "I give you the sacred tobacco of the Wa-zha-zhe, that is pleasing and satisfying to the sense of smell, to compensate you for the life that you are to give up to me." These bunches of grass, the blades of which represent the lives of the animals and men to be slain by the war party, are what is referred to in the ritual.

Wa-zha′-zhe Wa-no^{n}, the Elder Wa-zha-zhe. The name of a gens.

wa-zha′-zhe wa-to^{n}, Osage crooked-necked squash. This is a favorite food among this tribe; the squash is cut, boiled, and served with marrow grease.

wa-zhi′-be, the leg bone of an animal.

wa-zhi′-be ga-gtho^{n}, a lasting odor that clings to the leg after walking through certain weeds.

wa-zhi′-be u-ţo^{n}-ga, the thigh bone; the femur.

wa-zhi′-be we-gthi, marrow drawn from the leg bone of a buffalo.

wa-zhi^{n}′, own will; volition.

wa-zhi^{n}′ wi-ṭa pa-xe, I did it of my own free will.

wa-zhi^{n}′ thi-ṭa shka-xe, you did it of your own free will.

wa-zhi^{n}′ a-shka (Om. same), mind easily disturbed; quick to take offense; quarrelsome.

wa-zhi^{n}′-a ţo^{n}-a, the chicken hawk.

wa-zhi^{n}′-ga, any bird or fowl.

wa-zhi^{n}′-ga ça-be, blackbird.

Wa-zhi^{n}′-ga-ça-be, Black-bird. Personal name.

wa-zhi^{n}′-ga çi-gthe, tracks made by birds' feet.

Wa′-zhi^{n}-ga-hi^{n}, Feathers-of-a-bird. Personal name.

wa-zhi^{n}′-ga hi^{n} shto^{n}-ga—wa-zhi^{n}-ga, bird; hi^{n}, feathers; shto^{n}-ga, soft: the soft downy feathers of a bird.

wa-zhi^{n}′-ga hiu bi a, many birds.

wa-zhi^{n}′-ga ho-i-shta, birds of any kind.

wa-zhi^{n}′-ga ho-ţo^{n}, the cries of birds.

wa-zhi^{n}′-ga ho-ţo^{n} çi-e xtsi o^{n} bi a, the birds make noise with their singing.

wa-zhi^{n}′-ga i-çi-wa-the, hateful bird. This refers to the smallest of the hawks known to the Osage, a very aggressive bird. It symbolizes the courage of the warrior.

wa-zhi^{n}′-ga o, The Killing of a Bird. This was a title given to the boy who killed a bird for the first time.

wa-zhi^{n}′-ga pa, the pileated woodpecker; the head of this bird with the maxilla (jawbone) are attached to the sacred pipes of the Osage, Omaha, and Pawnee Tribes.

wa-zhi^{n}′-ga pa-da, bird's egg.

wa-zhi^{n}′-ga pa ṭo^{n}-ga, the large-headed bird; the pileated woodpecker; it is a symbol of the tribal ceremonies.

wa-zhi^{n}-ga pa-zhu-dse, red-headed bird. The name given to the red-headed ivory-billed pileated woodpecker. The skin of the

wa-zhiⁿ-ga p̣a-zhu-dse—continued. head of this bird was used to decorate caps and the ceremonial pipes. They symbolize the sun that touches the earth as it passes with its life-giving power.

wa-zhiⁿ-ga sha-ge, bird claws: talons, as of the eagle.

wa-zhiⁿ′-ga shki wa-hi-oⁿ noⁿ bi o, birds migrate.

wa-zhiⁿ′ gi-tha, by use of symbols you shall have courage. (From a ritual.)

Wa-zhiⁿ-ga-tha-gthiⁿ, Good-bird. Personal name.

wa-zhiⁿ′-ṭoⁿ-ga, a big bird, or a large chicken hawk.

wa-zhiⁿ′-ṭoⁿ-ga ḳi-the, to cause himself to have or keep a stout heart or great spirit.

wa-zhiⁿ′-ga ṭsi-he, bird's nest.

wa-zhiⁿ′ ga u-zhi-hi, the reddish bird.

wa-zhiⁿ′-ga-xu-dse, little gray bird that builds its nest near the ground.

wa-zhiⁿ′-ga zhu-dse, a red bird.

Wa-zhiⁿ′-i-çi-wa-the, Hated-bird. Personal name. Refers to the fear of the eagle by other birds.

wa-zhiⁿ′ i-ṭa, of one's own free will and accord.

Wa-zhiⁿ′-ni-ḳa, Bird-man. Personal name.

Wa-zhiⁿ′-pa, Bird-head. Personal name. Refers to the head of the eagle.

wa-zhiⁿ′ p̣i-zhi ga-xe—wa-zhiⁿ, will; p̣i-zhi, bad; ga-xe, to make: to enrage a person.

wa-zhiⁿ′ p̣i-zhi p̣a-xe, I made him angry.

wa-zhiⁿ′ p̣i-zhi shka-xe, you made him angry.

wa-zhiⁿ′ p̣i-zhi oⁿ-ga-xa i, we made him angry.

bthi′-wa-zhiⁿ p̣i-zhi, I angered him.

ni′-wa-zhiⁿ p̣i-zhi, you angered him.

oⁿ-thi′-wa-zhiⁿ p̣i-zhi i, we angered him.

wa-zhiⁿ′ p̣i-zhi wa-gthiⁿ, he is very angry.

wa-zhiⁿ′-stse-dse, fortitude; patient and constant courage.

wa-zhiⁿ′-ṭo, a parrot.

wa-zhiⁿ′ ṭoⁿ-ga, doughty.

wa-zhiⁿ′-ṭoⁿ-ga, great courage; very brave.

wa-zhiⁿ′-ṭoⁿ-ga ḳi-the, to cause himself to have or keep a stout heart or great spirit.

wa-zhiⁿ′-ṭu, a parakeet.

wa-zhiⁿ′ u-ṭsi—wa-zhiⁿ, will; u-ṭsi, full of—full of great courage: courageous.

Wa-zhiⁿ-u-tsi, Courageous. Personal name.

Wa′-zhiⁿ′-wa-xa, Greatest-in-courage. Personal name.

wa-zhiⁿ′ wi-ṭa p̣a-xe—wa-zhiⁿ, mind, will, idea; wi-ṭa, mine; p̣a-xe, I made: I did it of my own free will, or it was my idea.

wa-zhiⁿ′-xo-e zhiⁿ-ga—wa-zhiⁿ, bird; xo-e, gray; zhiⁿ-ga, little—little gray bird: snowbird.

Wa-zhiⁿ′-zhi-e, Red - (bird) - eagle. Personal name.

wa-zhiⁿ′-zhu-e—wa-zhiⁿ, bird; zhu-e, red: the scarlet tanager.

wa-zho′-i-ga-the, a term which means the object of which they (the people) made their bodies; life symbols.

wa-zho-i-ga-the wi-gi-e—wa-zho-i-ga, to make bodies; the, the; wi-gi-e, prayer for: prayer for the making of bodies.

wa′-zhoⁿ-gi-the, to meet some people unexpectedly.

wa′-a-zhoⁿ-gi-the, I met them unexpectedly.

wa′-tha-zhoⁿ-gi-the, you met them unexpectedly.

woⁿ′-ga-zhoⁿ-gi-tha i, we met them unexpectedly.

Wa-zho′-wa-gthe, two officers. Chosen from the ranks. The first thing to be done before a great war ceremony was to appoint two men, who were called wa-zho′-wa-gthe; one of these officers was chosen from the Ṭsi′-zhu division and the other from the Hoⁿ′-ga. This gave each of the two important gens a leader.

Wa-zho′-xtha, name given to the Oto Tribe.

wa′-zhu, a mantel; a shelf; a slab placed over a fireplace on which to rest articles.

wa-zhu′-ṭa i i-thoⁿ-be—wa-zhu-ṭa, animals; i, by which; i-thoⁿ-be, appear: appearance of animals.

we, to plow.

a-wa′-e, I am plowing.

wa-tha-e, you are plowing.

oⁿ-woⁿ-a i, we are plowing.

we′-a-ba-çu, the index or first finger; a pointer.

we-a′-gthiⁿ thoⁿ-ba — we, with; a-gthiⁿ, in excess of (ten); thoⁿ-ba, two: the twelfth.

we-a′-gthiⁿ wiⁿ xtsi—we, with; a-gthiⁿ, in excess of (ten); wiⁿ-xtsi, one: the eleventh.

we-a′-tha-çta, a sticky substance; glue; mucilage.

we-a′-the iⁿ da, I have found them; I see them.

we′-a-xtha-dse, a war club.

we′-ba-çe—we, with which to; ba-çe, to cut by a pushing motion: a handsaw.

we′-ba-çnoⁿ, a stick used for a spit for roasting; a sharp stick.

we′-ba-gu-dse, a stick used for picking marrow out of a bone.

we′-ba-hnoⁿ, large wooden skewers used in roasting buffalo meat.

we′-ba-ḳ'u—we, with which to; ba-ḳ'u, dig by a pushing motion: a spade.

we′-ba-moⁿ—we, with; ba-moⁿ, to file. This is the Osage word for steel file.

we′-ba-ṭse, a handsaw.

we′-ba-xtse, a thong or vine used in tying a bundle; twine; cord.

we′-be-bthiⁿ hi, twining vines.

we′-bi-shda-ha, polisher; sandpaper.

a-gthiⁿ thoⁿ shta-ha p̣a-xe he we-bi-shda-ha i-p̣i-ka, I made the chair smooth with sandpaper.

we′-bi-ṭoⁿ-tha—we, for; bi-ṭoⁿ-tha, rolling: a rolling pin.

we′-bi-ṭo'-tha oⁿ-thiⁿ-ge goⁿ wa-bu-çka da-p̣a p̣a-xe bthi-tsa gi he, I have no rolling pin, I can not make biscuits.

we′-biu-ka, soap.

we′-biu-ka du-ba oⁿ-thi-wiⁿ a he, buy me some soap.

we′-ça-be wa-kchi-xe—we′-ça-be, to be cautious; wa-kchi-xe, they make for the people: for punishing violators of the law.

we′ça-ṭoⁿ, the fifth.

we′-çda-the, paint, house paint; (2) varnish; oil.

ṭsi wiⁿ çda-a-the, I paint the house.

ṭsi′ wiⁿ çda-tha-the, you paint the house.

we′-çda-the, ointment for the hair which is made from the fat of the buffalo.

we′-da-hoⁿ, baking powder; baking soda.

we′-da-tha-zhi, without a child; barren; childless.

we′da-tha-zhi, barren, applied to a cow that bears no young.

we′-da-the (Om. same), childbirth; the act of giving birth to a child.

we′-da-a-the, I gave birth to a child.

we′-da-tha-the, you gave birth to a child.

we′-da-the-shtoⁿ, said of a tree without fruit; fruitless.

we′-da-zhi u-zhi, to transplant.

xtha-be tse we′-da-zhi u-wa-zhi ha, I transplanted the tree.

xtha-be tse we′-da-zhi u-tha-zhi, you transplanted the tree.

xtha-be tse we′-da-zhi oⁿ-gu-zhi i, we transplanted the tree.

we′-do-ba, the fourth.

we′-do-bi-oⁿ—we, with; do-bi-oⁿ, fourth: with-fourth—fourth time.

we′-doⁿ-be—we, with; doⁿ-be, to see: a field glass; a spyglass; a telescope.

we′-doⁿ-be wiⁿ ḳoⁿ-btha, I want a spyglass.

we′-doⁿ-be, sight on a gun.

we-e, a plow.

we-e ga-çta a-wa′-shi a ti ha, I come to get my plow sharpened.

we′-ga-çta—we, with which to; ga-çta, pound: a hammer.

we′-ga-dsu-xe—we, with which to; ga, by striking; dsu-xe, brush—with-which-to-brush by striking: a broom.

we′-ga-dsu-xe ke a-gi-p̣a thiⁿ-ge he, the broom is worn.

we′-ga-dsu-xe zhiⁿ-ga, small broom.

we′-ga-ḳoⁿ, same as we′ga-dsu-xe zhiⁿ-ga.

we′-ga-ḳ’u, skin scraper—we, with which to; ga-ḳ’u, scrape. The blade of the Osage skin scraper was made of flint in former times, and in modern times of iron. The handle was made of elk horn.

we′ga-pshe, same as p̣a-hiu-i-gtha-tha.

we′-ga-thu-ça, use as a weapon to strike with.

we′-ga-xe, ceremonial forms. These consist of the Approach to the House and the Opening of the Portable Shrine; in this is kept the Sacred Hawk, the most holy of any of the sacred treasures of the tribe; these are used throughout the performance.

we′-ga-xe thoⁿ-ṭse—we, with; ga-xe, make; thoⁿ-tse, possible: things that may be useful or practical.

we′-ga-xtoⁿ ni, a liquid measure; four quarts; a gallon.

we′-ga-xtoⁿ wa-ho-stsa, a peck measure.

we′-ga-zhiⁿ, whip; quirt.

we′-ga-zhiⁿ, screen; a coarse sieve used in winnowing small grain.

we′-ga-zhiⁿ i-ba, whip handle.

we′-ge-xtha-dse, a kind of war club.

we′-goⁿ-tha, a sign by which one makes known his wants. Used as a symbol in their supplication. (From a ritual.)

we-gtha′-e, to distribute.

we-a′-gtha-e, I distributed among them.

we′-tha-gtha-e, you distributed among them.

we-oⁿ′-gtha-a i, we distributed among them.

we′-gthe-bthoⁿ—we, with; gthe-bthoⁿ, ten: the tenth.

we′-gthe-bthoⁿ ça-toⁿ, we, to make with; gthe-bthoⁿ, ten; ça-toⁿ, five: the fiftieth.

we′-gthe-bthoⁿ p̣e-thoⁿ-ba—we, to make with; gthe-bthoⁿ, ten; p̣e-thoⁿ-ba, seven: the seventieth.

we′-gthe-çe i-ga-xe, pen.

we′-gthe-çe-the, a pen or pencil.

we′-gthe-çe-the thi-ṭa zhu-dse, your pencil is red.

we′-gthe-çe-the wi-ṭa ça-be, my pencil is black.

we′-gthi, grease; oil; kerosene.

we′-gthi-ça-gi—we-gthi, grease; ça-gi, hard: tallow.

we′-gthi moⁿ-ḳoⁿ—we′-gthi, oil; moⁿ-ḳoⁿ, medicine: castor oil.

we′-ha-ge, the last one in line; refers to ceremonial order.

we′-ha-gi-the, the last one, or the end of a line.

we′-hi-dse, off; far away; distant.

we′-hi-dse pshi, I went far away.

we′-hi-dse shi, you went far away.

we′-hnoⁿ, grateful; thankful; gratitude.

we′-a-hnoⁿ, I am grateful.

we′-tha-hnoⁿ, you are grateful.

we′-hoⁿ zhi, a disagreeable person.

we′-i-shi-be—we, with which; i, modification of thi, action with the hand; shi-be, unfasten or open: a key.

we′-ḳ’e, to dig with; a mattock.

we′-ḳi-e-do-ba, the eighth.

we′-ḳi-gthiⁿ wiⁿ ge btha-btha-çe bi a, he was in tatters.

we′-ḳi-gthi-wiⁿ, ktsi′-xe, to adorn with clothing: to deck.

we′-ḳi-gthi-wiⁿ u-gi′-p̣a-hoⁿ, to dress.

we′-ḳi-gthi-wiⁿ u-wa′-gi-p̣a-hoⁿ, I dress.

we′-ḳi-gthi-wiⁿ u-tha′-gi-shpa-hoⁿ, you dress.

we′-ḳi-gthi-wiⁿ oⁿ-gu-gi-p̣a-hoⁿ i, we dress.

we′-ḳi i-he-the, to use as a means by which to make the enemy fall. (A ritual term.)

we′-ḳi-i-he-oⁿ-the, let us use it to make our enemies fall.

we′-ḳi-ḳ’oⁿ, tools; machinery; implements. Any article that may be used for practical purposes, as an ax, a hoe, or an awl; any plant, stone, or feathers that may be used in the manufacture of ceremonial articles, as clubs, knives, standards.

we′-ḳi-ḳ’oⁿ ga-xe, to invent; invention.

we′-ḳi-ḳ’oⁿ p̣a-xe, I invented something.

we′-ḳi-ḳ’oⁿ shka-xe, you have an invention.

we′-ḳi-ḳ’oⁿ oⁿ-ga-xa i, we invented it.

we′-ḳi-ḳ'oⁿ tha-gthiⁿ, useful; serviceable; something good.

we′-ḳi-shnoⁿ (Om. same), to be grateful for a gift or a favor shown.
we-a′-ḳi-shnoⁿ, I am grateful.
we-tha′-ḳi-shnoⁿ, you are grateful.
we-oⁿ′-ḳi-shnoⁿ i, we are grateful.

we′-ḳi-shnoⁿ thiⁿ-ge, to be without gratitude; thankless; ungrateful.

we′-ḳ'oⁿ, to cultivate; the act of weeding.
we-a′-ḳ'oⁿ, I am weeding.
we-tha′-ḳ'oⁿ, you are weeding.
we-oⁿ′-ḳ'oⁿ i, we are cultivating.

we′-ḳ'u-ṭse, a measure; bushel, yard, pint, quart, or gallon.

we′-moⁿ-ḳa, to use as a means to easily attain the end desired; to easily overcome the enemy.

we′-noⁿ-de, gratified; satiated.

we′-noⁿ-dse, to feed until filled to satisfaction.
we-a′-noⁿ-dse, I am satisfied (my hunger).
we-tha′-noⁿ-dse, you are satisfied (your hunger).

we′-pe-thoⁿ-ba, the seventh—we, with; pe-thoⁿ-ba, seven.

we′-oⁿ-tha bi o, we see them.

we′-sha-be-the-hiu, maple sugar (*Acer saccharinum*). The bark of this tree was used for making a black dye.

we′-sha-pe, the sixth.

we′-shoⁿ, grateful.

we′-stse-the, that which is used in curing disease; therapeutics; a remedy.
a-tsiⁿ i-ga-ba-xe a-ba we′-stse-the tha-gthiⁿ bi a, quinine is a good remedy.

we′-tha-bthiⁿ, the third—we, with which to make; tha-bthiⁿ, three.

we′-tha-bthiⁿ-oⁿ, the third time.

we′-tha-çta, glue. The Osage made glue from the turtle shell. This same word may be used to express any sticky or gluey substance, or anything adhesive.

we′-tha-hni, that by which we swallow; the gullet.

we-tha′-hni u-ba-çu tse, a soft palate.

we′-tha-the iⁿ da, you have found them.

we′-tha-wa, counters. Among the Osage, sticks, grains of corn, or seeds were used for counting.

we′-tha-xthoⁿ-zhe, a grinder; a molar tooth.

we′-the, to see, find, or discover.
we-a′-the, I discover.
we-tha′-the, you discover.
we-oⁿ′-tha i, we discover.

we′-the-wa-ça-ta, a 5-cent piece; a nickel.

we′-thi-çpoⁿ, scales for weighing.

we′-thi-gthoⁿ o-xpa-tha, no ability to reason, or lack of sensibility; insanity.

we′-thi-hi-dse, the use of something in a magical way for overcoming the enemy. Reference to the gourd used in this way occurs in the recited parts of one of the wi-gi-es. (*See* P̣e-xe Thu-ça bi wi-gi-e, paraphrased in back of book.)

we′-thi-kiⁿ-dse, an instrument made of sinews, used to soften hides by friction.

we′-thi-ḳ'u-dse, an auger.

we′-thi-moⁿ-shi, a lifter; a jack for the lifting of wheels and other heavy objects.

we′-thiⁿ, string; cord; rope; lariat; halter-strap.

We′-thiⁿ-ça-gi, Strong-strap. A personal name.

we′-thiⁿ çoⁿ, braided lariat.

We′-thiⁿ-ga-xe, Maker-of-straps. Personal name. Refers to making of captive straps for warriors of a party.

we′-thiⁿ-ke stsi-ba-xe, you broke the cord in two.

we′-thiⁿ-thi-doⁿ, to pull anything taut, as a rope, a tent cover; or to spread a blanket tight.

we′-thiⁿ thi-gtha-wa, to lengthen a rope or thong.
we′-thiⁿ bthi-gtha-wa, I lengthened the rope.
we′-thiⁿ stsi-gtha-wa, you lengthened the rope.
we′-thiⁿ oⁿ-thi-gtha-wa i, we lengthened the rope.

We´-thiⁿ Zhiⁿ-ga, Little-strap. A personal name originated by the Ṭsi´-zhu Wa-noⁿ gens. (For other personal names see back of book.)

we´-thiⁿ-zhiⁿ-ga, anything used for tying.

we´-thi-shi-be, a key.

we´-thi-shi-be ke oⁿ-woⁿ-xpa-the miⁿ-kshe o, I lost my door key.

we´-thi-stsu-e, pincers; pliers.

we´-thi-stsu-e ke u-xpa-the a-the ha, I lost the pincers.

we´-thi-stsu-e ke i´-tha-the ha, you found the pincers.

we´-thi-ṭoⁿ tha-gthiⁿ, good to work with; a useful implement.

we´-thi-wiⁿ, to sell or to purchase.

we´-bthi-wiⁿ, I sell.

we´-stsi-wiⁿ, you sell.

we´-thi-wiⁿ thi-shtoⁿ, sold.

ni-ḳa-shi-ga a-ka ḳa-wa thoⁿ-ba oⁿ-thi-wiⁿ a-ka o, I sold two horses to the man.

ṭsi tse we-bthi-wiⁿ bthi-shtoⁿ ha, I sold the house.

we´-thi-xthi, the head of a man or of an animal.

we´-thi-xthi ga-shi-be, head pay; poll tax.

we´-thi-xthi ga-shi-be tse oⁿ-ga´-shi-be ta i-ki, the poll tax must be paid.

we´-thi-xthi ḳ'i´-tha, dandruff; scaly head.

we´-thi-xthi ḳ'i-tha bi a-tha, he has a scaly head.

we´-thi-xthi-ni-e, headache.

we´-thi-xthi ṭoⁿ-ga—we´-thi-xthi, head; ṭoⁿ-ga, big—big head: cabbage.

we´-thi-xthi-ṭoⁿ-ga ba-ṭo-be, cabbage chopped fine; slaw.

we´-thi xthi u-sda, the bare part of the forehead; the center of the forehead.

we´-thi-xthi wa-hi, the skull of a human being or of an animal; the cranium.

we´-thi-xthi xiⁿ-ha, the skin of the head; the scalp.

we´-thoⁿ-ba, the second. (From a ritual.)

we´-thu-xa, rake used for removing old cornstalks and weeds in preparing the ground for planting. By some of the Osage Tribe this word is we´-thu-xe.

we´-ṭoⁿ-iⁿ, to examine with care and take note of what has been examined.

we´-ṭoⁿ-iⁿ a-the, I examined with care.

we´-ṭoⁿ-iⁿ tha-tha i, you examined with care.

we´-ṭoⁿ-iⁿ oⁿ-tha i, we examined it.

we´-ṭoⁿ-iⁿ, mark of identification.

we´-ṭoⁿ iⁿ-da, an expression found in ritual, meaning, we see from our divining sense.

we´-ṭoⁿ-the i-ba, a scraper; an implement used in preparing skins, especially for drying purposes.

we´-ṭs'a, reptile; snake.

we´-ṭs'a ça-be, black snake—we-ṭs'a, snake; ça-be, black.

we´-ṭs'a-çi-çi-e, bull snake—we-ṭs'a, snake; çi-çi-e, yellow spots on body.

we´-ṭs'a-çiⁿ-dse e-goⁿ, resembling a rattlesnake's tail; yarrow (*Achillea millefolium*). This is a toothache medicine; the flower of the plant is used for perfume.

we´-ṭs'a-çka, white snake. This snake has a red breast.

we´-ṭs'a-da-pa, the short snake (the spreading adder).

we´-ṭs'a-gthe-çe—we´-ṭs'a, snake; gthe-çe, striped: garter snake.

we´-ṭs'a ni-dsi-wa-oⁿ, water snake.

we´-ṭs'a ni-gi, water snake; water moccasin.

we´-ṭs'a pa-ṭa zhiⁿ-ga, a young snake just hatched.

we´-ṭs'a-ṭo-ho zhiⁿ-ga—we´-ṭs'a, snake; ṭo-ho, blue; zhiⁿ-ga, little—little blue snake: the blue racer.

we´-ṭs'a ṭoⁿ-ga, the great snake; a trope for the rattlesnake. A ritual term. The common name for this snake is she´-ḳi.

we´-ṭs'a ṭsi-ṭsi-zhe, name given to the glass snake by the Osage, from we-ṭs'a, snake; ṭsi-ṭsi-zhe, brittle.

we′-ṭs'a u-bi-xoⁿ—we′-ṭs'a, snake; u-bi-xoⁿ, puff: moccasin snake.

We′-ṭs'a u-zhi, Snake Creek; Marmaton, Kans.

we′-ṭs'a we-thi-xthi zhu-dse, red-headed snake; the copperhead.

we′-ṭs'a zhu-zhu-dse—we-ṭs'a, snake; zhu-zhu-dse, spotted red: a copperhead snake. Among the Osage the word we′-ṭs'a we-thi-xthi zhu-dse, meaning red-headed snake, is often used for the copperhead.

we′-ṭse-ga, blue-winged warbler.

we′-ṭsiⁿ, a battle-ax, or any club used in fighting.

We′-ṭsiⁿ, War-club. Personal name. Refers to the ceremonial war club.

we′-u-ga-doⁿ, a hammer.

we′-u-ṭa-ça, a pleasing ornament; an ornament becoming to anyone.

we′-u-tha-doⁿ, a stopper of any kind.

we-u′-thi-ḳ'u-dse (Om. we-u′-thi 'u-de), a gimlet, bit, or auger.

we′-zha-pshe, a bayonet; a lance; a spear; a javelin.

we′-zha-pshe ke p̣a-hi wa-gthiⁿ, the spear is very sharp.

we′-zhiu, frame for broiling beef.

we′-zhu-dse-the, red dye.

We′-zhi-u-gi-p̣i, Trench-full. Personal name. Refers to the fullness of the fire trench.

wi, a term of endearment; my.

wi-ḳo′, my grandmoter.

wi ḳu′-tha, my friend.

wi ṭoⁿ′-dse, my son-in-law.

wi-ṭsi′-go, my grandfather; this expression is used in tribal rites to denote veneration.

wi-ṭsi′-ni, my daughter-in-law.

wi-tsi′-zhoⁿ a, my niece.

wi-tsu′-shpa, my grandchild.

wi, I am.

wi a′-toⁿ he, I am he who stands before you.

wi-a′-wa-ḳi-kshe, I mean myself.

wi′-çi, to jump; alight from a horse; leap.

wi′-çi-çi, flea.

wi-çoⁿ′-ga, brother (younger than myself). This is the ordinary use of the kinship term for my younger brother. But the same term is used ceremonially when no blood relationship exists. One member of a tribe may address members of the other gentes of the same division with this term. Following is an illustration of how the term would be used:

wi-çoⁿ′-ga—continued.

wi-çoⁿ′-ga u-wa gi-ḳi-e mi kshe o, I spoke to my younger brother.

wi′-e, I; me.

wi′-gi-e, orison; prayer; to pray.

wi′-a-gi-e, I pray.

wi′-tha-gi-e, you pray.

wi-oⁿ′-gi-a i, we pray.

wi′-gi-e ni-ḳa-shi-ga, a divine clergyman.

Wi′-gi-e ṭoⁿ-ga, the great ritual.

wi′-gi-e ṭsi—wi′-gi-e, ritual or prayer; ṭsi, house: church.

wi-gi-e ṭsi tse oⁿ-ga-hi noⁿ bi a, oⁿ-ba-wa-ḳoⁿ-da-gi tse dsi, we go to church on Sunday.

wi-gi′ oⁿ-btha, I beat you in the race.

wi′-gi-tha, I make for you, to make easy for you to succeed. (From a ritual.)

wi′-gi-the, I have called you to be.

wi-he′, special kinship term; the name by which the second daughter is called.

wi-kchi′-xa, I have made for you. Also wi-ktsi′-xe.

wiⁿ, one; single.

ni′-ḳa wiⁿ, one man.

wa-ḳ'o wiⁿ, one woman.

wiⁿ-a′-ha, altogether.

wiⁿ-a′-xtsi-oⁿ, once; one time.

wiⁿ′-gthi-zhi, absent; away; not present.

wiⁿ′-ḳa i ha, he is sincere.

wiⁿ′-ke, truth; sincere; genuine; sincerity; sure.

wiⁿ-a′-ke, I speak the truth.

wiⁿ′-tha-ke, you speak the truth.

wiⁿ ḳa-zhi, he speaks not the truth.

wiⁿ′-ke a-zhiⁿ, credence; belief.

wiⁿ′-ke a-a-zhiⁿ, I believe him.

wiⁿ′-ke a-tha-zhiⁿ, you believe him.

wiⁿ′-ke oⁿ-ga-zhiⁿ i, we believe him.

wiⁿ′-kshe gi-ba-ha, to demonstrate.

wi′-noⁿ, a ritual term.

wiⁿ′-noⁿ-the, each one; every individual; each.

wiⁿ′-thoⁿ-thoⁿ, one apiece; one by one.

wiⁿ′-xtsi, one of a kind; a single piece.
wiⁿ′-xtsi ḳoⁿ-btha, I want one.

wiⁿ′-xtsi-oⁿ, once.

wi-oⁿ′-btha, I beat you in a race.

wi′-oⁿ-woⁿ, which? which one?
wi′-oⁿ-woⁿ the stiu-çe a, which did you take?

wi′-pa-xe, I made or make for you.

wi′-shki, I also.

wi′-shki-doⁿ, I too, for my part.

wi′-shnoⁿ, I alone.

wi′-shti, I also.

wi′-ṭa, denoting possession; my or mine.
moⁿ-zhoⁿ wi′-ṭa, my land.
ḳa-wa wi-ṭa, my horse.
ṭsi wi-ṭa, my house or tipi.
zhiⁿ-ga zhiⁿ-ga wi-ṭa, my child.

wi′-thoⁿ-çka, men who are of my age.

wi-ţoⁿ′-be, I see you; I look upon you. An expression used in certain ceremonies.

wi-ţsi-go′-e, my grandfather; also used in rituals. The term ţsi-go is applied to a father's father, to his father, to a mother's father, to his brother, to a father-in-law, and to a wife's maternal uncle. It is also used as a term of reverence for God and for natural objects, such as the sun, the morning star, the dipper, Orion's belt, the pole star, and living objects whose mysterious habits inspire in the Osage mind a feeling of reverence for the Creator.

wi-tsiⁿ′-do, brother older (than myself); woman speaking.

Wi′-tsi-ṭa, a Wichita; Wichitas.

wi-tsu′-shpa-zhi xtsi thoⁿ, my dear grandchild (w. sp.).

wi-u′-ga-doⁿ, a hammer of any kind used for driving nails or tent pins.

wi-u′-gthe e-zhi, portly.

wi-u′-thi-moⁿ, screws.

wi-wi′-ṭa, mine.

wi-xi′-btha moⁿ-zhiⁿ ha, I have not misplaced my confidence in you.

wi-zhiⁿ′-the, my elder brother; my brother older than myself.

woⁿ, for the first time.

woⁿ, one.

woⁿ′-çka, it happened.

woⁿ′-da, in the course of time; at length; seldom.

Woⁿ′-da, Wyandotte.

woⁿ-goⁿ′, soon; in haste.
woⁿ-goⁿ′ tha thiⁿ ho, go in haste.

woⁿ-goⁿ′ gi-ba-ḳoⁿ, quick to anger; sensitive; quick tempered.

woⁿ-goⁿ′-xtsi, without delay; quickly; straight way.

woⁿ shki doⁿ, any one of them.

woⁿ-the, same as ça-ni.

woⁿ′-the-the, every one; the whole; entire thing; all.

woⁿ′-the-the i-thi-gthoⁿ—woⁿ-the-the, all; i-thi-gthoⁿ, control all: democracy; government by the people.

woⁿ′-xtsi-oⁿ, once; a single time.

X

xa′-de-i-ţu-gthoⁿ, a hayrack.

xa′-dse, grass.
xa′-dse ke bthi-sda, I pull the grass.
xa′-dse ke ni-sda, you pull the grass

xa′-dse gi-çta-ge oⁿ-ḳi-the ţa biⁿ-da, we will cause the grasses to be flattened to the ground for ourselves. (From a ritual.)

xa′-ga, bristling; rough in appearance.

xa-ge′, to weep or to cry; lamentation.
a′-xa-ge, I weep.
tha′-xa-ge, you weep.
oⁿ-xa′-ga i, we cry or weep.

Xa-ge′-wa-the, Makes-them-weep. Personal name.

xa-ge′ wa-xoⁿ-xoⁿ, crying and broken songs. This is the name of the three songs belonging to the procession of the night. Xa-ge, to cry, refers to the appeal made by those songs to the night, to the Power that moves in the night. Wa-xoⁿ-xoⁿ, broken in pieces, refers to the group of ownership of these songs and the manner in which they are sung in the Wa-sha-be A-thiⁿ.

xa-pe′-noⁿ, to pluck, as plucking the ripened ears of corn.

xa-p̣i-e′-the, to snatch.
xa-p̣i-a-the, I snatch.
xa-p̣i-tha-the, you snatch.
xa-p̣i-oⁿ-tha i, we snatch.

xa′-tha, backward.

xa-tha-gthe′, to appear to move backward; retrograde.

xa′-tha gthe ga-xe—xa-tha, back; gthe, come; ga-xe, to make—make-to-come-back: a term used in court.

xa′-tha moⁿ-thiⁿ, the act of stepping backward.
xa′-tha moⁿ-bthiⁿ, I walk backward.
xa-tha′ moⁿ-stsiⁿ, you walk backward.

xa-tha ṭa thi-shoⁿ ha′-çe—xa-tha, backward; ṭa, in that direction; thi-shoⁿ, toward; ha-çe, to flee—in-that-direction-toward-to-flee: to retreat.

xa′-tha-wa-doⁿ-be, to look backward.
xa′-tha-wa-ṭoⁿ-be, I look backward.
xa′-tha-wa-shtoⁿ-be, you look backward.
xa′-tha oⁿ-woⁿ-doⁿ-ba i, we look backward.

xa′-xa-ga, rough.
sha-ge tse oⁿ-woⁿ thi-xa-ga miⁿ-kshe o, my hands are rough.

xe, to bury; to inter.
a-xe′, I buried him or her.
tha-xe′, you buried him or her.
a-xe′ ṭa mi kshe o, I shall bury him.
tha-xe′ ṭa tse o, you shall bury him.

xe′-be, shallow; not deep.

xe′-ga, dead, as tall grass or a tree.

xe′-ḳi, the lowlands lying along the foot of a hill or along the line of hills.

xe′-moⁿ-ge, frost; hoarfrost.

xi′-a-tha, to fall.
a-xi′-btha, I fall.
tha-xi′-shna, you fall.
oⁿ-xi′-tha i, we fall.

xi′-dse, dim; feeble eyesight.
iⁿ-shta′ thi-xi-dse, your eyes are dim.
iⁿ-shta oⁿ-xi-dse, my eyes are dim.

xi′-ga, same as wa-ṭoⁿ-iⁿ a-zhi.

xiⁿ-ha, skin of a human being or bark of a tree.

xiⁿ-ha′ çka, white skin; the white race.

xiⁿ′-ha sha-be—xiⁿ-ha, skin; sha-be, dark—dark skin: swarthy.

xiⁿ′-tha-tha, to hurry; make haste; to hie.
xiⁿ′-tha-tha bthe, I hurry.
xiⁿ′-tha-tha stse, you hurry.
xiⁿ′-tha-tha oⁿ-ga-tha i, we hurry.

xi-tha, eagle; golden eagle. The golden eagle figures in the Osage rites as a symbol of courage. The black on the tips of its tail feathers represents fire and charcoal. Its ceremonial name is Wa-zhiⁿ′-ga wa-tha-xthi-thiⁿ-ge, Bird-that-has-no-stain.
xi-tha′ a-ba ga-wiⁿ-xe noⁿ bi a, the eagle soars.
xi-tha′ thiⁿ-ke a-hiⁿ te thi-xoⁿ bi a, the eagle's wings are broken.

xi-tha′, lack of confidence.
wi-xi′-btha ha, I have no confidence in your ability.
oⁿ-tha′-xi-shta, you have no confidence in my ability.

xi′-tha, to fall; to die; to perish.
axi′-btha, I fall.
tha-xi′-shna, you fall.
oⁿ-xi′-tha i, we fall.

xi′-tha, to topple.
zhoⁿ a-ka xi-tha ta i-tse e-dsi a-hi a-ka ha, the tree is ready to topple.

xi′-tha. (*See* hi-pshe.)

xi-tha′-çka, white eagle; also the name of a Ponca Indian.

xi-tha′-p̣a, white-headed eagle, bald headed.

xi-tha′-sha, red eagle; a mythical eagle.

Xi-tha-u′-ga-shoⁿ, Eagle-that-travels. Personal name. Refers to the tireless soaring of the eagle.

xi-tha-u′-gthoⁿ-ge, eagle-feather headdress.

xi-tha′ zhiⁿ-ga, young bald eagle.

xiu-tha′, the eagle. This is considered among the Osage as a sacred bird. It figures as a symbol in the tribal rites.

xiu-tha′ e-goⁿ zhiⁿ-ga, hangbird or oriole.

xi′xi-ni, gristle.

xi′-xi-tha, to stagger, as a drunken man.

xo′-de (Om. same), drab; a grayish color.

xo′-dse, gray, a gray line.
ḳa′-wa xo-dse, gray horse.

xo-e′, to roar, as the wind or the waterfall; to sigh; to sough, as the wind in the trees; to rumble.

xo′-ga, badger.

Xo′-ga-hiⁿ-e-goⁿ, Hair-like-a-badger. Personal name.

xo′ḳa, this is the title of a man who acts as initiator in the initiatory ceremony of a tribal rite. Such a man must be one who has taken the degree he confers. He may choose his own candidate or he may be chosen by a man offering himself as a candidate for initiation into the degree.

Xo′-ḳa, Official prompter.

xoⁿ, to break; just a simple break.
bthi′-xoⁿ, I break.
ni-xoⁿ′, you break.
oⁿ-thi′-xoⁿ i, we break.

xoⁿ′-dse, the red cedar. Used as a symbol among the Osage, found in ritual.

xoⁿ′dse hi, the cedar tree.

Xoⁿ′-dse hi, Cedar Hills. At this place ten Pawnee warriors were killed in the woods. This was the site of the fifteenth camp in the first trail.

Xoⁿ′-dse hi ga-xa, Cedar Tree Creek. The seventeenth camp in the second buffalo trail. (*See* Tsi-zhe-be e-goⁿ.)

Xoⁿ′-dse-hiu ga-xa, Cedar Tree Creek; Cedar, Okla.

Xoⁿ′-dse-u-moⁿ-iⁿ, Dwell-among-the-cedars. Personal name. Refers to the thunder and lightning which are supposed to live among the cedars. There is also another meaning to this word, which is Walks-among-the-cedars, a personal name; refers to the habit of the bears.

xoⁿ′-dse wa-ţse, Cedar Star. The name of a subgens of the Ni′-ḳa Wa-ḳoⁿ-da-gi gens; acts as Sho′-ḳa both for itself and the gens.

Xoⁿ′-dse-wiⁿ, Cedar-woman. Female personal name. Refers to the cedar tree.

xoⁿ′-xoⁿ, to break in pieces.

Xoⁿ-xoⁿ′-moⁿ-iⁿ, Shines-as-he-moves. Personal name. Refers to the reflection of the sun on the outspreading of the eagle.

xo′ ţa, blackbird.

xo′-ţa a-hiu çi-hi, yellow-winged blackbird.

xo′-ţa a-hiu çka, white-winged blackbird.

xo′-ţa a-hiu zhu-dse, red-winged blackbird.

xo′-ţa p̣a-çi, yellow-headed blackbird—xo-ṭa, blackbird; p̣a, head; çi, yellow.

Xo′-ţa-wiⁿ, Blackbird-woman. Female personal name.

xo-ţa-xo-dse, the starling — xo-ṭa, blackbird; xo-dse, gray: gray blackbird.

xpe′-ga, languid; drooping.
oⁿ-xpe′-ga, I am languid.
thi-xpe′-ga, you are languid.

xpe′-xpe-ga, repeated or continued languidness.

xpoⁿ, from da-xpoⁿ, to thaw out.

xta′-the, to love.
xta′-a-the, I love.
xta′-tha-the, you love.
xtoⁿ′-tha i, we love.

xtha, blossoms of any kind.

xtha, haggard; weary from work.

xtha a-thiⁿ′ hi, emaciate; loss of flesh; to waste away.
xtha oⁿ′-thiⁿ hi, I am emaciated.
xtha a′-thiⁿ-thiⁿ shi, you are emaciated.

xtha-be i′-ţa-xe, the topmost branch of a tree.

xtha-çi′, yellow blossom; yellow flower.

Xtha çi-bi, month of yellow flowers: August.

Xtha-çi′btho-ga-çi, all yellow flowers blossom: September.

Xtha-çi′ ga-xa zhiⁿ-ga, Sunflower Creek.

Xtha-çi u′-gthiⁿ, Sunflower Village (Old Village).

xtha-çka′, white flower—xtha, flower; çka, white: a rose.
xtha-çka′ a-ba i-gi-ha u-i shna bi a, the rose is perennial.
xtha-çka′ a-ba wa-xa-p̣a-hi u-tsi bi a, the rose has thorns.

xtha-çka′—continued.

xtha-çka′ a-ka bthoⁿ tha-gthiⁿ bi o, the rose has a pleasant odor.

xtha-çka′ a-ka da′-ṭs'e-ga bi a, the roses are wilted.

xtha-çka′ ke u-bu-dse ga-xa bi a, the roses were in profusion.

xtha-çka′ u-bthi′-bu-dse, I strew roses.

xtha-çka′ u-thi-bthoⁿ oⁿ-tha-gthiⁿ, I like the scent of the roses.

xtha-çka′ zha-bthiⁿ-ga wiⁿ ḳoⁿ-btha, I want to sprout the rose.

xtha-çka ba-shki xi′-tha-noⁿ bi a tha, flowers perish.

xtha-çka′ e-goⁿ—xtha-çka, a rose; e-goⁿ, like—roselike: rosy.

xtha-çka′ tsu-hu, violet.

xtha-çka zhi′-hi wiⁿ the tse, a pink rose.

Xtha-çka′ zhiⁿ-ga ṭs'e-the, Killer of Flowers, month of May. Frost so often came at this time of the year, killing the young flowers; hence the name.

xtha-zhiⁿ′ga, lean; gaunt; haggard; slender; slim; thin; lean. (*See* ça-gi zhiⁿ-ga.)

xtha-zhoⁿ′ noⁿ, falling of the blossoms of corn.

xthe′ge, a fracture.

xthe′-ge, to crack.

a′-xthe-ge, I cracked it.

tha′-xthe-ge, you cracked it.

oⁿ-ga′-xthe-ga i, we cracked it.

xtha′-xtha, timid; cowardly.

xtha′-xtha thiⁿ-ge xtsi ni-ḳa-shi-ga bi a a biⁿ da, among those people there were none who were cowardly.

xthe′ge u-moⁿ-ka, fragile; easily broken.

xthe′-ts'a-ge, this is an ancient title, the exact meaning of which is lost, but it is used to designate the eight men chosen by the Noⁿ′-hoⁿ-zhiⁿ-ga to aid the principal Commander in a war party. These officers, in a council, determine the course to be pursued by the war party and personally command the men.

xthe-xthe′, tattooed (symbolical).

xthi, fester; suppurate.

sha-ge ṭse oⁿ-xthi, my hand is festered.

xthi-ba′-the, same as tsi′-ḳ'a.

xthiⁿ, growl of an animal.

shoⁿ′-ge a-ka xthiⁿ bi a, the dog growled.

xthiⁿ-zha′, sparks of a fire. Sparks that fly upward from the sticks or fire drills used for starting a fire.

xthi-u′-zhi, silent; quiet; still.

xthi-u′-zhi xtsi zhoⁿ bi a, he lay very still.

xtho′ge thoⁿ-ba, a double-barreled shotgun; (2) two holes.

xtho′-ḳ'a, empty; emptiness.

oⁿ-zhi-ṭo-ho ṭse xtho-ḳ'a, the bottle is empty.

xtho-xtho′-dse, to snort. (*See* zhoⁿ-ge.)

xthoⁿ, to sulk; pout; peeved.

a-xthoⁿ bthe, I went away in a sulk.

tha-xthoⁿ stse, you went away in a pout.

xthoⁿ′-zhe, to crush with the hands.

a′-xthoⁿ-zhe, I crush with my hands.

tha′-xthoⁿ-zhe, you crush with your hands.

oⁿ-ga′-xthoⁿ-zha i, we crush with our hands.

xthu′-'a, any kind of a hollow in a tree or log; sometimes written xthu′-ḳ'a.

xthu′-ge, spaces in the air passages extending throughout the roots of the American lotus.

xthu-ge zhiⁿ-ga, little holes; passages. So named on account of the small holes they found in some of the roots of the *Nelumbo lutea*, which were around this place. The site of the tenth camp of the first trail.

xthu′-zhi, silently; quietly.

xthu′-zhi goⁿ-tha, to move easily or carefully; stealthily; gradually.

xthu′-zhi goⁿ-tha bthe, I went stealthily.

xthu′-zhi goⁿ-the stse, you went stealthily.

xthu′-zhi goⁿ-tha oⁿ-ga-tha i, we went stealthily.

xtsi, verily; very.

noⁿ′-thiⁿ-thiⁿ-ge xtsi the a bi a, verily it is said, there is nothing he did not know.

xtoⁿ (Om. same), to spill; to slop over.

p̣a-xtoⁿ, I spilled it.

shpa′-xtoⁿ, you spilled it.

oⁿ-ba′-xtoⁿ i, we spilled it.

xu′be, holy, supernatural power; (2) sanctity.

Xu-e′-gi-da, Comes-roaring. Personal name. Refers to the wind in an approaching storm.

Xu-e′-noⁿ-zhiⁿ, Stands-soughing. Personal name. Refers to the murmuring of the cedar trees as the wind passes through the branches.

xu′-ha, the skin of a person or an animal.

xu-tha′, eagle; the adult golden eagle.

Xu-tha′-da-wiⁿ, Good-eagle-woman. Female personal name.

xu-tha′ e-goⁿ zhiⁿ-ga—xu-tha, eagle; e-goⁿ, like; zhiⁿ-ga, little: resembles a young eagle.

Xu-tha′-ga-hi-ge, Eagle-chief. Personal name.

Xu-tha′-ga-hi-ge ga-xa, Eagle Chief Creek. This was 30 miles from the sixth camp, and here the seventh camp of the third buffalo hunt was established.

Xu-tha′-gthe-zhe, Speckled-eagle. Personal name. Refers to the immature golden eagle, whose tail feathers are speckled.

Xu-tha′-ḳ′iⁿ, Eagle-carrier. Personal name.

Xu-tha′-mi, Eagle-woman. Female personal name.

Xu-tha′-mi-ṭse-xi, Eagle-sacred-sun. Female personal name.

Xu-tha′-ni-ḳa, Eagle-man. Personal name.

Xu-tha′-p̣a, Eagle-head. Personal name.

xu-tha′ p̣a-çoⁿ zho-i-ga-the, Bald Eagle People. A subgens of the Wa′-ṭse-tsi gens; acts as Sho′-ḳa to both itself and the gens.

Xu-tha′-sha-be, Dark-colored-eagle. Personal name.

Xu-tha′-ṭoⁿ-ga, Big-eagle. Personal name.

Xu-tha′-ṭs′a-ge, Aged-eagle. Personal name.

Xu-tha′-wa-ḳoⁿ-da, Mysterious-eagle. Personal name.

Xu-tha′-wa-shu-she, Brave-eagle. Personal name.

Xu-tha′-wa-ṭoⁿ-iⁿ, Eagle-plainly-seen. Personal name.

Xu-tha′-xtsi, Real-eagle. Personal name.

Xu-tha′-zhu-dse, Red-eagle. Personal name.

xwiⁿ, fetid, offensive smell.

Z

zha, an expression of doubt.

a-zha, I doubt.

tha-zha, you doubt.

oⁿ-zha i, we doubt.

zha′-be, the beaver. This animal figures prominently in Osage tribal rites. It was the beaver who gave to the warriors the thirteen willow saplings with which to recount the military honors won by them in battle, seven for the Hoⁿ′-ga warrior and six for the Ṭsi′-zhu. The beaver is an animal specially favored by Wa-ḳoⁿ′-da. Both the Osage and Omaha used the flesh of the beaver for food. When the fur traders opened trade with these two tribes the pelt of the beaver played a large part in the trade.

zha′-be do-ga, the male beaver. This is used as the life symbol of the E-noⁿ′ Miⁿ-dse-ṭoⁿ (Bow gens) of the Wa-zha′-zhe, the subdivision representing the water portion of the earth.

zha-be ni u-noⁿ-sho-da bi—zha-be, beaver; ni, water; u-noⁿ-sho-da, make the water dirty with their feet; bi, they: the stirring in the water by the beaver.

zha′-be-ṭa-zhoⁿ hi, tree of the beaver (*Acer negundo*).

zha′-be-ţa-zhoⁿ—zha′-be-ţa, beavers; zhoⁿ, wood: beaver-wood boxelder (*Rulae negundo*).

zha′-be-wa-tha-k′ i-tha, beaver's itch; ringworm (Trichophytosis).

zha′-be wiⁿ u-bthiⁿ-ge, moⁿ-çe u-thu bthiⁿ-ge, I caught a beaver in a steel trap.

zha′-biu-çka, an ant. In the war rites the ant represents the weapons of the warriors. The last act of the great war ceremony when the warriors are about to march against the enemy is performed by the Do-doⁿ′-hoⁿ-ga, or chief commander of the army. He recites an ancient ritual by which every chief commander called upon the spirit of the black fighting ant to make unerring and effective the weapons of his warriors and to make certain the overthrow of the foe.

zha′-biu-çka ça-be, black ant.

zha′-biu-çka çi, yellow ant.

zha′-biu-çka zhu-dse, red ant.

zha-bthiⁿ′-ga, a sprout; a shoot from a plant.

zha′-gi-he, stabbing his horse or any other animal.

zha′-hiu, *Rudbeckia substomeutosa.* This plant belongs to the aster family; it is sweet smelling and is used by the Osage for perfumery. In the legend of Ça ga-xe, the Making of the Rush for the shrine that held the sacred hawk, the ceremonial messenger was repeatedly sent out to find some plant that could be used for smoking the shrine. This plant was the second one brought and was rejected by the priests because the smoke from it was too strong to inhale.

zha′-ḳe, jack (playing card).

zha′-pshe, to stab.
  zha′-a-pshe, I stabbed him.
  zha′-tha-pshe, you stabbed him.
  zha′-oⁿ-psha i, we stabbed him.

zha′-ţa, cloven; parted, as the foot of a deer, buffalo, or cow.

zha′-zhe a-ḳ′oⁿ-he, a signature—from zha-zhe, name; a-ḳ′oⁿ-he, to sign—to sign name.

zha-zhe ḳ′i, to dub.

Zha′-zhe Ki-ţoⁿ Wi-gi-e—Zha′-zhe, name; Ki-ţoⁿ, taking; wi-gi-e, prayer: prayer for name taking.

zha′-zhe wa-ho-da, nickname.

zhe-ga′, the upper part of the leg.

zhe′-ga-ga-stu-dse, disjointing the limbs of a buffalo when butchering.

zhe-ga′ hiu-goⁿ-tha, many legs; the earwig.

zhe-ga′-u-gthe, the muscles and nerves around the thigh bone; the femoral circumflex.

zhe-ga u′-ḳi-tse, knee joint.

zhe-ga′-u-ţoⁿ-ga, the thigh.

zhe-ga′ xthi ba-the, gangrene.

zhe-ga′-zhiⁿ-ga—zhe-ga, legs; zhiⁿ-ga, little: little legs. This name was given by the Osage to the queen in a deck of cards. It is said that the picture of the queen on the old-style cards was in full figure with very small legs. Thus has the name been applied.

zhe′-gthoⁿ, to broil meat.
  zhe′-a-gthoⁿ, I broiled the meat.
  zhe′-tha-gthoⁿ, you broil the meat.
  zhe′-tha-gthoⁿ i, we broiled the meat.

zhi, not.

zhi′-doⁿ, condensed moisture; dew.
  oⁿ′-zhi-doⁿ, the dew is on me.
  a′-thi-zhi-doⁿ, the dew is on you.
  wa′-zhi-doⁿ i, the dew is on us.

zhi′-hi, reddish; pink.

zhi′-hi ţoⁿ-ga, yellow-billed cuckoo.

zhiⁿ da, it was not.

zhiⁿ-ga′, small; little children. When used in the ritual its meaning is young, as reference is made to a sapling.

zhiⁿ-ga′ ba-çe′-iⁿ, a suckling; a nursing child.

zhiⁿ-ga′-e, this term is found in a ritual, meaning little ones. (*Compare* Zhin′-ga.)

Zhiⁿ-ga′-ga-hiⁿ-hi-ge, Young-chief. Personal name. This name may be used by permission to honor a child.

zhiⁿ-ga′ oⁿ-tha, disinherit; to cut off from all family ties and relationships; to deprive one of inheritance.

ni-ḳa-shi-ga a-ka shiⁿ-tu zhiⁿ-ga thiⁿ-kshe gi oⁿ-tha bi o, the man disinherited his son.

Zhiⁿ-ga′-o-xta, Honored little one.

1. At the naming of a child, horses and goods are given. This is done with form and ceremony.

2. U-thu′-pshe, cradle board. This is generally brought by a relative. The father and mother give horses, blankets, etc. The sign of ṭs’a-zhi is made on the cradle board so that it comes in the middle of the child’s back. This is a mode of expressing the wish, by the giver, that the child may live the full length of life; its meaning is never die.

3. Moⁿ′-thiⁿ, walk. When the child begins to walk a feast is given.

4. Noⁿ-ṭa′-ba-xthoⁿ-ge, Piercing the ears of the child. Again a feast is given to all the people and horses and goods are presented.

5. Wa-ṭoⁿ-wa-ḳu-bi. This is a feast given in honor of the child, at which time four sacks of wa-shoⁿ′-ge (parched corn) and four mortars are brought in, and when the pounding is completed a Wa-dse′-pa-iⁿ is sent for, who goes out to collect material for the feast. He sells a horse. Rugs are placed for the persons who are to be given dignified positions wa-ṭoⁿ-ga; these are two women or two men. These persons must have already gone through all the Zhiⁿ-ga-o-xta. The four sacks of parched corn make the feast, but other foods are used with it. This corn feast is gone through once a year for four years; this completes the o-xta for the child.

6. Wa-dse′-pa-iⁿ, servant for the child. When the Ni-ḳa′-doⁿ-he have come, they choose a man as a candidate for servant. After he has been told of the selection and is willing, he is brought to a feast. He is made to sit on a robe and is told that he has been chosen to be the Wa-dse′-pa-iⁿ, that whatever is left over at the feast is for him and his children. To this he says: “Ho-we, I am willing.” After this he goes for his horses, returning with two of the best. Upon one he places a bridle and decorates it; on the other he places a saddle and uses it for carrying the food. He is dressed in fine clothes and rides the best of his horses. One is chosen from Ni-ḳa-doⁿ-he to tell him he is to go out and call to the chiefs that he has been given four horses. He is told to feast, after the people are told he is coming, and make ready for the feast. He comes to his own home leading the horses. A number of blankets are also given him and they make him feel very happy. This is the beginning of life as an actual servant.

Zhiⁿ-ga′-o-xta—continued.

7. I′-e-ḳi-the, herald. The child must have a herald.

8. Xo′-ḳa, prompter. The child must have a prompter. At the corn feast a dance is given and the Xo′-ḳa sings for the dancers. Men and women engage in these dances. This is called the Da′-gthe Wa-ṭsi, the captive dance.

9. Wa-thoⁿ′-kshe u-gthiⁿ, presiding over the feasts. When all the foregoing has been gone through by the child, a great feast is given to him by the parents, and the child is called Wa-thoⁿ′-kshe u-gthiⁿ, ruler of feasts. At this time the captive dance is given; the parents recount the things they have given away at former ceremonies for the child. At the corn festival he may be chosen as one of the Wa-ṭoⁿ-ga and share in the gifts. When visitors come he is consulted by

Zhiⁿ-ga′-o-xta—continued.

the chief as to whether they should be received or not; if he approves they are invited in, feasted, and given presents. He is now Ga′-hi-ge, or Wa-noⁿ-bthe gi-hi-ge. Many gifts are made.

10. Zha′-zhe a-thiⁿ, new name or title. The child is now ready for a new name or title; during this time many gifts are made. This concludes the Zhiⁿ-ga′ o-xta.

Zhiⁿ-ga′-o-xta, favored little ones. A title among the Osage.

zhiⁿ′-ga p̣a-hoⁿ-gthe, first-born child.

zhiⁿ-ga′ shtoⁿ-ga, a tender new-born infant.

zhiⁿ-ga′-ţoⁿ, to have children; to generate.

zhiⁿ-ga′ a-ṭoⁿ, I have children.

zhiⁿ-ga′ tha-ṭoⁿ, you have children.

zhiⁿ-ga′ oⁿ-woⁿ-ṭoⁿ i, we have children.

zhiⁿ-ga ts’e-gi-the, infanticide; the act of producing death to an unborn child, or the killing of an infant.

zhiⁿ-ga′ ţsi-the-the, miscarriage.

zhiⁿ-ga′ u-gthiⁿ, the womb of a woman.

zhiⁿ-ga′ u-kia′ wa-toⁿ-toⁿ, descendants.

zhiⁿ-ga u-ts’e, a premature birth; a miscarriage.

zhiⁿ-ga′ u-wa-ḳi-hoⁿ, grandchild; a descendant.

zhiⁿ-ga′ u-wa-ḳi-hoⁿ, to issue; to bring forth.

Zhiⁿ-ga′-wa-da-iⁿ-ga, Little-playful-fellow. Personal name.

zhiⁿ-ga′ xtsi thiⁿ-kshe, the youngest.

zhiⁿ-ga′ zhiⁿ-ga, baby.

zhiⁿ-ga′ zhiⁿ-ga moⁿ-ḳoⁿ, baby medicine (castor oil).

zhiⁿ-ga′ zhiⁿ-ga wa-gi-gthoⁿ bi o, he plans for the good of his children.

zhiⁿ-ga′ zhiⁿ-ga wa-thi-hi-dse, play baby; a doll.

zhiⁿ-ga′ zhu-i-ga oⁿ-tha ba thoⁿ ţa miⁿ-kshe iⁿ da, it is what the little ones should make of me their bodies (symbols). (From a ritual.)

zhiⁿ′-ha o, lie down.

zhiu′-dse, red as applied to foliage.

zhoⁿ′-a-be zhiu-dse, red leaf.

zhiu′-dse hi, the red oak tree (ceremonial ritual term).

zho′-a-gthe, I am with him.

zho′-da-ḳa-de, bodies hot or feverish.

zho-dse′, to whistle. It greatly annoys an Osage or an Omaha to hear whistling, because they say only ghosts whistle.

a-zho′-dse, I whistle.

tha-zho′-dse, you whistle.

oⁿ-zho-dse i, we whistle.

zho′-i-ga, their bodies (ceremonial ritual term).

zho′-i-ga-the, life symbol.

zho′-gthe, to accompany; to go with some one.

zho′-a-gthe, I accompany.

zho′-tha-gthe, you accompany.

zho′-oⁿ-gtha i, we accompany.

zho′-moⁿ-gthe, the upright part of the leg of an animal; referred to when butchering.

zhoⁿ, to sleep.

a-zhoⁿ′, I sleep.

tha-zhoⁿ′, you sleep.

oⁿ-zho’ i, we sleep.

zhoⁿ, a tree; wood; fuel; (2) as he lay and moved toward. (From a ritual.)

zhoⁿ′-a-be, the leaves of trees.

zhoⁿ′-a-be u-hni noⁿ i ha, the leaves of the tree give shade.

zhoⁿ′ a-be u-xpa-xpa the, scatter as falling leaves.

zhoⁿ′ a-dse, a tree climber, as a vine—from zhoⁿ, a tree; a-dse, climb.

zhoⁿ′ a-ga-çtu-e—zhoⁿ, wood; a-ga-çtu-e, slides: a sleigh.

zhoⁿ-a′-noⁿ-zhiⁿ, a wooden ladder.

zhoⁿ′ kshe, term used in speaking of a log lying on the ground.

zhoⁿ-ba′-shpi, to whittle.

noⁿ-ha btha-çka ke p̣a-shpi miⁿ-kshe o, I whittled the board.

noⁿ-ha btha-çka he ba-tha-shpi ni-kshe o, you whittled the board.

zhoⁿ′-p̣a-shpi, I whittle.

zhoⁿ′-shpa-shpi, you whittle.

zhoⁿ-bi′-çu-ge, bender of trees; a cyclone; a hurricane.

zhoⁿ′-bo-ça—zhon, wood; bo-ça, planted upright in the ground: a fence post.

Zhoⁿ′-btha-çka-wiⁿ, Flat-wood-woman. Female personal name.

zhoⁿ′-ça-ḳi-ba hi, the twisted oak tree. Used in a ritual.

zhoⁿ′-çi hi zhiⁿ-ga, the coral berry bush (*Symphoricarpus vulgaris*). The Osage made small brooms out of this bush.

zhoⁿ-çi′ miⁿ-dse hi, yellow bowwood.

zhoⁿ çoⁿ′ hi, white tree, sycamore (*Platanus occidentalis*). This is also the name of a subgens of the Ṭsi′-zhu Wa-shta-ge gens; it has no tribal significance.

zhoⁿ′-da-da-çe, the mulberry tree (Morus). When this wood is used for fuel it makes a crackling sound.

zhoⁿ-ga′-çe, to chop wood.
zhoⁿ a′-çe, I chop wood.
zhoⁿ tha′-çe, you chop wood.
zhoⁿ oⁿ-ga′-ça i, we chop wood.

zhoⁿ′-ga-dsiⁿ, whiffletree.

zhoⁿ-ga′-dsoⁿ-he, cross poles, in a house.

zhoⁿ′-ga-ha-xpa, the top branches of a tree.

zhoⁿ′-ga-xa, the limb of a tree; branches, boughs.
zhoⁿ′-ga-xa a-ga-stse-dse, the branches are overhanging.

zhoⁿ′-ga-xe—zhoⁿ, wood; ga-xe, worker: a woodworker; carpenter.

zhoⁿ′-ga-xoⁿ—zhoⁿ, tree; ga-xoⁿ, broken (by the wind)—tree-broken: a bridge. This word originated from the fact that streams were frequently crossed by using fallen trees that had been blown down into the streams by the wind.

Zhoⁿ′-ga-xthi, Tree-killer. Personal name. Refers to the lightning that strikes and kills the tree.

zhoⁿ′-ge, a peculiar noise made by the heavy blowing through the nostrils, by a horse, deer, antelope, or other animals, when they are frightened.

zhoⁿ′-gthe, a forest; a wooden post.

zhoⁿ-gthe′-çe-hiu, striped wood; ash (*Traxinus viridis*). The grain of this wood has a striped appearance.

zhoⁿ′-gthi-shka, horsefly.

zhoⁿ′-gthi-shka ça-be, black horsefly.

zhoⁿ′-gthi-shka p̣a gthe-çe—zhoⁿ′-gthi-shka, horsefly; p̣a, head; gthe-çe, striped: horsefly with a striped head.

zhoⁿ′-gthoⁿ-the, a large tree; a log.

zhoⁿ′-gthu-shka p̣a ṭo-ho—zhoⁿ′-gthu-shka, horsefly; p̣a, head; ṭo-ho, green: green-headed horsefly.

zhoⁿ′-gthu-shka ṭoⁿ-ga, large horsefly.

zhoⁿ′-ha, the outer bark of a tree.

zhoⁿ′-hiⁿ-dse—zhoⁿ, wood; hiⁿ-dse, bowl: a wooden bowl.

zhoⁿ hiu bi a, many trees.

zhoⁿ-i′-ba-çe, crosscut saw.

zhoⁿ-i′-ba-tsiu, a woodcutter; a saw.

zhoⁿ′-i-he, to sleep.

zhoⁿ i′-moⁿ-thiⁿ—zhoⁿ, wood; i-moⁿ-thiⁿ, walk with—walk-with-wood: stilts.

Zhoⁿ-i′-ni-the, Clings-to-the-tree-for-safety. Personal name.

zhoⁿ-i′-ṭa-xe, the top of the tree.

zhoⁿ-i′-ṭsi, a log house.

Zhoⁿ-i′-ṭsi Zhiⁿ-ga, Little Wooden House.

zhoⁿ-ḳ’iⁿ′, to go after or to carry wood.
zhoⁿ-ḳ’iⁿ′ a-gthi bi o, she has come home carrying wood.

zhoⁿ-ḳoⁿ′, roots of any plant or tree.

zhoⁿ-ḳoⁿ′-çka-çioⁿ-ga, a tree having large white roots used as medicine; a cure for diarrhea. This is used for horses having bowel trouble; it results in making them mad.

zhoⁿ′-ḳu-ge. This word is used for the number 1,000—from zhoⁿ, wood; ḳu-ge, box. It derived its use from the fact that the Government had a custom of paying the Indians in silver dollars which were packed in little wooden boxes, each of which held one thousand dollars.
(2) This is also the word for trunk.
zhoⁿ′-ḳu-ge tse-ga thoⁿ-ba wa-bthiⁿ miⁿ-kshe o, I have two new trunks.

zhoⁿ'miⁿ-dse, a wooden bow.

zhoⁿ-ni'—zhoⁿ, wood; ni, water: wood-water; sugar.

zhoⁿ-ni do'-ba oⁿ-ḳi'-o, give me some sugar.

zhoⁿ-ni' a-ṭo-be ha, I pulverized the sugar.

(2) Candy.

zhoⁿ-ni a-ka wa-tha-çta, the candy is sticky.

Zhoⁿ-ni', Shawnee. The name of an Indian tribe.

zhoⁿ-ni', a raft of wood used for crossing water.

zhoⁿ-ni'-ça-be—zhoⁿ, wood; ni, water; ça-be, black: molasses.

zhoⁿ'-ni-i-zhe—zhoⁿ, wood (hollow); ni, water; i-zhe, modification of the word u-zhi, to put in; the prefix u indicates that the wood is hollow; hollow wood in which water is put: a barrel.

zhoⁿ'-ni-i-zhe bthi'-ṭoⁿ tha, I rolled the barrel.

zhoⁿ'-ni-i-zhe stse'ṭoⁿ tha, you rolled the barrel.

Zhoⁿ'-noⁿ-çu-ge, Bends-the-tree-tops. Personal name. Refers to the bending of the trees caused by the weight of the eagle when it alights.

zhoⁿ'p̣a-çi p̣e-thoⁿ-ba, tops of seven trees. (From a ritual.)

zhoⁿ'-p̣e-dse, a piece of wood used in making a fire.

zhoⁿ'-sha-be the hi, dark-wood tree, the redbud. A symbolic term used in a ritual, in tribal war ceremonies. In the evening toward the close of the great war ceremony, two great piles of redbud wood are placed near the two houses of the warriors. At dawn the following morning these two piles are set on fire, and as the flames of the fire leap upward the warriors gather at each of the two fires and a Noⁿ'-hoⁿ-zhiⁿ-ga recites a long ritual, at the close of which he sings a song of many stanzas. When he comes to a certain stanza of the song he makes a motion toward the fire with a war standard; then the warriors rush into the flames, each struggling to seize a burning brand. When the struggle is over each warrior scrapes from the charred wood the "mysterious charcoal." This he crushes into powder, which he carefully puts into a little deerskin pouch. When the country of the enemy is invaded and a charge is to be made upon the foe, each warrior blackens his face with the mystic charcoal, by which he expresses his determination to show no mercy to the foe and to expect none from him. The charcoal symbolizes the leaping flames, which know no mercy. Any warrior who neglects to put the symbol on his face when he joins the attack is not awarded honors, although he might have struck many of the enemy warriors.

zhoⁿ'-sha-be the hi—continued.

zhoⁿ'-sha-be hi, dark wood; the redbud or Judas tree (*Cercis canadensis*).

zhoⁿ' ṭa-hiu' ḳ'oⁿ-ha—zhoⁿ, wood; ṭa-hiu, neck; ḳ'oⁿ-ha, put on—wood-put-on-neck: yoke.

zhoⁿ'-ṭa-shpe, the leaf buds of a tree.

zhoⁿ-ṭa-xe, a knot in wood.

zhoⁿ' ṭe e-toⁿ hi, the time for going to sleep; bedtime.

zhoⁿ-tha, windfall (*see* ga-zhoⁿ).

zhoⁿ thi'-moⁿ wa-thoⁿ, Fire Drill Song. This song was used in the manipulation of the drill, which is composed of a stick that is held firmly in the ground while another is twirled rapidly against it. This song is sung immediately after Gathering the Wood Song.

Zhoⁿ-thi'-xoⁿ Wa-thoⁿ, Songs of Gathering the Wood. In this group of songs reference is made to the gatherers of wood who go into the forest for their material, which is a ceremonial act, and means that four men are chosen to collect four pieces of wood, one from the house of each head of the four gentes of the tribe. In the second song the gatherers are still in the forest and are making a rattling sound as they tie the bundles together; in the

Zhoⁿ-thi′-xoⁿ Wa-thoⁿ—continued. last stanza they come and throw down the bundle with a clattering noise. A wi-gi-e, entitled Zhoⁿ, follows this group of songs, which is the ritual of symbolic Firewood. It is explanatory of the symbolic significance of the first four pieces of wood gathered for the kindling of the sacred fire, and has much importance in connection with the ceremony performed in the Mystic House. (See p. 223, 39th Ann. Rept. Bur. Amer. Ethn.)

zhoⁿ′-tse, the trunk of a tree.

zhoⁿ′-ṭsi-ḳ'a—zhoⁿ, wood; ṭsi-ḳ'a, decayed—decayed-wood: punk; touchwood.

zhoⁿ′-ṭsiu-ge—zhoⁿ, wood; ṭsiu-ge, mussel shell: a wooden spoon. Before the introduction of spoons the mussel shell was used.

zhoⁿ′-ṭsiu-he, the ridgepole of a house or tent.

zhoⁿ′-u-çu, the heart of a tree; also the pith of a piece of any kind of wood.

zhoⁿ′-u-dse, a stump.

zhoⁿ′-u-thi-stse-ge, a wood splitter; a sawmill.

Zhoⁿ′-u-thi-stse-ge, Tree-splitter. Personal name. Refers to lightning splitting trees.

zhoⁿ′ u-thu-ga-doⁿ—zhoⁿ, wood; u-thu-ga-doⁿ, to hammer: a wedge.

zhoⁿ-u-ṭoⁿ′-ga, the trunk of a tree.

zhoⁿ u-woⁿ′, the act of putting wood on a fire.

zhoⁿ′ u-wa-oⁿ, I put wood on the fire.

zhoⁿ′ u-tha-oⁿ, you put wood on the fire.

zhoⁿ′ u-zhu-kshe, the body of a tree.

zhoⁿ′ wa-xa-ga, any tree having thorns.

zhoⁿ′-we-gthe-çe—zhoⁿ, wood; we, with which to; gthe-çe, make stripes or marks: wood with which to make marks; a lead pencil.

zhoⁿ′-we-gthe-çe wi-ṭa ça-be, my pencil is black.

zhoⁿ′-we-gthe-çe thi-ṭa zhu-dse, your pencil is red.

zhoⁿ′ we-tsiⁿ, wooden club; a weapon.

zhoⁿ′-we-zha-pshe, a sharpened pole used as a spear.

zhoⁿ′-xa, a yardstick; a counting stick used in counting songs in a ceremony.

zhoⁿ′-xa we-tha-wa, sticks used in counting the wa-xo-be songs. The counting sticks are an important factor in the songs.

zhoⁿ′-xa oⁿ-tha bi, poles thrown away. The Osage surprised a war party who in their excitement threw down the lodge poles they were carrying and fled. A tributary of the Miⁿ-tsu′ sha-ge ga-xe, known as Bear Claw, of the Walnut Bottom. (From Father Shoemaker's MS.)

zhoⁿ′-xa-shtoⁿ-ga, the water hemlock (*Cicuta maculata*). The root of this plant is used for smoking bruises and swellings to reduce inflammation.

Zhoⁿ′-xa Wa-zhu, Consecrated Tally Sticks. These sticks were ceremonially used for keeping a correct count when memorizing the titles and numbers of songs in each group.

zhoⁿ′-xa zha-ṭa, the forked pole, for ceremonial purposes.

Zhoⁿ′-xe-ga u-gthiⁿ, Village in the Dead Forest; Hickory Creek, Okla.

zhoⁿ′-xiⁿ-ha, the inner bark of a tree.

zhoⁿ′-xo-dse hi, the gray tree; the post oak.

Zhoⁿ′-xu-dse u-gthiⁿ, Dwellers Among the White Oaks.

zhoⁿ′-xtha, tree buds or blossoms.

zhoⁿ′-xtho-dse, to snore.

zhoⁿ-a′-xtho-dse, I snore.

zhoⁿ′-tha-xtho-dse, you snore.

zhoⁿ′-xthu-ḳ'a, a hollow tree.

zhoⁿ′-xthu-ḳ'a u-ṗe—zhoⁿ, wood; xthu-ḳ'a, hollow; u-ṗe, enters—enters hollow wood: a wren.

zhoⁿ′ xu-dse, gray oak (*Quercus borealis*).

zhoⁿ′ zhe-ga u-gthe, an artificial leg made of wood.

zho′-tha-gthe, you are with him.

zho′-ṭoⁿ hi, mulberry tree (Morus), known as Indian mulberry.

zhoⁿ-zhu′-dse-tha bi ga-xe, Tree painted red, a branch of Big Caney River. Some of the Osage warriors were carrying home a wounded warrior; here the man died and was buried. To mark the spot the warriors painted the trunk of the tree red. To this day the river is known as the Painted Tree by the Osage.

zhoⁿ-zhu′-tse u-gthiⁿ, these who dwell among the red trees; Cherry Creek, Okla.

zhu, flesh or body.

zhu-a′-wa-gthe a-gthiⁿ, I sat with them.

zhu da-ḳa-dse, fever.
zhu-da′-ḳa-dse a′-thi-shtoⁿ, the fever has stopped.

zhu′-dse, the red (ceremonial ritual term).

zhu′-dse, red; scarlet; vermilion.

zhu′-dse e-goⁿ, pinkish.

zhu′-dse-sha-be, dark red; crimson.

zhu′-dse-zhiⁿ-a, smallpox. (*See* ga-da-zhe.)

zhu′-dse zhiⁿ-e, measles.

zhu′-ga ni-e, ache; pain in any part of the body.
zhu′-i-ga a-ni-e, I have a pain.
zhu′-i-ga thi-ni-e, you have a pain.

zhu′-gthoⁿ sha-be, the dark muscle of beef; the hind quarter.

zhu′-ga thi-xthoⁿ′-zhe, bruised body; lacerate.

zhu′-gi-gthe, to be or to go with a friend or relative.

zhu′-gthe, with him or her.
zhu′-a-gthe bthe, I went with him.
zhu′-tha-gthe stse, you went with him.

zhu′-he, to ford or wade a stream.
zhu′-a-he ni ke, I waded the river.
zhu′-tha-he ni ke, you forded the river.
zhu-tha′-ha i ni ke, we forded the river.

zhu′-i-ga, body; flesh.

zhu′-i-ga çi-hi—zhu-i-ga, body; çi-hi, pallor: sallow.

zhu′-i-ga gi-gthe, to inherit good looks.

zhu′-i-ga gthoⁿ-the—zhu-i-ga, body; gthoⁿ-the, large: large-body; stocky. (*See* wa-shkoⁿ.)

zhu′-i-ga i-ba, the swelling of various parts of the body.

zhu-i-ga oⁿ-thi′-bthu-bthu-xe wa-noⁿ-a-p̣e, I tremble with fear.

zhu-i-ga u-ga′-wa-wa, flabbiness of the muscles of the body.

zhu′-ḳi-gthe, to go together.

zhu′-pshe, to wade, as in the water.
zhu′-a-pshe, I wade.
zhu-tha′-pshe, you wade.

zhu′-wa-gthe, to be with.
zhu-a′-wa-gthe bthe, I am with them.
zhu′-wa-tha-gthe stse, you are with them.

zhu′-zhu-dse, splotches of red on the body; measles.

ENGLISH—OSAGE

A

a (indefinite article), e′-di; wiⁿ.

a man, ni-ḳa wiⁿ.

a horse, ḳa-wa wiⁿ.

a woman, wa-ḳ’o wiⁿ.

abandon (to), wa-oⁿ′-tha.

we abandoned it, oⁿ-oⁿ′-tha.

we abandoned (divorced) each other, oⁿ-ḳi′ oⁿ-tha i.

you abandoned (divorced) each other, tha-ḳi′-oⁿ-shta.

abdomen, (1) ṭse′-çe; (2) wa-noⁿ′-bthe u-zhi.

abhor (to), i′-çi.

abode, as a dwelling place, u-ṭsi′, u-ḳi′.

above (up), (1) a′-moⁿ-shi; up there; (2) a′-moⁿ-shi a-ṭa.

abreast, a′-ḳi-thi-tse.

abreast (in rank and file), u-çtu′-e noⁿ-zhiⁿ.

abreast (standing or walking), i′-ga-dsoⁿ-the noⁿ-zhiⁿ.

the soldiers stood abreast, i′-ga-dsoⁿ-the noⁿ-zhiⁿ bi a a′-ḳi-da a-ka.

absent, (1) wa-thiⁿ′-ga; (2) wiⁿ′-gthi-zhi.

one who is never absent, e-dsi′ zhi the thiⁿ-ge.

absurd, u′-ga-xe thiⁿ-ge.

abundant, (1) i′-she; (2) u-bu′-dse.

the plums are abundant, ḳoⁿ′-dse ke i′-she.

abuse′ (to), i′-xta.

abuse (misuse), ga-çoⁿ′.

abyss, (1) u-ḳ’u-be; (2) very deep abyss, a′-ḳi-hoⁿ the tse.

acacia (Mimosacae), ça′-ḳu e-goⁿ bthoⁿ.

accept (to) an offer, u-thu′-doⁿ-be (which see).

I accept an offer, u-thu′-ṭoⁿ-be bthi-shtoⁿ.

you accepted an offer, u-thu′-shtoⁿ-be ni shtoⁿ.

we accepted an offer, oⁿ-thoⁿ′-gu-doⁿ-ba i oⁿ thi shtoⁿ.

accept (to), thu-çe′.

I accept, bthu′-çe.

you accept, stsiu′-çe.

we accept, oⁿ-thu′-ça i.

accompany (to), a′-doⁿ-be; zho′-gthe.

accord, wa-zhiⁿ i-ṭa.

account (to give an), i′-gtha-wa.

accurate, u-tho′-ṭoⁿ.

accurately, gi′-ṭsi-ça.

accuse (to), a′-gtha.

I accuse him, a′-a-gtha.

you accuse him, a′-tha-gtha.

I accuse you of stealing, wa-moⁿ thoⁿ a-wi-gtha.

you accused me of stealing, wa-moⁿ′-thoⁿ oⁿ-tha-gtha.

he is accused of doing wrong, a′-gtha-noⁿ.

accustomed, e′-gi-p̣i-oⁿ.

I am accustomed to it, e′-gi-p̣i-moⁿ.

you are accustomed to it, e′-gi-shpi-zhoⁿ.

we are accustomed to it, e′-a-wa-p̣i-oⁿ i.

ace (of playing cards), u-ḳoⁿ′-dsi-gthoⁿ.

ache (pain), ni′-e.

my head aches, we′-thi-xthi oⁿ-ni-e ha.

your head aches, we′-thi-xthi thi-ni-e ha.

ache (to), sore, zhu′-ga ni-e.

acorn, p̣i-çi.

acorn (black), p̣i-çi ça-be; wa-p̣i′-da-ḳa.

acorn (cups), p̣i-çi′ ha.

sweet acorn tree, ṭa-shka′ çkiu-e hi.

acquainted, u-ga′-ṭs’u-ga.

I am well acquainted with the woman, wa-ḳ’u thiⁿ u-wa-ga′-ṭs’u-ge ha.

acquire (to), as knowledge, thi′-u-pa-the.

I acquired knowledge, bthi′-u-pa-the.

you acquired knowledge, ni′-u-pa-the.

acquire (to), as knowledge—contd.

we acquired knowledge, oⁿ-thi′-u-p̣a-tha i.

acre, moⁿ-zhoⁿ′ we-ḳ’u-tse wiⁿ.

across, ga-dsiⁿ′.

act (to), shkoⁿ.

act quickly, thi-to′-ge-gtha.

active, çi′-çi.

Adam's apple, do′-dse-ṭa-xe.

adapted, e′-gi-p̣i-oⁿ.

I adapted (myself), e′-gi-p̣i-moⁿ.

you adapted (yourself), e′-gi-shp̣i-zhoⁿ.

we adapted (ourselves), e′-a-wa-p̣i-oⁿ i.

adder, a-thiⁿ′-da-çe-wa-the.

spreading adder, we′-ṭs’a-da-p̣a.

adhere, a′-tha-ha.

adhesive, we′-tha-çta.

adjacent, ba-çkiu′.

adjourn (to), (1) banoⁿ′-tha; (2) u-ga′-e-btha.

I made a motion to adjourn, ba′-noⁿ-tha a-btha-dse.

you made a motion to adjourn, ba′-noⁿ-tha a-shta-dse.

we made a motion to adjourn, ba′-noⁿ-tha oⁿ-ga-tha-dsa i.

adjust (to), wa-p̣i′-oⁿ.

I adjust, wa-p̣i′-a-oⁿ.

you adjust, wa-p̣i′-tha-oⁿ.

we adjust, wa-p̣i′-oⁿ-oⁿ i.

adopt (to), oⁿ-ḳi′-ṭoⁿ.

adorn (to), we′-ḳi-gthi-wiⁿ ktsi′-xe.

adult, noⁿ.

the man has reached adult age, ni-ḳa′-shi-ga thiⁿ-ke noⁿ hi-a-hoⁿ.

advance (in advance of), p̣a-hoⁿ′-gthe the.

adversity, u′-ḳ’oⁿ e-goⁿ-zhi a zhoⁿ-gi-the.

adz (an), moⁿ′-çe we-ga-ḳ’u.

affection, token of, u′-gi-ḳi.

afire (as a house) u-wiⁿ′-gthe.

afoot (to go afoot), moⁿ-thiⁿ′-the.

I go afoot, moⁿ-thiⁿ′bthe.

you go afoot, moⁿ-thiⁿ′ ne.

afraid (to be), noⁿ′-p̣e.

I am afraid, noⁿ-a′-p̣e.

you are afraid, noⁿ′-tha-p̣e.

you are afraid of the dog, shoⁿ′-ge toⁿ noⁿ-tha-p̣e.

after a while, shoⁿ′-a-ka.

afternoon, mi′-a-p̣o-ga.

again, shi; a-thu′-ha.

again and again, shiⁿ′-noⁿ.

again (second time), i-thoⁿ′-boⁿ.

again (to look at), shi-oⁿ-doⁿ′-ba thiⁿ ha.

age (to), noⁿ.

aggrieve (to), in a bad sense, ga-çoⁿ.

agnostic, Wa-ḳoⁿ-da i-thi-gthoⁿ a-zhi.

ago (little while), i′-tsoⁿ-ga zhiⁿ-ga.

long ago, ḳa′-shi; long time ago, gu′-dsi.

agreeing, ça-ni′-i-shtoⁿ.

ague, ah′-tsiⁿ-ba-ni-tse.

I have the ague, zhu ba-ni-tse moⁿ.

you have the ague, zhu ba-ni-tse zhoⁿ.

ahead (to go), i-ṭoⁿ′-thiⁿ ḳi-the.

I go ahead, i-ṭoⁿ′-thiⁿ ḳi-the bthe.

you go ahead, i-ṭoⁿ-thiⁿ ḳi-the moⁿ-thiⁿ o.

ailment, u′-ga-she.

aim (to) with a gun, ba-hi′-dse.

aim (to) at with a gun, a′-ga-ṭa.

I aim at it with a gun, a′-a-ga-ṭa.

you aim at it with a gun, a′-tha-ga-ṭa.

we aim at it with a gun, oⁿ′-ga-ga-ṭa i.

air, ṭa-dse′.

alarm (an), ḳ’o-ḳ’o′-bi. The expression is used among the older people.

alarming news, u-gi′-noⁿ-ḳ’oⁿ.

alcohol, p̣e′-dse-ni-çka (which see).

alert, wa-ṭu′-ge.

I am on the alert, oⁿ-woⁿ′-ṭu-ge.

you are on the alert, wa-thi′-ṭu-ge.

mentally alert, wa-thi′-gthoⁿ çi-çi.

algæ, ni′-ha (which see).

alight from, wi′-çi.

alight upon, a′-hiu-he.

alike (resemble), doⁿ′-be goⁿ-çe-goⁿ.

The women look alike, doⁿ′-be goⁿ-çe-goⁿ bi a wa-u noⁿ-ba a-ka.

alive, ni.

all, ça-ni′; (2) btho-ga; (3) woⁿ′-the-the.

almost, (1) tho′-ha; (2) u-thu′-ha.

very near, p̣i′-iⁿ-ge.

I came very near saying so, hoⁿ′-ni-e-gi-pshe p̣i-iⁿ-ge.

alone, u-ḳoⁿ′-dse.

I went alone, u-ḳoⁿ′-dsi bthe ha.

you went alone, u-ḳoⁿ′-dsi ne ha.

to live alone, o-ḳoⁿ-dse ṭsi-gthe.

I live alone, o′-ḳoⁿ-dse ṭsi-a-gthe.

you live alone, o′-ḳoⁿ-dse ṭsi-tha-gthe.

aloof, u-ṭa′-noⁿ-dsi.

also, shki.

altercation, da-ge′-i-e.

altogether, u-iⁿ′ i-he-the; (2) wiⁿ-a′-ha.

always, (1) i′-gi-ha; (2) shoⁿ′-shoⁿ-e.

am, bthiⁿ.

I am, (1) bthiⁿ iⁿ da; (2) mi-kshi′-da.

amble (to), ṭoⁿ-ṭoⁿ′-tha.

amongst, ge, (2) ge-dsi′.

ample, u-thu′-thiⁿ-ga-zhi.

amusing, wa-hu′-da.

an, wiⁿ.

ancestor, wa-moⁿ′-pshe-the.

and, shki.

anew, ṭse′-ga.

anger, u′-xthi; (2) wa′-tha-xthi.

angleworm, ṭa-moⁿ.

angry (to be), gi′-ba-ḳoⁿ.

I am angry, oⁿ′-ba-ḳoⁿ.

you are angry, thi′-ba-ḳoⁿ.

I pretended to be angry, wa′-ba-ḳoⁿ p̣oⁿ-çe.

angry (to be very), wa-zhiⁿ′-p̣i-zhi.

he is very angry, wa-zhiⁿ p̣i-zhi wa-gthiⁿ.

animal, wa-dsu′-ṭa.

I frightened an animal, wa-dsu′-ṭa wiⁿ bthi-hi.

you frightened an animal, wa-dsu′-ṭa wiⁿ stsi-hi.

animate (to), u′-shka-shka-thoⁿ.

I am animated, u′-shka-shka-thoⁿ pshi miⁿ kshe.

you are animated, u′-shka-shka-thoⁿ shi ni kshe.

we are animated, u′-shka-shka-thoⁿ oⁿ-ga-hi-oⁿ-ga ṭoⁿ i.

ankle, small one, hi′-ḳoⁿ u-zhiⁿ-ga.

My ankles are small, hi′-ḳoⁿ wi-ṭa zhiⁿ-ga ha.

ankle bone, hi′-ḳoⁿ ṭa-xe.

I broke my ankle bone, hi′-ḳoⁿ wi-ṭa a-noⁿ-xoⁿ.

you broke your ankle bone, hi′-ḳoⁿ thi-ṭa tha-noⁿ-xoⁿ.

annihilate, ni′-the.

annoyance, gi′-hoⁿ z-ahi.

annoying, u-thu′-ṭs'a-ge.

annually, u-moⁿ′-iⁿ-ḳa wiⁿ hi e-noⁿ.

ant, zha′-biu-çka.

black ant, zha′-biu-çka ça-be.

red ant, zha′-biu-çka zhu-dse.

yellow ant, zha′-biu-çka çi.

antlers, a′-thi-ḳu-sha.

antelope, ṭa-tsu′-ge.

anthracite (coal), noⁿ-xthe′ ça-gi.

any, thi-thiⁿ′-ge.

anxiety, u′-ḳoⁿ-di-the.

anxious, u′-thoⁿ-dse-shi.

I am anxious, u′-thoⁿ-dse oⁿ-shi.

you are anxious, u′-thoⁿ-dse thi shi.

Apache, A-p̣a-tsi.

apart, ḳi′-tha-ha.

I pushed them apart, p̣a′-ḳi-tha-ha.

you pushed them apart, shpa′-ḳi-tha-ha.

we pushed them apart, oⁿ-ba′-ḳi-tha-ha i.

apiece, as one to each, wiⁿ′-thoⁿ-thoⁿ.

apparition, u′-be-hni.

appeal (to), gi′-ḳa.

to appeal to God, wa-ḳoⁿ′-da wa-gi-da.

appear (to), i′-thoⁿ-be.

the sun has appeared, mi a-ka i′-thoⁿ-ba bi a.

apple, she.

apple tree, she hi.

apprehension, a feeling of, ḳo′-i-pshe.

approach (to) when hunting, gi-ṭa′-p̣e.

approach a foe, gtha′-de.

I approached a foe, a-gtha′-de.

you approached a foe, tha-gtha′-de.

we approached a foe, oⁿ-gtha′-da i.

approve (to), gi′-ga-shoⁿ; (2) i′-gi-shtoⁿ.

I approve, i-tha′-gi-shtoⁿ.

you approve, i′-tha-gi-shtoⁿ.

April, I′-wa-bi; (2) Wa-a′-bi (which see).

arch (of foot), çi-u′-çki-da.

arch (of heaven), moⁿ′-shi.

argue, da-u-i-e.

argument, i′-e wa-tha-zhu-zhi.

arid (as applied to ground), moⁿ-thiⁿ′-ḳa ke bi-çe.

arise (to) from bed, pa′-hoⁿ.

I arise, a-gi′-p̣a-hoⁿ.

you arise, tha-gi′-shpa-hoⁿ.

we arise, oⁿ-gi-p̣a-hoⁿ.

arise (get up, a command), noⁿ-zhiⁿ′ o u.

Arkansas City, Ni-çkoⁿ′-çka Ṭoⁿ-woⁿ.

Arkansas River, Ni Zhu-dse. (*See* Ni-zhu-dse Ṭoⁿ-ga.)

arm, (1) a; (2) below the elbow, a-u-btha′-çka; (3) above the elbow, a-hi-de′; (4) when used in ceremonies arms are spoken of as a′-hiu-ha.

armpit, a-u′-çki-da; (2) thu-çi′; (pl.) do-çiu′.

arouse (to), thi-xi.

arouse one from sleep, ba-xi.
I aroused him, pa′-xi.
you aroused him, shpa′-xi.
we aroused him, oⁿ-ba′-xi i.

arouse by shaking, thi-zhoⁿ-zhoⁿ.
I aroused him by shaking, bthi′-zhoⁿ-zhoⁿ.
you aroused him by shaking, ni′-zhoⁿ-zhoⁿ.
we aroused him by shaking, oⁿ-thi′-zhoⁿ-zhoⁿ i.

arrest (to), hoⁿ′-noⁿ-p̣a-çe u-gthoⁿ; (2) u-thiⁿ-ge.
I arrested him, u-bthiⁿ-ge iⁿ da.
you arrested him, u-stsiⁿ′-ge iⁿ da.
we arrested him, oⁿ-gu′-thiⁿ-ga iⁿ da.

arrive (to), hi.

arrow, moⁿ.

arrowlike, moⁿ e′-goⁿ.

arrowhead (stone), i′ⁿ′-moⁿ-hiⁿ-çi.
I found a stone arrowhead, i′ⁿ′-moⁿ-hiⁿ-çi wiⁿ i-tha′-the ha.

arrowhead (iron), moⁿ′-çe moⁿ-hiⁿ-çi.

arrowhead point, moⁿ′-hiⁿ-çi i-ṭa-xe tse.

arrow shaft, moⁿ′-ça.

arrowwood, moⁿ′-ça hi.

arrowwood (frog), ṭse′-biu-ḳ'a moⁿ ṭa hi.

arrowwood (gray), moⁿ′-ça xo-ṭa hi.

artichoke, p̣oⁿ′-xe.

ash (striped wood), zhoⁿ-gthe′-çe hiu.

ashes, (1) moⁿ′-çe ni xo-dse; (2) ni xo-dse.

ask for, da.
I asked for it, a-da′ ha.
you asked for it, tha-da′ ha.
we asked for it, oⁿ-da i.

assemble (to), as for meeting, wa-thi′-çki.

assortment, e′-zhi-noⁿ-the.
you have a good assortment of blankets, ha-xiⁿ′ te a-zhi-noⁿ-tha tsi a-ni ha.

asthma, ni-oⁿ′-thu-ts'a-ge.

astray (to go), ha′-tho-xtha thiⁿ-ge.

astringent, i-u′-wa-ṭs'u-xe.

at, e.

ate, I, a-wa-noⁿ-bthe.

attach (to), a′-ḳi-tha-çka-be.

attached, o-tha′-ha; (2) u-tha′-ṭs'iⁿ.

attachment, u-tha′-ṭs'iⁿ.

attack (to), ḳoⁿ′-tha.
to attack from the rear, da′-çe.
I attacked from the rear, da-çe a-the.
you attacked from the rear, da′-çe tha-the.
we attacked from the rear, da′-çe oⁿ-tha i.

attire, ha-u′-ki-gthi-xtha.

auger (an), we′-thi-ḳ'u-dse.

August, Xtha-çi′-bi.

aunt (on father's side), i-ṭsi′-mi.

author, moⁿ′-gthe-tha.

automobile, e-wa′-zhiⁿ noⁿ-ge (which see).
I have an automobile, e-wa′-zhiⁿ-noⁿ-ge wiⁿ a-bthiⁿ ha.
you have an automobile, e-wa′-zhiⁿ-noⁿ-ge wiⁿ a-ni ha.

avoid (to), gi′-ha-çe.
I avoided him, ni′-ḳa-shi-ga thiⁿ e-ha-çe ha.
you avoided him, ni′-ḳa-shi-ga thiⁿ the-ha-çe ha.

awake (to be), i′-ḳi-the.
I am awake, i-tha′-ḳi-the.
you are awake, i′-tha-ḳi-the.

away, wiⁿ′-gthi-zhi; (2) at a distance, ga-xa′-ṭa; (3) far, ḳu′-zhi.

awl, wa-hiu′-ḳ'e; (2) wa′-ba-xtho-ge. (From a ritual.)

ax, moⁿ′-hiⁿ-çpe.

ax handle, moⁿ′-hiⁿ-çpe i-ba.
I broke the ax handle, moⁿ′-hiⁿ-çpe i-ba bthi′-xoⁿ.

B

baby, zhiⁿ-ga′ zhiⁿ-ga; p̣a′-ṭa zhiⁿ-ga.

bachelor, shiⁿ′-ṭo-noⁿ-hoⁿ.

back (the), noⁿ′-ḳa.
my back itches, noⁿ′-ḳa oⁿ-tha-ḳ'i-tha.

back—continued.
your back itches, noⁿ′-ḳa thi-tha-ḳ'i-tha.

back between the shoulders, a′-ba-ḳu.

back of the head, da′-dse.
I hurt the back of my head, da′-dse thoⁿ ni-e a-ḳi-p̣a-xe ha.
back of a saddle, noⁿ′-ḳa-gthoⁿ ni-des.
backache, noⁿ′-xa-hi ni-e.
backbone, noⁿ′-xa-hi.
backward, xa′-tha; (2) a′-ba-gtha.
I walk backward, xa′-tha moⁿ-bthiⁿ.
you walk backward, xa′-tha moⁿ-stsiⁿ.
looking backward, xa′-tha wa-doⁿ-be.
I look backward, xa′-tha wa-ṭoⁿ-be.
you look backward, xa′-tha wa-shtoⁿ-be.
to push one backward, ba-moⁿ′-tha i-the-the.
baby board, head of, iⁿ-dse′-a-thi-çoⁿ.
bad, p̣i′-zhi.
bad luck. (*See* misfortune.)
badger (a), xo′-ga.
baffle (to), moⁿ-xe′-the.
I baffled, moⁿ-xe-a′-the.
you baffled, moⁿ-xe′-tha-the.
bag (a), u′-zhu-ha; (2) o′-zho-ha.
bald, u-sda′.
ball, ṭa-be′ (which see).
banana, ṭo′-zhoⁿ-ga. (*See* hiⁿ-dse.)
bandage (to), as a leg, a′-thu-çta.
bandage one's own leg, a′-gthu-çta.
I bandaged my own leg, a′-a-gthu-çta.
you bandaged your own leg, a′-tha-gthu-çta.
we bandaged our own legs, oⁿ-ga-gthu-çta i.
bank (place to put money), moⁿ′-çe-çka ṭsi.
banker, moⁿ′-çe-çka ṭsi a-thiⁿ (which see).
I will see my banker, moⁿ′-çe-çka ṭsi a-thiⁿ toⁿ a-gi-toⁿ-be bthe ṭa miⁿ-ke ha.
banner (a), ha-çka′ wa-xthe-xthe.
Baptisia (an herb of the bean family), ḳe-u′-gthi hi (Fabaceae).
bare (without grass), ba-xu′-shda.
bare (by treading down), u-sda′.
bare (by picking), thi-sda′.
bare (to make) by burning, da′-çu-da.
I burnt the grass, da′-çu-da a-the.
you burnt the grass, da′-çu-da tha-the.
we burnt the grass, da′-çu-da oⁿ-tha i.
barefoot, ci-thu′-ḳa-thiⁿ.
I am barefoot, çi-thu′-ḳa-bthiⁿ.
you are barefoot, çi-thu′-ḳa-ni.
we are barefoot, çi-thu′-ḳa-oⁿ-thi i.
barely, u′-xo-be xtsi.
We barely escaped with our lives, u′-xo-be xtsi oⁿ-ni bi a.
bark of a dog, u′-hu-hu.
bark of a tree, ha.
outer bark, zhoⁿ′-ha.
inner bark, hiⁿ′-dse.
barn, ḳa′-wa-ṭsi.
I put the horse in the barn, ḳa′-wa-ṭsi u-wa-gthoⁿ ha ḳa′-wa toⁿ.
barrel (a), zhoⁿ′-ni-i-zhe (which see).
I rolled the barrel, zhoⁿ′-ni-i-zhe bthi′-ṭoⁿ tha.
you rolled the barrel, zhoⁿ′-ni-i-zhe stsi-ṭoⁿ-tha.
barren, we′-da-tha zhi.
barter (to), i′-ḳi-ka-wiⁿ the.
I bartered, i′-ḳi-ḳa-wiⁿ a-the.
you bartered, i′-ḳi-ḳa-wiⁿ tha-the.
we bartered, i′-ḳi-ḳa-wiⁿ oⁿ-tha i.
Bartlesville, Kans., U-çu′-i-ha zhiⁿ-ga; (2) Ḳa′-wa zhiⁿ-ga.
base (vile), i′-çi-wa-the.
base of hill, u-ṭse′-xta.
bashful, wa′-ba-gtha; (2) a′-ba-gtha.
I feel bashful before my aunt, wi′-ṭi-mi a-a-gi-p̣a-gtha.
I am bashful, a′-p̣a-gtha.
you are bashful, a′-shpa-gtha.
we are bashful, oⁿ′-ga-ba-gtha i.
bass (fish), ho-i′-ha ṭoⁿ-ga.
bass (black), ho-ḳoⁿ′-ha sha-be.
bat (a), ṭse-btha′-xe.
bathe (to), hi-tha′.
I bathe, a-hi′-btha-bthe.
you bathe, tha-hi′-na ne.
we bathe, oⁿ-hi′-tha-oⁿ-ga-tha i.
battle (to), da-ge′.
battle-ax, we′-ṭsiⁿ; (2) moⁿ′-hiⁿ-çpe zhiⁿ-ga.
bayonet (a), we′-zha-pshe (which see).
be (with a friend), zhu′-gi-gthe.
be (with them), zhu′-wa-gthe.
beads, wa-pshu′-shka; (2) hiⁿ-çka.
beads (small), hiⁿ-çka′.
bean picker, hoⁿ-bthiⁿ′-ba-hi.
bean seed, hoⁿ-bthiⁿ-çu.
bean vine, hoⁿ-bthiⁿ hiu.
beans, hoⁿ-bthiⁿ′-ge.

beans, black, hoⁿ-bthiⁿ ça-be.

I like beans cooked with pork, ḳu′-ḳu-çi ṭa hoⁿ-bthiⁿ′-ge u-thu-ḳi-hoⁿ oⁿ-çu shna a-tha.

bear (black), wa-ça′-be (which see).

bear cub, wa-ça′-be p̣a-da; (2) wa-ça′-be zhiⁿ-’a.

bear (white), wa-ça′-be çka.

bear (grizzly), mi′-ṭsu.

Bear Creek, Okla., Wa-ça′-be u-tsi (which see).

beard (a), iⁿ′-hiⁿ.

beat (to), u-tsiⁿ.

I beat you in a race, wi-gi′-oⁿ-btha.

beat metal, ga-çta′.

I hammered the silver, moⁿ′-çe çka tse ’a-çta′ha.

you hammered the gold, moⁿ′-çe çi te tha-çta′ha.

we beat the metal, moⁿ′-çe te oⁿ-ga-çta i.

beautiful, tha′-gthiⁿ xtsi.

beaver (a), zha′-be (which see).

beaver (male), zha′-be do-ga.

Beaver Creek, Okla., Ni-çkoⁿ′-çka ga-xe; (2) Ṭse-noⁿ′-ça Ḳshi-xa-bi ga-xa.

because, a′-doⁿ; (2) doⁿ.

bed (a), a′-zhoⁿ.

bed (an iron), a′-zhoⁿ moⁿ-çe.

bedding, u-mi′-zhe.

bedtime, zhoⁿ′ ṭe e-ton hi.

bee, ḳi-gthoⁿ′-xe u-moⁿ.

beef (broiled), ṭa′ u-ga-ṭsi.

beetle (tumbling), iⁿ-gthu′ ba-ṭoⁿ-tha.

beets, do′-gthe zhu-e.

beg (to), da.

I beg, a-da′.

you beg, tha-da′.

we beg, oⁿ-da i.

beggar (a), wa-da′-shtoⁿ.

beginning, p̣a-hoⁿ′-gthe tse.

begone (a command), moⁿ-thiⁿ′o u.

beguile (to), moⁿ-xe′-the.

I beguile, moⁿ-xe′-a-the.

you beguile, moⁿ-xe′-tha-the.

behavior (good), o′-tho-ṭoⁿ.

behead (to), p̣a′-thi-ba-xe.

behind (in the rear), da′-çe-ṭa-ha.

I sat in the rear, da′-çe-ṭa-ha a-gthiⁿ ha.

you sat in the rear, da′-çe-ṭa-ha tha-gthiⁿ ha.

behind (in the rear)—continued.

we sat behind, da′-çe-ṭa-ha oⁿ-gthiⁿ i.

belch (to), ṭo′-çkiu.

I belched, a-ṭo′-çkiu.

you belched, tha-ṭo′-çkiu.

belief, wiⁿ′-ke a-zhiⁿ.

I believe, e′-zha-mi iⁿ da.

belittle (to), tha-thoⁿ′ a-zhi.

I belittled him, btha′-thoⁿ moⁿ-zhi.

you belittled him, shta′-thoⁿ a-zhi.

we belittled him, oⁿ-tha′-thoⁿ ba-zhi i.

bell (a), i′-ga-ṭa-moⁿ.

you ring the bell, stsi′-ḳa-moⁿ.

below, u-dse′-ṭa.

belly, ṭse′-çe.

bellyband, ṭse′-çe hiⁿ-tha-dse.

belt, i′-p̣i-tha.

bench (a), a′-gthiⁿ stse dse.

bend (a), u-ba′-shoⁿ.

bend (in a road), a′-thi-gi-xe.

bend (of a river), ba′-shoⁿ.

bend (of a stream), u-ga′-xthi.

bend (to), ba-ṭs’iⁿ′ sha.

I bent it, p̣a-ṭs’iⁿ sha.

you bent it, shp̣a-ṭs’iⁿ sha.

bend a knife blade when cutting, p̣a′-be’çi.

bend (to) one’s head by pulling hair, thi-p̣a-moⁿ-ḳi-dse.

beneficent, u′-shkoⁿ tha-gthiⁿ.

bent (downward), a′-ba-dsu-ge.

best, ba-hi′.

bet (a), u′-zhu-ḳ’oⁿ.

bet (to), ḳ’oⁿ.

I bet, a-ḳ’oⁿ′.

you bet, tha-ḳ’oⁿ′.

we bet, oⁿ-ḳ’oⁿ′ i.

better (as to health), u-tha′-shta-ge.

betrayed, moⁿ-xe′-the.

I betrayed him, moⁿ-xe-a′-the.

you betrayed him, moⁿ-xe′-tha-the.

between (lying), u-ṭa′-noⁿ-tse.

bewilder, gi-noⁿ′-thiⁿ ga-xe.

I bewildered him, gi-noⁿ′-thiⁿ p̣a-xe ha, ni′-ḳa-shi-ga.

you bewildered him, gi-noⁿ′-thiⁿ shka-xe ha.

we bewildered him, gi-noⁿ′-thiⁿ oⁿ-ga-xa i.

bewildered, o′-ḳ’oⁿ wa-noⁿ-tha-zhi; (2) wa-noⁿ-tha-zhi; (3) u′-ḳ’oⁿ wa-noⁿ-tha-zhi.

beyond, a′-ṭa; (2) i′-ṭa-ṭa.

beyond (to go), a′-ḳi-hoⁿ.

I went beyond, a′-ḳi-hoⁿ-bthe ha.

you went beyond, a′-ḳi-hoⁿ stse ha.

bicycle (a), ṭse-the′ a-gthiⁿ.

big, gthoⁿ′-the; (2) ṭoⁿ′-ga.

Big Elk Creek, Okla., Iⁿ′-be-zha-ṭa Ku-da-bi ga-xa.

Big Lake, Okla., Dse Thiⁿ-kshi (which see).

bile, shi′-be-xthi.

bill (of a bird), p̣a-zhu′-zhe.

bind (to) a leg, a′-thu-çta.

I bind a leg, zhe-ga a′-bthu-çta.

you bind a leg, zhe-ga a-ni′-çta.

binder (a), wa-bo′-çka ḳoⁿ-ṭoⁿ.

birch tree, ṭa-noⁿ′-ḳ’a hi.

Birch Creek, Okla., Ṭa-noⁿ′-ḳ’a-hiu-gthe ga-xa.

bird (of any kind), wa-zhiⁿ′-ga.

bird (red), wa-zhiⁿ′-ga zhu-dse.

bird tracks (made by their feet), wa-zhiⁿ-ga çi-gthe.

birth, moⁿ′-pshe.

birth of a child, we′-da-the.

I gave birth to a child, we′-da-a-the.

you gave birth to a child, we′-da-tha-the.

biscuit, wa-dsiu′-e da-p̣a; (2) wa-bo′ çke da-p̣a.

bison, ṭse (which see).

bit (a tool), we′-u-thi-ḳ’u-dse.

bit (a small coin), ga-shpe′ thoⁿ-ba.

give me two bits, ga-shpe′ thoⁿ-ba wiⁿ oⁿ-ḳ’i o.

bite (to), tha-xta′-ge.

bite off a piece, tha-pshe′.

I bit off a piece, he-be btha′-shpe.

you bit off a piece, he-be shda′-shpe.

we bit off a piece, he-be oⁿ-tha-shpa i.

bite something hard, tha′-shoⁿ.

I bit something hard, btha′-shoⁿ.

you bit something hard, shda′-shoⁿ.

we bit something hard, oⁿ-tha-shoⁿ i.

biter (a), wa-tha′-xta-ge.

bitter (to the taste), i-u′-wa-p̣a; (2) p̣a.

bittern, shi-noⁿ′-dse.

bitterweed, moⁿ-hiⁿ-p̣a.

black, ça′-be.

blackberries, wa-çki′-the ça-be.

blackberry, p̣e′-çto-çta.

blackberry bush, wa-xa′-ga-hiu-stsu-tse.

blackberry bush (low), wa-xa′-ga-xtsi-hiu.

blackberry bush (high), wa-çkiu′-e hi ste-e.

blackbird, wa-zhiⁿ′-ga ça-be.

blackbird (red winged), xo′- ṭa a-hiu zhu-dse.

blackbird (white winged), xo′-ṭa a-hiu çka.

blackbird (yellow headed), xo′-ṭa p̣a-çi (which see).

blackbird (yellow winged), xo′-ṭa a-hiu çi-hi.

Blackfeet Indian Tribe, Çi′-ça-be.

black haws, bu; (2) bo.

black loon, ṭu′-çe-ça-be.

blacksmith, moⁿ′-çe ga-xe.

I must take my horse to the blacksmith, moⁿ′-çe ga-xe toⁿ dsi ḳa-wa toⁿ a-gtha-bthi bthe ṭa miⁿ-kshe.

bladder, ṭse′-zhe-ni-u-zhe.

bladder (of an animal), ṭse-dse′-xe.

blame (to), e′-woⁿ a-ka.

I was to blame, wi-e′-wa-moⁿ.

you were to blame, thi-e′-wa-zhoⁿ.

we are to blame, oⁿ-gu′ oⁿ-wa i.

blameless, (1) wa-çi′-hi; (2) u-i-gtha-noⁿ thiⁿ-ge; (3) i-gtha-noⁿ-thiⁿ-ge.

blanket (a), mi; (2) ha-xiⁿ (which see).

blaze (a), p̣e′-dse da-stsu-dse; (2) p̣o-e.

blazing star, ha′-ba-ḳoⁿ çe-çi-da (which see).

bleeding, wa-biⁿ.

I am bleeding, oⁿ-woⁿ′-biⁿ.

you are bleeding, wa-thi′-biⁿ.

bleeding cup, ṭse-he-we-ga-xu.

blemish (a), u-ça-ḳa.

blind, iⁿ-shta′xi-dse.

blindness (by snow), iⁿ-shta′ u-xta-da.

blister (from use of tools), ga-da′-zhe.

I blistered my hand with a tool, a′-da-zhe.

you blistered your hand by a tool, tha′-da-zhe.

we blistered our hands by tools, oⁿ-ga′-da-zha i.

blister hands by hard work, ba-da′-zhe.

I blistered my hands, sha′-ge p̣a-da-zhe.

blister hands by hard work—contd.

you blistered your hands, sha′-ge shpa-da-zhe.

we blistered our hands, sha′-ge oⁿ-ga′-ba-zha i.

blister for curative purposes, a′-da-zthiⁿ.

blizzard (a), ba′-ga-sho-dse.

blocking (a narrow passage), a′-ḳi-p̣a-ṭs'u.

blood, wa-biⁿ′.

blood vessel, ḳoⁿ.

a throbbing blood vessel, ḳoⁿ-bo′-çi-çi.

blossom, xtha.

blow (to) with the breath, bi-xoⁿ.′

I blew with my breath, p̣i′-xoⁿ.

you blew with your breath, shpi-xoⁿ′.

we blew with our breath, oⁿ-bi′-xoⁿ i.

blown (to be) by the wind, ga-hi′-tha.

I was blown by the wind, oⁿ-a-hi-tha.

you were blown by the wind, thi-a′-hi-tha.

we were blown by the wind, wa-hi′-tha i.

blow (when striking), a′-kshiⁿ-dse.

blow (turned aside), ga′-kshiⁿ-dse.

I struck a blow that glanced away, a′-kshiⁿ-dse.

you struck a blow that glanced away, tha′-kshiⁿ-dse.

we struck a blow that glanced away, oⁿ-ga′-kshiⁿ-dsa i.

blowing of dust on a person, a′-ga-hi-tha.

blowing a wind instrument, bi-hu′-ṭoⁿ.

I blow (a flute), p̣i′-hu-ṭoⁿ.

you blow (a flute), shpi′-hu-ṭoⁿ.

we blow (a flute), oⁿ-bi′-hu-ṭoⁿ i.

blown off by the wind, ga-i′-a-xa.

the blanket was blown off the baby, ha-xiⁿ′ tha thoⁿ ga-i-a-xa i ha, zhiⁿ-ga zhiⁿ-ga ke.

blown over, ga-a′-ḳi-gtha-shoⁿ.

the wagon was blown over, u-thi′-ṭoⁿ-tha ke ga-a-ḳi-gtha-shoⁿ.

blow whistle, bi-xoⁿ′ i-the-the (which see).

blue (color), ṭo′-ça-be.

blue cast, nearly blue, ṭu′-goⁿ-tha.

bluebird, ṭo′-ho-ho.

bluegrass, p̣e-çka zhu-dse.

blue gray, ṭo-ho-xo-dse.

blue jay, ḳi-ṭa′-ni-ga.

blue racer, we′-ṭs'a-ṭo-ho zhiⁿ-ga (which see).

blunt (to) by burning, da′-shi-zhe.

board (a), noⁿ-ha.

The board is thin, noⁿ′-ha kshe bthe′-ka.

boast (to), ḳi-hiⁿ′-xa.

I boast, a-ḳi′-hiⁿ-xa.

you boast, tha-ḳi′-hiⁿ-xa.

we boast, oⁿ-ḳi′-hiⁿ-xa i.

boat (a), ba-dse′.

boat (of skin), ba-dse′ ha.

bobcat (kitten), iⁿ-gthoⁿ p̣a-ṭa.

bobwhite, shoⁿ′-p̣a-gthe-çe; (2) shoⁿ′-p̣a-thu-çe.

body, zhu′-i-ga.

body of a river, ni-u-ça′-gi.

boggy, ga-da′-dse.

boil (to), a′-bi-xe.

boil (food), u′-hoⁿ a-bi-xe.

I boil food, u′-hoⁿ a-p̣i-xe.

you boil food, u′-hoⁿ a-shpi-xe.

we boil food, oⁿ-bi′-xa i.

boil (a), the′-çka-gthe.

boisterous, wa′çpa-zhi.

bond(a), wa-we′-noⁿ-xe-ṭoⁿ (which see).

bones, wa-hi′.

book, wa-gthe′-çe.

boots, hoⁿ-be′ stse-e.

bore (to), as a hole, u-thi′-ḳ'u-dse.

I bore (a hole), u-bthi′-ḳ'u-dse.

you bore (a hole), u-stsi′-ḳ'u-dse.

both, noⁿ′-ḳu-wiⁿ.

bottle (a), u′-zhi ṭo-ho; (2) o′-zhi-ṭo-ho (which see).

the bottle is full, o′-zhi ṭo-ho tse u-gi-p̣i.

bottom (at the), u-dse′-ṭa.

boughs, zhoⁿ′-ga-xa.

boundary, u-ḳi′-hoⁿ-ge.

boundary lines, moⁿ-zhoⁿ′ u-ḳi-hoⁿ-ge.

bounding, ki-a′-hi tha-tha.

boundless, u-hoⁿ-ge thiⁿ-ge.

bow (for arrows), miⁿ′-dse (which see); (2) miⁿ-tse.

bow string, miⁿ′-dse-ḳoⁿ (which see).

bow making, miⁿ′-dse ga-xe.

I am skilled in bow making, miⁿ′dse ga-xe p̣i-moⁿ.

bow (wooden), zhoⁿ′ miⁿ-dse.

bowed (bent low), ba-moⁿ′-xe.

bowed (as heads), e′-ṭa p̣a-moⁿ-gthe.

bowed (as with heads over people), a′-gi-p̣a-moⁿ-gthe.

bowed head, p̣e-moⁿ-gthe.

bowl (wooden), hiⁿ′-dse-p̣e; (2) zhoⁿ′ hiⁿ-dse.

bowwood (yellow), zhoⁿ-çi′ miⁿ-dse hi.

Bow-wood Creek, Okla., Miⁿ′-dse-çta ga-xa (which see).

boy, shiⁿ′-ṭu zhiⁿ-ga.

boxelder, zha′-be-ṭa-zhoⁿ.

boxturtle, ḳe′-gthe-çe.

brace (to), i-tha′-ba-ṭs’u.

I braced the tree, xtha-be tse zhoⁿ ke i-tha-p̣a-ṭs’u.

you braced the fence, noⁿ′-ça a-shpa-ṭs’u ha.

brag (to), ḳi-hiⁿ′-xa.

I brag, a-ḳi′-hiⁿ-xa.

you brag, tha-ḳi′-hiⁿ-xa.

we brag, oⁿ-ḳi′-hiⁿ-xa i.

braid (to), çoⁿ; (2) ga-çoⁿ′-dse.

I braid, a-çoⁿ′.

you braid, tha-çoⁿ′.

we braid, oⁿ-çoⁿ i.

braided lariat, we′-thiⁿ-çoⁿ.

brain (the), ṭa′ we-thi-xthi.

branch (of a river), ga-xa.

the large branch of the river is narrow, ga-xa′ gthoⁿ-the kshe zhiⁿ-ga u-bi′ thoⁿ-dse.

branch (of a tree; at top), zhoⁿ′-ga-ha-xpa.

brand (to), as cattle, wa-da′-gthe-zhe.

I branded the horse, ḳa′-wa da′-gthe-zhe a-gi the ha.

you branded the horse, ḳa′-wa the-da′-gthe-zhe tha-gi the ha.

we branded the horse, ḳa′-wa the da′-gthe zhe oⁿ-gi tha i.

brass, moⁿ′-çe-çi.

brave (to be), wa-sho′-she.

I am brave, oⁿ-woⁿ′-sho-she.

you are brave, wa-thi-sho′-she.

we are brave, we-wa-sho′-sha i.

bray (to), noⁿ-ṭa′-ṭoⁿ a ho-ṭoⁿ.

break (to), ba-xoⁿ′.

I broke by pushing, p̣a′-xoⁿ.

you broke by pushing, shpa-xoⁿ.

we broke by pushing, oⁿ-ba′-xoⁿ i.

I broke the stick, zhoⁿ′-xa ke p̣a-xoⁿ.

you broke the stick, zhoⁿ′-xa ke shpa-xoⁿ.

break (to)—continued.

I broke the stick in two, zhoⁿ′-xa ke bthi-xoⁿ.

you broke the stick in two, zhoⁿ′-xa ke stsi-xoⁿ.

break (to), xoⁿ.

break (to) a string, ga-ba-xe.

break (to) down, bi-xoⁿ′.

I broke it down, p̣i′-xoⁿ.

you broke it down, shpi′-xoⁿ.

we broke it down, oⁿ-bi′-xoⁿ i.

break (to) a string in half, thi-ba′-xe.

I broke a string in two, bthi′-ba-xe.

you broke a string in two, ni′-ba-xe.

we broke a string in two, oⁿ-thi′-ba-xa i.

break (to) a wild horse, bi′-wa-shta-ge.

I broke the wild horse, p̣i-wa-shta-ge.

you broke the wild horse, shpi′-wa-shta-ge.

break (to) a fence, a′-ba-ṭa ṭa-tha.

I broke the fence, a′-ba-ṭa a-ṭa-the.

you broke the fence, a′-ba-ṭa tha-ṭa-the.

we broke the fence, a′-ba-ṭa oⁿ-ga-ṭa tha i.

break (to) a shoe string, noⁿ-ba′-xe.

I broke my shoe string, hoⁿ-be′-ḳoⁿ a-noⁿ-ba xe.

you broke your shoe string, hoⁿ-be′-ḳoⁿ tha-gi-noⁿ ba′-xe.

break (to) off a piece, thi′-shpe.

I broke off a piece, bthi′-shpe.

you broke off a piece, ni′-shpe.

breakfast, ga-çoⁿ′ iⁿ-xtsi wa-noⁿ-bthe.

breakneck, wa′-thu-shoⁿ.

breast (woman’s), ba-çe; (2) moⁿ-çe′.

breast (turkey’s), çiu′-ḳa moⁿ-hiⁿ-zhu.

breath (the), ni-oⁿ′.

he breathes, ni′-oⁿ a-ka.

breechcloth, hi′-tha-xa.

breech-loading gun, wa-ho′-ṭoⁿ-the u-ba-xoⁿ.

breed (to), i′-ḳi-da-the.

I breed fine horses, i′-ḳi-da-the wa-p̣a-xe.

you breed fine horses, i′-ḳi-da-the wa-shka-xe.

we breed fine horses, i′-ḳi-da-the oⁿ-woⁿ-ga xa i.

briar (green), wa-xa′-ga ṭu-hu.

bridge (a), op′-she; (2) zhoⁿ′-ga-xoⁿ (which see).
bridge (of the nose), p̣a-xu′-xe.
bridlebit, (1) ga-dsiⁿ′ tha-pshe; (2) ga-dsiⁿ′-op-she.
bridlerein, ga-dsiⁿ′-op-she i-ḳoⁿ-the.
bright (to make), bi-ṭse′-ga.
  I made it bright, p̣i′-tse-ga.
  you made it bright, shpi′-ṭse-ga.
  we made it bright, oⁿ-bi′-ṭse-ga.
brighten (by rubbing), thi-çi′-hi.
  I brightened it, p̣i′-çi-hi.
  you brightened it, shpi′-çi-hi.
  we brightened it, oⁿ-bi′-çi-hi i.
bring (to) from home, a′-thiⁿ-gthi.
  I bring (something) from home, a-bthiⁿ a-gthi.
  you bring (something) from home, a-ni′ tha-gthi.
  we brought (something) from home, oⁿ-ga′-thiⁿ oⁿ-ga-gthi i.
bristling, xa′-ga.
bristle (to), as a cat's tail, thi-bo′-xa.
broad, btha′-tha; (2) gthoⁿ-the.
broadcloth, ha′-shda-ha.
broil (to), zhe′-gthoⁿ.
  I broil (meat), zhe-a-gthoⁿ.
  you broil (meat), zhe′-tha-gthoⁿ.
  we broil (meat), zhe′-oⁿ-gthoⁿ i.
broiler (for meat), we′-zhiu.
broken, gi-shoⁿ′-tha.
broken (in pieces), xoⁿ′-xoⁿ.
broom, we′-ga-dsu-xe (which see).
broom (small), we′-ga-dsu-xe zhiⁿ-ga.
  the little broom is worn, we′-ga-dsu-xe zhiⁿ-ga ke a-gi-p̣a thiⁿ-ge he.
broth, ṭa-ni′.
brother (older), wi-zhiⁿ′-the.
brother (oldest), i-zhiⁿ′-the.
brother-in-law (a man's), i-ṭa′-hoⁿ.
brother-in-law (a woman's), i-shi′-k'e.
brushwood, ça-zhiⁿ′-ga.
buck (a), ṭa-ṭoⁿ′-ga zhiⁿ-ga.
Buck Creek, Okla., Ni-çkiu′-e ga-xa; (2) Ṭa-ṭoⁿ′-ga ga-xa.
buckeye (a), ṭa-shka′-hi.
bucking (as a horse), bu′-ṭa-ṭa.
buffalo bull, wa-dsu-ṭa ṭoⁿ-ga.
buffalo cow, ṭse.
buffalo fish, hu-btha′-çka ṭoⁿ-ga.
buffalo hair, ṭse-hiⁿ.
buffalo hide, ṭse-do′-ga xiⁿ ha.
buffalo (white), ṭse′-çka.
bug (of any kind), wa-gthu′-shka.
buggy (a), (1) u-thi′-ṭoⁿ-tha; (2) u-thi′-ṭoⁿ-tha ṭsi-u-tha-ha.
build (to) a fire, a′-dse-the.
  I built a fire, a′-a-dse-the.
  you built a fire, a′-tha-dse-the.
  we built a fire, oⁿ-ga′-dse-tha i.
bull (a), ṭse′-çka do-ga.
bullet (a), moⁿ′-çe-moⁿ.
bullfrog ṭse′-biu-ḳ'a ṭoⁿ-ga.
bumblebee, ni′-dse-çi ṭoⁿ-ga.
bunch, ba′-ṭse.
bundles, wa-ba′-xte.
burden (a), wa-hi′ oⁿ-ḳ'iⁿ.
bureau, u-thu′-stsu-e.
burn (to), da′-xthiⁿ.
burn in two, da′-ba-xe.
  I caused it to burn in two, da′-ba-xe a-the.
  you caused it to burn in two, da′-ba-xe tha-the.
  we caused it to burn in two, da′-ba-xe oⁿ-tha i.
burn off the bark, da′-xthu-dse.
burn (to) away, da′-çi-ge.
  I caused it to burn away, da′-çi-ge a-the.
  you caused it to burn away, da′-çi-ge tha-the.
  we caused it to burn away, da′-çi-ge oⁿ-tha i.
burn (yellow), da′-çi-hi.
burning of a house, ṭsi da thiⁿ-ge.
  my house burnt up, ṭsi oⁿ-da thiⁿ-ge.
  your house burnt up, ṭsi thi-da thiⁿ-ge ha.
burning bush (*Euonymus atropurpurea*), ni-ni′-ba zhoⁿ.
burnt ground, da′-çu-da.
burst (to) by falling, ga-btha′-çe.
  I burst the sack, ga-btha′-çe a-the ha u-zhi ha ke.
  you burst the sack, ga-btha′-çe tha-the ha u-zhi ha ke.
  we burst the sack, ga-btha′-çe oⁿ-tha i u-zhi ha ke.
burst (to) from heat, da′-btha-çe.
  I burst it with heat, da′-btha-çe a-the.
  you burst it with heat, da′-btha-çe tha-the.
  we burst it with heat, da′-btha-çe oⁿ-tha i.

bury (to), xa′-bi a; wa-xe′.

I bury, a-xe′.

you bury, tha-xe′.

bury a relative, gi-xe′.

I buried a relative, u′-tha-de ki-the wiⁿ a′-gi-xe.

you buried a relative, u′-tha-de ki-the wiⁿ tha′-gi-xe.

we buried a relative, u′-tha-de ki-the wiⁿ oⁿ-gi-xa i.

busy (to be), u′-woⁿ.

I am busy, u′-oⁿ-oⁿ-woⁿ ṭsi.

you are busy, u′-oⁿ u-thi ṭsi.

but (conj.), thoⁿ′-zha.

I want to go but I have a sore foot, bthe′-ḳoⁿ-btha thoⁿ-zha çi oⁿ-ni-e.

butcher, p̣a′-ṭse.

butcher (to), p̣a′-dse.

I butcher, a-p̣a′-dse.

you butcher, tha-p̣a′-dse.

we butcher, oⁿ-p̣a′-dsa i.

butcher bird, iⁿ-choⁿ′-ga u-thiⁿ-ge.

butchering, wa-p̣a′-dse.

Butler Creek, Okla., U-çu′-gthoⁿ ga-xe.

butter, ba-çe′-ni we-gthi.

butterfly, dsi-oⁿ′ dsi-oⁿ.

butterfly (large), dsiⁿ-tha ṭoⁿ-ga.

owl butterfly, dsi-oⁿ′-dsi-oⁿ wa-po-ga.

buttocks, oⁿ′-be.

button (a), wa-hiu′ zhiⁿ-ga.

buy (to), thi-wiⁿ′.

I buy, bthi′-wiⁿ.

you buy, ni′-win.

we buy, oⁿ-thi′-wiⁿ i.

C

cabbage, we′-thi-xthi-ṭoⁿ-ga (which see).

cactus, ṭse′-wa-xa-ga ṭoⁿ-ga.

Caddo Indians, Hiⁿ-sha.

cake (sweet), wa-dsiu′-e çkiu-the (which see).

calamus (sweetflag), p̣e′-zhe btha-çka.

calf (of the leg), hi-zhu′.

calf (the young of cow), ṭse-çka zhiⁿ-ga.

calico, ha-çka′.

call (to), boⁿ.

call from a distance, gi′-boⁿ.

call loudly, boⁿ-hu′-ça-gi.

I called loudly, a-hu′-ça-gi.

you called loudly, tha-hu′-ça-gi.

we called loudly, oⁿ-hu′-ça-gi i.

calling (of birds), ho′-ṭoⁿ.

callous (hands), sha′-ge-thi-shu-ga.

calm (after a storm), u-thu′-btha-ge.

camp (for a short time), a′-p̣a-çe.

Canadian River, Okla., Ni′-zhu-dse btha-tha.

candle, a′-da-ḳoⁿ-gthe.

cane (a), i′-ça-gthe.

cantaloupe, iⁿ-shta′-xiⁿ ça-ḳiu; (2) ça-ḳiu iⁿ-shta-xiⁿ i-ṭa.

I like cantaloupe, iⁿ-shta-xiⁿ ça-ḳiu tha-tse oⁿ-tha-gthiⁿ.

cap (a), p̣e-ga-çta; o′-gthoⁿ-ge.

captain, a′-ḳi-da ga-hi-ge; (2) a′-ḳi-da wa-ṭoⁿ-ga.

cape (the wearing of), a′-ga-ha-mi.

I wear a cape, a′-ga-ha mi u-p̣a-hoⁿ.

you wear a cape, a′-ga-ha-mi u-shpa-hoⁿ.

we wear capes, a′-ga-ha-mi oⁿ-gu-ba-hoⁿ i.

captive (a), da′-gthe (which see).

carbuncle (a), the′-çka-gthe.

cards (playing), ṭa-noⁿ′-ka-k′oⁿ.

care for (to), as to tend, a′-ḳi-hi-de.

I cared for him, a′-a-ḳi-hi-de.

you cared for him, a′-tha-ḳi-hi-de.

we cared for it, oⁿ′-ga-ḳi-hi da i.

carpenter, zhoⁿ-ga-x̣e (which see).

carpet, u-mi′-zhe.

I must have a new carpet, u-mi′-zhe tse-ga wiⁿ ḳoⁿ-btha.

carriage (a), u-thi′-ṭoⁿ-tha.

carry (to), ḳ′iⁿ.

I carry, a-ḳ′iⁿ′, *or* a-wa-ḳ′iⁿ.

You carry, tha-ḳ′iⁿ, *or* wa-tha′-ḳiⁿ.

carry (to) with you, a′-shni; ha-gtha′-thi.

carry (to) for another, gi-ḳ′iⁿ.

I carried his child, gi-ḳ′iⁿ a-tha i-ha, zhiⁿ-ga zhiⁿ-ga thiⁿ-ke.

carrying, wa-ḳ′iⁿ.

cartridge (a), ṭa-p̣a wa-gthu-shka e-goⁿ.

castor oil, we′-gthi-moⁿ-ḳoⁿ.

cat, iⁿ′-gthoⁿ-ga.

cat (wild), iⁿ′-gthoⁿ-gthe-zhe wa-tse-xe.

catch (to), u-thiⁿ-ge.

I catch, u-bthiⁿ′-ge.

you catch, u-ni′-ge.

we catch, oⁿ-gu′-thiⁿ-ga i.

caterpillar, wa-gthu′-shka hiⁿ-shku-be (which see).

catfish, ṭo′-çe; ṭu′-çe.

cattail (water plant), mi-ke′-the-stse-e; (2) wa-ḳe′-the.

cattle (**domesticated**), ṭse′-çka.

cattle feed, ṭse-çka wa-noⁿ-bthe, *or* wa-da′-gthe wa-noⁿ-bthe.

cattle ranch, ṭse′-çka u-moⁿ-thiⁿ.

cause (**to do a thing**), kshi the.

did you cause him to go home? gthe′ tha kshi-the a.

yes, I caused him to go home, ho-we-gthe a-kshi theo.

cause to wear a necklace, noⁿ′-p’iⁿ kshi the.

I caused the woman to wear a necklace, wa-ḳ’u wa-noⁿ-p’iⁿ ṭoⁿ a-ḳi-the ha.

cautious (**be**) (**as spoken by older persons**), ça-ba′-bo.

cautious (to be), ça-be′.

I am cautious, a-ça-be′ ha.

you are cautious, tha-ça-be′ ha.

we are cautious, oⁿ-ça′-ba i.

cave (a), moⁿ-shoⁿ′-dse.

cavity (a) (roof of the mouth), iu′-thu-ga.

Cedar Creek, Okla., Xoⁿ-dse′ hi ga-xe.

Cedar Hills, Kans., Xoⁿ-dse′ hi.

cedar tree, xoⁿ-dse hi.

censure (to), ga-çoⁿ′.

I censure, a′-çoⁿ.

you censure, tha′-çoⁿ.

we censure, oⁿ-ga′-çoⁿ i.

center (the), u-thoⁿ′-da *or* u-ḳoⁿ′-çka.

center of waters, ni-u-ḳoⁿ-çka.

center of a lake, dse u-ḳoⁿ-çka.

centipede (a), ki′-tha-ha-p̣a-hi; (2) wa′-xtoⁿ.

I am afraid of centipedes, ḳi′-tha-ha-p̣a-hi noⁿ-a-wa-p̣e ha.

cents, we-tha′-wa.

ceremony, u′-ḳ’oⁿ.

certificate (gold), ṭa-noⁿ-ḳ’a-çi.

chain (an iron), moⁿ′-çe-u-ḳi-thu-cha-ge.

chair (a), a′-gthiⁿ.

chairman, a′-gthiⁿ-gi-wa ṭoⁿ-ga.

change (**in plans**), thi-e′-zhi.

I made a change, bthi′-e-zhi.

you made a change, ni′-e-zhi.

we made a change, oⁿ-thi′-e-zhi i.

to make a change in placing, thi-hoⁿ′-gi-the.

I made a change, bthi′-hoⁿ-gi-the.

you made a change, ni-hoⁿ-gi-the.

we made a change, oⁿ-thi-hoⁿ-gi-tha i.

channel (**of a river**), ni-u′-thu-ga; (2) niu′-ça-ge.

charcoal, non-xthe′.

charge (**to make**) **on an enemy,** ḳoⁿ′-tha.

I charged on the enemy, a-ḳoⁿ′-btha ha.

you charged on the enemy, tha-ḳoⁿ′-shna ha.

we charged on the enemy, oⁿ-ḳoⁿ′-tha i ha.

charts, moⁿ-zhoⁿ′ wa-gthe-çe.

chase (to), thi-xe′.

I chased him, bthi′-xe.

you chased him, ni′-xe.

we chased him, oⁿ-thi′-xa i.

chase, as an animal, wa-thi′-xe.

cheap, thi-wiⁿ′ u-moⁿ-ḳa.

cheap (**easy to buy**), wa-thi′-wiⁿ u-moⁿ-ḳa.

the dress is cheap, wa-tse thoⁿ thi′-wiⁿ u-moⁿ-ḳa.

cheat (to), wa-moⁿ′-xe-the.

I cheated him, wa-moⁿ-xe-a′-the.

you cheated him, wa-moⁿ-xe′-tha-the.

we cheated him, wa-moⁿ-xe-oⁿ′-tha i.

check (**for obtaining money**), ṭa-noⁿ′-ḳ’a moⁿ-çe-çka.

check (to), as a horse: u-thi′-doⁿ.

I checked the horse, ḳa′-wa u-bthi-doⁿ.

you checked the horse, ḳa′-wa u-shni-doⁿ.

we checked the horse, ḳa′-wa oⁿ-gu-thi-doⁿ i.

check (to) **the advance of,** ba-a′-çe.

I checked his advance, p̣a′-a-çe.

you checked his advance, shp̣a′-a-çe.

we checked his advance, oⁿ-ba′-a-ça i.

checkers (game of), ba-xu′-e-ḳ’oⁿ.
I like to play checkers, ba-xu′-e-ḳ’oⁿ oⁿ-tha-gthiⁿ a tho.
you like to play checkers, ba-xu′-e-ḳ’oⁿ thi-tha-gthiⁿ a tho.
we like to play checkers, ba-xu′-e-ḳ’oⁿ wa-tha-gthiⁿ bi a.
cheek, the′-xoⁿ-de.
cheek bone, tha-noⁿ′-hoⁿ u-ba-zhu.
cheese, ba-çe′-ni ça-gi.
I like cheese, ba-çe′-ni ça-gi oⁿ-çu.
you like cheese, ba-çe′-ni ça-gi thi-çu.
cherry, gthoⁿ′-p̣a.
I picked some cherries, gthoⁿ′-p̣a du-ba bthu-e he.
Cherry Creek, Okla., Zhoⁿ′-xo-dse u-gthiⁿ.
cherry tree, gthoⁿ′ p̣a hi.
chest (of a person), moⁿ′-ge.
chew (to), tha-shki′-ge; (2) tha-ṭoⁿ′-hoⁿ.
I chew, noⁿ-ni′-hi btha-shki-ge.
you chew, noⁿ-ni′-hi na-shki-ge.
we chew, noⁿ-ni′-hi oⁿ-tha-shki-ga i.
chickadee, p̣e′-sha-be zhiⁿ-ga.
Chickasaw Tribe, Ṭsi′-ge-shi.
chicken (domestic fowl), çiu-ka zhiⁿ-ga.
chicken, ciu′-ka.
chicken hawk, wa-zhiⁿ a-toⁿ-a.
chief, ga-hi′-ge.
childbirth, we′-da-the.
childless, we′-da-tha-zhi.
children, zhiⁿ′-ga.
children (to have), zhiⁿ-ga′-ṭoⁿ.
I have children, zhiⁿ-ga′-a-ṭoⁿ.
you have children, zhiⁿ-ga′tha-ṭoⁿ.
we have children, zhiⁿ-ga′-oⁿ-woⁿ-ṭoⁿ i.
china cup, hiⁿ′-dse be-shiⁿ.
china plate, hiⁿ′-dse btha-tha; hiⁿ′-dse btha-xe.
chinquapin (water), ṭse′-wa-the.
chipmunk, ṭa-hnoⁿ′-ga-gthe-çe.
choice, tha′-gthiⁿ xtsi.
choicest (as society), ba-hi xtsi.
choke (to) when drinking, ni′-tha-xtho-dse.
choke (to) on anything, wa′-ṭse.
I choke, oⁿ-a′-ṭse.
you choke, thi-a′-ṭse.
I choked on some bread, wa-bu′-çka he-be oⁿ-thoⁿ ga-ṭse ha.
chokecherry tree, gthoⁿ-p̣a hiu (*Prunus virginiana*).
cholera morbus, iⁿ-gthe′ni-gthu-çe.
many people die of cholera morbus, ni′-ḳa-shi-ga hiu ṭs’a bi a iⁿ-gthe′-ni-gthu-çe oⁿ bi a.
chop (to) as wood, zhoⁿ-ga′-çe.
chop (down), ga-xi′-tha.
I chopped down a tree, xtha-be′ wiⁿ ’a-xi′-tha ha.
you chopped down a tree, xtha-be′ wiⁿ tha-xi′-tha ha.
we chopped down a tree, xtha-be′ wiⁿ oⁿ-ga-xi-tha i.
choose (to) sides in a game, ḳi-p̣a′-hi.
I choose two men, ni′-ḳa thoⁿ-ba wa-p̣a′-hi ṭa miⁿ-ke.
you choose two women, wa-ḳ’u thoⁿ-ba thi wa-ba-hi o.
choose (to) the good, tha-gthiⁿ-ge noⁿ ba-hi.
I choose the good, tha-gthiⁿ-ge noⁿ p̣a-hi.
you choose the good, tha-gthiⁿ-ge noⁿ-shpa-hi.
we choose the good, tha-gthiⁿ-ge noⁿ oⁿ-ba-hi i.
chosen (selected), ba-hi xtsi.
church (a), wa-ḳoⁿ′-da ṭsi (2) wi′-gi-e ṭsi (which see).
I entered the church, wa-ḳoⁿ′-da ṭsi tse u-wa-p̣e.
you entered the church, wa-ḳoⁿ′-da ṭsi tse u-tha-p̣e.
we entered the church, wa-ḳoⁿ′-da ṭsi tse oⁿ-gu′-p̣a i.
we go to church on Sunday, wi-gi-e ṭsi tse oⁿ-ga-hi noⁿ bi a, oⁿ-ba-wa-ḳoⁿ-da-gi tse dsi.
cigarette, ṭa-noⁿ′-ḳ’a zhiⁿ-ga.
circle (a), a′-thi-gi-xe.
circle (to), as turning around and around, u-ki′-gthi-shoⁿ-shoⁿ.
I turned around in a circle, u-wa′-ki-gthi-shoⁿ-shoⁿ.
you turned around in a circle, u-tha′-ki-gthi-shoⁿ-shoⁿ.
we turned around in a circle, oⁿ-gu′-ki-gthi-shoⁿ-shoⁿ i.
circus (a), u′-wa-doⁿ-be.
city (a), ṭoⁿ-woⁿ.
civil war, u-ḳi′-gthi-stse-ge ḳi-ḳi-zhiⁿ.

clasp (to) in the arms, a′-dse.
I clasp, a′-a-dse.
you clasp, a′-tha-dse.
we clasp, oⁿ-ga′-dsa i.
claws (of an animal), sha′-ge.
claws (of a bird), wa-zhiⁿ′-ga sha-ge.
clay, moⁿ-thiⁿ′-ḳa; (2) moⁿ-iⁿ′-ka.
clay (red), moⁿ-thiⁿ′-ḳa zhu-dse.
clay (white), moⁿ-thiⁿ′-ḳa çka.
clay (yellow), moⁿ-thiⁿ′-ḳa çi.
clean, doⁿ-he′; (2) u′-çi-hi.
clean (as to character), wa-çi-hi.
clean (to) a pipestem, ba-gu′-dse.
I cleaned my pipe with a stick, p̣a′-gu-dse.
you cleaned your pipe with a stick, shpa′-gu-dse.
we cleaned our pipes with a stick, oⁿ-ba′-gu-dsa i.
cleanse (to), wa-çi-hi ga-xe.
I cleanse,wa-çi′-hi a-ḳi-pa-xe.
you cleanse, wa-çi′-hi tha-ḳi shka-xe.
we cleanse, wa-çi′-hi oⁿ-ḳi ga-xa i.
cleanse by heat, da′-çi-ge.
I cleansed it by heat, da′-çi-ge a-the.
you cleansed it by heat, da′-çi-ge tha-the.
we cleansed it by heat, da′-çi-ge oⁿ-tha i.
clear, ga-çpe.
the water is clear, ni-ke ga-çpe.
clear sky, moⁿ′-xe tha-gthiⁿ.
clear statement (I make a), btha′-wa-çka xtsi.
clearing (as in a forest), u-xtha-be ga-shta′.
clearing the ground of roots preparatory to planting, ba-thiⁿ′-ge.
clergyman, wi′-gi-e ni-ḳa-shi-ga.
clerk (in a dry-goods store), wa-ṭoⁿ′ u-noⁿ-zhiⁿ.
clicking sound, thi-ḳ'a′-xe.
climb (to) up a tree, a′-dse (see u-ḳi-gthiⁿ-ge).
I climbed, a′-a-dse.
you climbed, a′-tha-dse.
we climbed, oⁿ′-ga-dsa i.
climber (a), zhoⁿ′ a-dse.
clock (a), mi′-u-tha-ge.
my clock is small, mi′-u-tha-ge wi-ṭa thoⁿ zhiⁿ-ga.
close by, a′-shka.
closer to a person (as to sit), ga-thiⁿ-kshe-ṭa-ha.
close (to) a door, a′-thi-doⁿ.
I closed the door, ṭsi-zhe a-bthi′-doⁿ.
you closed the door, ṭsi-zhe a-′ni-doⁿ.
we closed the door, ṭsi-zhe oⁿ-ga-thi-doⁿ i.
close (to) a knife blade, u-thu′-çpe.
clothes, we′-ḳi-gthiⁿ-wiⁿ.
I wash my clothes, we′-ḳi-gthi-wiⁿ a-gthi-shki.
you wash your clothes, we′-ḳi-gthi-wiⁿ tha-gthi-shki.
we wash our clothes, we′-ḳi-gthi-wiⁿ oⁿ-gthi-shki i.
clothing, wa′-tha-ha; ha′-the.
cloudless, wa′-çu.
cloudless day, hoⁿ′-ba wa-çu.
clouds, moⁿ-xpi′.
cloudy, same as clouds.
cloven, ba-zha′-ge; (2) zha′-ṭa.
cloven foot, çi zha′-ṭa.
clubs (playing card), t'a′-zhi.
club (stone), iⁿ′-pe-ga-çta.
club (war), we′-a-xtha-dse.
clump of grass, ba-ṭse′.
coal mine, noⁿ-xthe′ ḳ'a bi.
coal shovel, noⁿ-xthe′ i-thu-çe.
coals (live), p̣e′-dse çi-tse.
coat (a), a′-ga-ha-mi.
cobweb (a), u-thi′-xiⁿ-ṭoⁿ.
cocklebur (of the burdock family), tse′-wa-xa-ga (*Arctium lappa*).
coffee, moⁿ-ḳoⁿ ça-be.
I spilled the coffee, moⁿ-ḳoⁿ′ ça-be ṭse a-xtoⁿ.
you spilled the coffee, moⁿ-ḳoⁿ′ ça-be ṭse tha-xtoⁿ.
coffee bean, wa-xthe′-ḳ'oⁿ-çi.
coffee cup, moⁿ-ḳoⁿ′ ça-be u-tha-ṭoⁿ.
coffee mill, ho′-we.
coffeepot, ṭse′-xe-pa-hi wa-hiu′-sta.
coffin (a), o′-xe-ça-be.
coin (any kind), moⁿ′-çe-çka ça-gi.
cold (to be), hni′-ṭse.
I am cold, hni-oⁿ-ṭse.
you are cold, hni-thi′-ṭse.
we are cold, hni-a-wa-ṭsa i.
cold weather, hni′-wa-ṭse.
cold (severely), ni′-wa-ṭse i-gi-ha.
cold (very), hni′-wa-ṭse wa-gthiⁿ.
It is very cold in the North, hni′-wa-tse wa-gthiⁿ bi a, hni-wa-tse kshe ta ha.
coleslaw, we′-thi-xthi ṭoⁿ-ga ba-ṭo-be.
collar bone, the′-shka wa-hiu.

collector (a), wa-thu′-çe.

colt (a), ḳa′-wa zhiⁿ-ga.

columbine, moⁿ′-bi-xoⁿ ça-be.

Comanche Indian, P̣a′-doⁿ-ḳa.

comb (a), p̣a-hi′-i-ga-gtha (which see).

come (to), ṭsi.
  I have come, u′-ṭsi.
  you have come, tha-ṭsi′.
  we have come, oⁿ-ga-ṭsi i.

come (to) **home**, gthi.
  I came home, a-gthi; I have come home, a-gthi a tho.
  you came home, tha-gthi; you have come home, tha-gthi a tho.
  we came home, oⁿ-ga-gthi i; we have come home, oⁿ-ga-gthi a tho.

come (to) **home often**, gthi-ha′-ha.
  I come home often, i-gi′-ha a-gthi.
  you come home often, i-gi-ha tha-gthi.
  we come home often, i-gi′-ha oⁿ-ga-gthi i.

come (to) **home running**, he′-noⁿ-noⁿ-ge.

come (to) **this way**, do′-da-gi-o.

come (to) **home after something**, a-gi′-gthi.
  I came home after something, a-p̣i′-a-gthi.
  you came home after something, a-shki′-tha-gthi.
  we came home after something, oⁿ-ga-gi oⁿ-ga-gthi i.
  He has come home after something that belongs to him, a′-gtha-ge a-tsi a-tho.

come (a **command**), gi-o.

comely, u-ṭa′-ça.

comet, mi-ḳa′-ḳ’e çiⁿ-dse stse-dse.

command (to), a′-ga-zhi.
  I commanded him, a′-a-ga-zhi.
  you commanded him, a′-tha-ga-zhi.
  we commanded him, oⁿ′-ga-ga-zhi i.

command (a), wa′-ga-zhi.

Commander, Do-doⁿ′ hoⁿ-ga.

commerce, da′-doⁿ we-thi-wiⁿ.

committee (a), u-ba′-ḳ’e ḳi-çto.

commotion (a), ḳ’o′-ḳ’o.

comparison, wa-we′ ḳi-gtha çkoⁿ-the.

compassion, wa-tha′-ḳ’e-the.

compel (to), a′-hu-shi-ge.
  I compelled him, a′-a-hu-shi-ge.
  you compelled him, a′-tha-hu-shi-ge.
  we compelled him, oⁿ′-ga-hu-shi-ga i.

compensation. (*See* pay.)

competent, da′-a-doⁿ-be p̣i-oⁿ.

complain (to), u′-tha-shi-ge.
  I complain, u′-btha-shi-ge.
  you complain, u′-shta-shi-ge.
  we complain, oⁿ-gu′-tha-shi-ga i.

complete, wa-thi′-shtoⁿ; (2) shoⁿ.

complicate (to), i′-ḳi-thiⁿ.
  I complicated it, bthi i′-ḳi-thiⁿ p̣a-xe.
  you complicated it, ni i′-ḳi-thiⁿ shka-xe.
  we complicated it, oⁿ-thi i′-ḳi-thiⁿ oⁿ-ga xa i.

complimentary, hiⁿ′-xe.

comply (to), i′-gi-shtoⁿ.
  I complied, i′-tha-gi-shtoⁿ.
  you complied, i-tha′-gi-shtoⁿ.
  we complied, oⁿ-thoⁿ-gi-shtoⁿ i.

compulsion (**to force one to yield**), a′-hu-shi-ge.
  I forced him to yield, a′-a-hu-shi-ge.
  you forced him to yield, a′-tha-hu-shi-ge.
  we forced him to yield, oⁿ′-ga-hu-shi-ga i.

compute (to), tha-wa′.
  I compute, btha′-wa.
  you compute, shta′-wa.
  we compute, oⁿ-tha′-wa i.

conceal (to), a′-noⁿ-xthe.
  I concealed it, a′-a-noⁿ-xthe ha.
  you concealed it, a′-tha-noⁿ-xthe ha.
  we concealed it, oⁿ′-ga-noⁿ-xtha i.

conceit, u-zhu a′-ḳi-zhiⁿ.

coneflower, ba-shta′. (For description of use of this flower *see* ba-shta′ e-goⁿ.)

confidence, xi-tha′.
  I have no confidence in your ability, wi-xi′ btha ha.
  you have no confidence in my ability, oⁿ-tha′-xi-shta.

confluence, u-thi′-zhoⁿ-ḳa.

confuse (to), i′-ḳi-ni.

confused, u′-ḳ’oⁿ wa-noⁿ-tha zhi.
  I am confused, u′-ḳ’oⁿ a-wa-noⁿ-tha moⁿ-zhi.
  you are confused, u′-ḳ’oⁿ wa-tha-noⁿ-tha zhi.

Congress (**U. S.**), Ḳi-çto′.

congress (**an assembly**), ṭsi′-go-a-bi ḳi-çto.
  Congress is now sitting, ṭsi′-go-a-bi ḳi-çto a-ka a-hi gthiⁿ a-ka e tho.

conscious, noⁿ′-xe çka.

consecrate (to), wa-xo′-be ga-xe.

I made sacred, wa-xo′-be p̣a-xe.

you consecrated it, wa-xo′-be shka-xe.

we consecrated it, wa-xo′-be oⁿ-ga-xa i.

consecutive, u-ḳi-a′ ’toⁿ-toⁿ; (2) u-wa′-toⁿ.

consider (to), i′-thi-gthoⁿ; (2) a′-wa-thi-gthoⁿ.

I consider, a′-wa-bthi-gthoⁿ.

you consider, a′-wa-shti-gthoⁿ.

we consider, oⁿ-thoⁿ′-thi-gthoⁿ i.

constantly, shtoⁿ.

he is constantly doing it, e-goⁿ shtoⁿ bi a.

constipation, iⁿ-gthe′ u-da-ça-gi.

consume (to), noⁿ′-bthe.

contact (to put two objects in), i′-bi-çta.

contagious, wa-dsiu′-ni a-ḳi-oⁿ-the u-moⁿ-ka.

contemplate, i′-thi-gthoⁿ.

I contemplate going, bthe i-bthi-gthoⁿ.

you contemplate going, stse i′-stse-gthoⁿ.

we contemplate going, oⁿ′-ga-the oⁿ-thoⁿ-thi-gthoⁿ i.

contempt for, i′-çi-wa-gthiⁿ.

I have contempt for him, i-tha′-çi wa′gthiⁿ.

you have contempt for him, i′-tha-çi wa-gthiⁿ.

we have contempt for him, oⁿ-thoⁿ′-çi wa-gthiⁿ i.

contemptible, i′-çi-wa-the.

contemptuous, u′-i stse.

contend (to) in a fight, a′-ḳi-tha.

I contend, a′-a-ḳi-btha.

you contend, a′-tha-ḳi-na.

we contend, oⁿ′-ga-ḳi-tha i.

contiguous, ba-çkiu; (2) u-ça′-ḳi-ba.

contrary, a′-ho-pshe.

contribute (to), da′-doⁿ ga-the.

I contribute, da′-doⁿ p̣a-the.

you contribute, da′-doⁿ shka-the.

we contribute, da′-doⁿ oⁿ-ga-tha i.

contributor (a), wa-ga′-the a-ka.

controversy (a), i-’e u-ḳi′ pa-zhi; (2) da′-a-ḳi-ḳi.

controvert (to), da u-i-e.

convene (to), ḳi-gthi′-thi-çki.

conversation (a), u-ḳi′-ḳi-e.

convulsions, ṭs’e-tsi′-gthe.

he fell in convulsions, ṭs’e-tsi′-gthe ṭoⁿ-be ha.

cook (to), u-hoⁿ′; (2) u-ḳi-hoⁿ.

I cook, u-wa′-hoⁿ.

you cook, u′-tha-hoⁿ.

cooked for him, dsu′-dse kshi-the.

cooked (well done), dsu′-dse.

cookstove, moⁿ′-çe wi-u-hoⁿ.

coot, a kind of sea duck, gthoⁿ′-ge-shtoⁿ.

copper, moⁿ′-çe zhu-dse.

Bring me my copper kettle, moⁿ′-çe zhu-dse the-xe tse oⁿ-thoⁿ-thiⁿ gi o!

copperhead (snake), we′-ṭs’a zhu-zhu-dse (which see); (2) a′-thiⁿ da′-çe wa-tha zhi.

copse, p̣a′-xpe.

coral-berry bush (*Symphoricarpus vulgaris*), zhoⁿ′-çi hi zhiⁿ-ga (which see).

cord (a), we′-thiⁿ.

cork stopper, o′-zhu ṭo-ho u-tha-doⁿ.

corn (on the cob), ha′-ba.

corn (dark colored), ha′-ba sha-be.

corn (white), ha′-ba çka.

corn (blue), Indian, ha′-ba ṭo-ho.

corn (pink), ha′-ba zhi-hi.

corn (yellow transparent), ha′-ba çi-ḳoⁿ p̣a-çi.

corn (red), ha-ba zhu-dse.

corncob, ha′-ba hi.

I make a fire of corncobs, ha′-ba hi p̣e′-dse i-p̣a-xe he.

corncrib, ha′-ba ṭsi.

the corncrib is full, ha′-ba ṭsi ke u-gi-p̣i ha.

corner (a), u-ga′-gu.

corner of a house, ṭsi′ da-çe u-ba-çu.

four cornered, ba-xu′-du-ba.

corn meal, wa-dsiu′ e-shtoⁿ-ga.

corn shelling, wa-thi′-shpi.

corn silk, wa-tha′-pshe zhoⁿ-zhoⁿ.

cornstalk, ha′-ba noⁿ. Among the Indians this refers to a fully grown stalk.

corpse (a), ṭs’e kshe.

corral (a), ṭa-çka′ a-ba-ṭa.

correct, wa′-ga-çu.

corrupt (spoiled), o′-tho-ṭoⁿ a-zhi.

corrupt (to), thi-hoⁿ′-zhi.

costume, we′-ḳi-gthi-wiⁿ.

cotton, ṭa-çka′ hiⁿ.

cottonwood tree, ba′-ḳ'a hi (*Populus sargentii*).

couch (a), a′-zhoⁿ.

cough (to), hu′-xpe.

I cough, hu-a′-xpe.

you cough, hu-tha′-xpe.

we cough, hu′-oⁿ-xpa i.

council, ḳi-çto′.

count (to), tha-wa.

I count, btha-wa.

you count, shta′-wa.

we count, oⁿ-tha′-wa i.

counters, we′-tha-wa.

counting, wa′-tha-wa.

I am counting, wa-btha′-wa.

you are counting, wa-shda′-wa.

we are counting, oⁿ-woⁿ′-tha-wa i.

country, moⁿ-zhoⁿ′.

courage, wa-zhiⁿ′-ṭoⁿ-ga.

courage (full of great), wa-zhiⁿ′ u-ṭsi.

constant courage, wa-zhiⁿ′-ste-dse.

courageous, wa-sho′-she.

I am courageous, oⁿ-woⁿ′-sho-she.

you are courageous, wa-thi′-sho′-she.

we are courageous, we-wa-sho′-sha i.

course (a), **as of a stream**, u-zhoⁿ′-ge.

court (a), ḳi-çto′.

court (legal), i′gtha-noⁿ ḳi-çto′ (which see).

court (to), ḳi-gthi′-gthoⁿ; (2) thi-gthoⁿ′.

I court, bthi-gthoⁿ (m. sp.).

you court, shni′-gthoⁿ.

we court, oⁿ-thi′-gthoⁿ i.

courthouse, ḳi-çto′ ṭsi.

cover (to) **up**, a′-ga-xa-dse.

I covered it up, a′-a-ga-xa-dse.

you covered it up, a′-tha-ga-xa-dse.

we covered it up, oⁿ′-ga-ga-xa-dsa i.

cover (to) **with dirt, using a spade**, a′-ba-ḳ'u.

I use a spade to cover with dirt, a′-p̣a-ḳ'u.

you use a spade to cover with dirt, a′-shpa-ḳ'u.

we use a spade to cover with dirt, oⁿ′-ga-ba-ḳ'u i.

cover (to) **with dirt, using the foot**, a′-noⁿ-ḳ'u.

I used my foot to cover with dirt, a′-a-noⁿ-ḳ'u ha.

you used your foot to cover with dirt, a′-tha-noⁿ-ḳ'u.

cover (to) **up an object**, a′-ga-çpe.

I covered up the object, a′-a-ga-çpe.

you covered up the object, a′-tha-ga-çpe.

we covered up the object, oⁿ-ga-ga-çpa i.

covet (to), gi′-goⁿ-tha.

I covet, e′-ḳoⁿ-btha.

you covet, the shkoⁿ-shta.

cow (a), ṭse′-çka mi-ga.

coward, u-ni′-zhiⁿ.

cowardly, xtha′-xtha.

Cow Creek, Okla., U-ḳoⁿ′-gthe.

coyote (a), sho′-mi-ḳa-çi.

crack (to), xthe′-ge.

I cracked it, a′-xthe-ge.

you cracked it, tha′-xthe-ge.

we cracked it, oⁿ-ga′-xthe-ga i.

crack (to) **stones or pottery**, ba-xthe′-ge.

I cracked the pottery, p̣a′-xthe-ge.

you cracked the pottery, shpa′-xthe-ge.

we cracked the pottery, oⁿ-ba′-xthe-ga i.

crack (to) **glass**, ga-xthe′-ge.

crack (to) **nuts**, ga-xi′-xe.

cracked (being), bthoⁿ-xe′.

cracker (a), wa-dsiu′-e-xu-xu-xe.

crackle (to), tsi-zhe′.

cradle board, u-thu′-pshe.

crafty (tricky), u′-wa-moⁿ-xe-the.

cramp (a), thi-ḳu′-ge.

I have a cramp, oⁿ′-thi-ḳu-ge.

you have a cramp, thi′-thi-ḳu-ge.

we have a cramp, wa-thi′-ḳu-ga i.

cranberry, wa-çkiu′-the zhu-dse.

crane, long-legged and long-necked bird, p̣e-ṭoⁿ.

crane (gray), p̣e′-ṭoⁿ xo-dse.

crane (sandhill), p̣e-ṭoⁿ hiu-stse dse.

crane (white), p̣e-ṭoⁿ çka.

cranium, we′-thi-xthi wa-hi.

crank for turning, we-u′-thi-moⁿ.

crank (a person), ṭs'e′-ga.

crash (to), ga-po′-ḳi-oⁿ-he.

I crashed it, a′-po-ḳi-oⁿ-he.

you crashed it, tha′-po-ḳi-oⁿ-he.

we crashed it, oⁿ-ga′-po-ḳi-oⁿ-ha i.

crave (to), goⁿ′-tha wa-gthiⁿ.

I have a craving for cucumbers, ku-ku′-ma ḳoⁿ-btha wa gthiⁿ.

you crave sugar, zhoⁿ-ni shkoⁿ-shda wa-gthiⁿ.

craven, u-ni′-zhiⁿ.
crawfish, moⁿ′-shkoⁿ (which see).
crawl (to), miⁿ-dse′.
crawl (to) under a fence, ba-xthu′-the.
I crawl under the fence, ba-xthu-bthe.
you crawl under the fence, ba-xthu-stse.
crawl (to) upon, a′-mi-de.
I crawled upon it, a′-a-mi-de.
you crawled upon it, a′-tha-mi-de.
we crawled upon it, oⁿ′-ga-mi-da i.
crazy, ṭs'e-ga.
creak (to), as a loose board, thi-gi′-dse.
I made a creaking sound, bthi′-gi-dse.
you made a creaking sound, ni′-gi-dse.
we made a creaking sound, oⁿ-thi′-gi-dsa i.
cream, ba-çe′-ni-we-gthi.
I like cream on fruit, ba-çe′-ni we-gthi wa-çki-the i-da-be oⁿ-çu.
you like cream on fruit, ba-çe′-ni we-gthi wa-çki-the i-da-be thi-çu.
crease (a), bi-xoⁿ′.
crease (to), bi-xoⁿ′.
I creased it, p̣i′-xoⁿ.
you creased it, shpi′-xoⁿ.
we creased it, oⁿ-bi′-xoⁿ i.
Creation (the), Da′-doⁿ-ça-ni moⁿ-gthe tha bi-gi (which see).
Creator, Wa-ḳoⁿ′-da.
creatures, wa-dsu′-ṭa.
credence, wiⁿ′-ke a-zhiⁿ.
credit, wa-thu′-çe ḳ'i.
creditor, wa-thu′-çe wa-ḳ'i a-ka.
creek, ga-xa′.
Creek Indians, Moⁿ-shko′-ge.
creep (to), miⁿ-dse.
creep (to) on a log, a′-mi-de.
I crept on the log, zhoⁿ ke a′-a-mi-de ha.
you crept on the log, zhoⁿ he a′-tha-mi-de ha.
we crept on the log, zhoⁿ ke oⁿ′-ga-mi-da i.
creep (to) stealthily, gtha′-de.
cremation, wa-ṭs'e da-thiⁿ-ge ga-xe (which see).
creosote, hi-ni′-e moⁿ-ḳoⁿ (which see).
crescent (a), mi′-oⁿ-ba a-thi-ge-zhe.
crestfallen, gi-çu-zhi.
I am crestfallen, oⁿ-çu moⁿ-zhi.
you are crestfallen, thi-çu a-zhi.
we are crestfallen, wa-çu ba-zhi i.
crevice, i'ⁿ′-u-stse-ge.
The flower grew in the crevice, xtha-çka a-ka i'ⁿ′ u-stse-ge tse ṭsi u-i bi a.
crib (a baby's), a′-zhoⁿ-çoⁿ-çoⁿ-tha.
cricket (a), wa-gthu′-shka ça-be; (2) da-da′-çe ça-be.
crime, wa-we′-gtha-noⁿ.
criminate (to), wa-we′-gtha-noⁿ a-gtha.
crimson, zhu′-dse-sha-be.
cringe (to), wa-thi′-bthi-bthi-xe.
I cringe, zhu-ga oⁿ′-thi-bthi-bthi-xe.
you cringe, zhu-ga thi′-thi-bthi-bthi-xe.
we cringe, zhu-ga wa-thi-bthi-bthi-xa i.
cripple (a), wa-ḳi′-gthi-ṭs'a-ge.
criticism, u-i′-e.
criticize, u-i′-e.
croak (a), ḳa′-xe ho-ṭoⁿ.
crockery (of any kind), moⁿ-iⁿ′-ḳa hiⁿ-dse.
crone (a), wa-ḳ'o′zhiⁿ-ga.
crony, i-ḳu′-tha.
crook (a), wa-moⁿ′-xe-the-shtoⁿ.
crooked, thi′-shi-zhe; (2) shto′-zha; (3) ba-shoⁿ.
the stick is crooked, zhoⁿ xa ke shto′-zha.
I made the stick crooked, bthi′-shi-zhe.
you made the stick crooked, ni′-thi-shi-zhe.
we made the stick crooked, oⁿ-thi′-shi-zha i.
Crooked Lake, Dse′u-ga-gi-xe (which see).
croppy (white fish), ho-çka′.
cross (n.), ṭs'a′-zhi.
cross (to) over tracks, a′-gi-thi-ṭa.
cross (to) a ford, ni-u′-thi-ṭse.
I crossed the ford, ni-u′-thi ṭse tse bthi tse.
you crossed the ford, ni-u′-thi-ṭse tse ni tse.
we crossed the ford, ni-u′-thi ṭse tse oⁿ thi-ṭa i.

cross (to be), u-xthoⁿ-shtoⁿ.
I am cross, a-xthoⁿ′-shtoⁿ.
you are cross, tha′-xthoⁿ-shtoⁿ.
we are cross, oⁿ-xthoⁿ′-shtoⁿ.
crosscut saw, zhoⁿ-i′-ba-çe.
crouch, bi-çpe′.
I crouched, bi-çpe′ a-zhoⁿ.
you crouched, biçpe′ tha-zhoⁿ.
we crouched, bi-çpe′ oⁿ-zhoⁿ i.
croup, hu′-xpe-oⁿ.
crow, ḳa′-xe.
Crow Tribe (Indians), P̣e-ga çoⁿ-dsi.
crowd (a), a′-mi-xe.
crowded, u-bi′-çoⁿ-dse.
crown of the head, ṭa-xpi′.
crucifix, ṭs’a-zhi.
cruel, u′-ḳ’oⁿ p̣i-zhi; (2) wa-tha-ḳ’e-tha-zhi.
I am cruel, wa-tha′-ḳ’e a-tha moⁿ-zhi.
you are cruel, wa-tha′-ḳ’e tha-tha zhi.
crumble, ṭa-tha′.
crumbs, tha-zho′-tha.
crunch (to), iu-tha′-bthoⁿ-çe.
crunched, u-tha′-bthoⁿ-xe.
crunching sound when chewing food, tha-bthoⁿ′-bthoⁿ-çe.
crupper, çiⁿ-dse oⁿ-he; (2) çiⁿ′-dse u-oⁿ-he.
crush (to) **with the hands,** thi-du′-xe.
I crush with my hands, bthi′-du-xe.
you crush with your hands, ni′-du-xe.
we crush with our hands, oⁿ-thi′-du-xa i.
crush (to) **with the teeth,** tha′-xthoⁿ-zhe.
I crush with my teeth, btha′-xthoⁿ-zhe.
you crush with your teeth, shta′-xthoⁿ-zhe.
we crush with our teeth, oⁿ-tha′-xthoⁿ-zha i.
I crushed the cake, wa-dsu-e çki-the thoⁿ ’a-xthoⁿ-zhe.
you crushed the cake, wa-dsu-e çki-the thoⁿ stsi-xthoⁿ-zhe.
crust on bread, a′-da-ça-gi kshe.
crustation, u′-a-da-ça-ge.
crutch, i′-ça-gthe u-gthe.
cry (to) **for something,** da-doⁿ a-xa-ge.
I cry for something, da-doⁿ a′-a-xa-ge.

cry (to) **for something**—continued.
you cry for something, da-doⁿ a′-tha-xa-ge.
we cry for something, da-doⁿ oⁿ-ga-xa-ga i.
cry (to) **from being hit,** ga-xa′-ge.
I cried when hit, oⁿ-woⁿ ṭiⁿ i-goⁿ a-xa′ge.
you cried when hit, u-thi ṭiⁿ i-goⁿ tha-xa-ge.
we cried when hit, u-wa ṭiⁿ e-goⁿ oⁿ-ga-xa ga i.
cry (to) **from being kicked,** noⁿ′-xa-ge.
I cried when kicked, a-noⁿ′-xa-ge.
you cried when kicked, tha-noⁿ′-xa-ge.
cry of birds, ho′-ṭoⁿ.
cuckoo (yellow-billed), zhi′-hi ṭoⁿ-ga.
cucumbers, ḳo-ḳo′-ma.
do you like cucumbers? ḳo-ḳo′-ma thi-çu a(?)
yes, I like cucumbers, ha-we, ḳo-ḳo′-ma oⁿ-çu.
culprit, wa-we′-gtha-noⁿ thiⁿ-kshe.
cultivate (to), u′-we-ga-xe tha-gthiⁿ; (2) we′-ḳ’oⁿ; (3) i′-ḳ’oⁿ.
I cultivate, i-tha′-ḳ’oⁿ.
you cultivate, i′-tha-ḳ’oⁿ.
we cultivate, oⁿ-thoⁿ′-ḳ’oⁿ i.
cultivation, i′-ḳ’oⁿ.
cup (drinking), ni′-i-tha-ṭoⁿ; ṭse-he zhiⁿ-’a.
cup (tin), ṭse′-xe-çka.
cup (small china), hiⁿ′-dse-e zhiⁿ-ga.
cupboard, hiⁿ′-dse p̣e u-zhi.
curious, wa-we′-won-xe shtoⁿ.
curlew (the), ṭoⁿ-iⁿ′ (which see).
curlew (long-billed), ṭoⁿ-iⁿ pa-stse-e; (2) ḳi′-ḳoⁿ ṭoⁿ-ga.
currency, ṭa-noⁿ-ḳ’a ṭo-ho.
current (as of water), ni-u-ça′-gi.
currycomb, ḳa′-wa-i-ga-pshe.
bring me a currycomb, ḳa′-wa-i-ga-pshe wiⁿ oⁿ-thiⁿ gi o!
curse (to), i′-e-p̣i-zhi ga-xe; wa-gthoⁿ′-gthoⁿ.
I curse, a-gthoⁿ′-gthoⁿ.
you curse, tha-gthoⁿ′-gthoⁿ.
we curse, oⁿ-gthoⁿ′-gthoⁿ i.
curtain (a), u-ga′-hoⁿ-ba i-gi-the.
I want new curtains, u-ga′-hoⁿ-ba i-gi-the tse-ga ḳoⁿ-btha.

curved (**as horns**), ba-shi′-zhe.
curved inwardly, u-ḳ’a-be.
cushion (**a**), i′-be-hiⁿ.
I have a red cushion, i′-be-hiⁿ zhu-dse wiⁿ a-bthiⁿ.
you have a black cushion, i′-be-hiⁿ ça-be wiⁿ a-shni.
we have a large cushion, i′-be-hiⁿ ṭoⁿ-ga wiⁿ oⁿ-ga-thiⁿ i.
cuspidor (**a**), i′-xthi-u-ṭu.
custodian, da-we-gi′-doⁿ-be.
custody (**to hold in**), u-thiⁿ′-ge a-doⁿ-be.
custom (**habit**), u′-ḳ’oⁿ; u-shokⁿ.
custom (**usage**), e′-gi-oⁿ-noⁿ.
customarily, noⁿ.
cut (**a**), o′-ba-xoⁿ.
cut (to) **the hair**, a′-ba-shda.
cut (to) **the skin**, a′-çu.
I cut my skin, ha-thoⁿ a-gi′-çu.
you cut your skin, ha-thoⁿ tha-gi′-çu.
we cut the skin, ha-thoⁿ oⁿ-gi-çu i.
cut (to) **grass**, a-noⁿ′-çe.
I cut the grass, a′-a-noⁿ-çe.
you cut the grass, a′-tha-noⁿ-çe.
we cut the grass, oⁿ′-ga-noⁿ-ça i.
cut (to) **meat close to the bone**, a′-p̣a-ḳ’e.
cut (to) **a cord with a knife**, ba′-ba-xe.
I cut a cord with a knife, ba′-a-ba-xe.
you cut a cord with a knife, ba′-tha-ba-xe.
we cut a cord with a knife, ba′-oⁿ-ba-xa i.
cut (to) **round like a ball**, ba′-da-p̣a.
I cut it round, ba′-a-da-p̣a.
you cut it round, ba′-tha-da-p̣a.
we cut it round, ba′-oⁿ-da-p̣a i.
cut (to) **as when butchering**, ba′-tha-çe.
cut (to) **in half**, ba′-thoⁿ-ba-ha.
cut (to) **the finger**, ba′-gi-xe.
I cut my finger, ba′-a-gi-xe.
you cut your finger, ba′-tha-gi-xe.
we cut our fingers, oⁿ-ba′-gi-xa i.
cut (to) **in pieces**, ba′-shpa-shpa.
I cut it in pieces, p̣a-shpa′-shpa.
you cut it in pieces, ba′-tha-shpa-shpa.
cut (to) **a piece out**, ba′-shpe.
I cut a piece out, ba′-a-shpe.
you cut a piece out, ba′-tha-shpe.
we cut a piece out, oⁿ-ba-shpa i.
cut (to) **into strips**, ba′-stse-stse-ge.
I cut into strips, ha-thoⁿ ba′-a-stse-stse-ge.
you cut into strips, ha-thoⁿ ba′-tha-stse-stse-ge.
we cut into strips, ha-thoⁿ oⁿ-ba′-stse-stse ga i.
cut (to) **across grain**, ba′-xoⁿ.
I cut across the grain, p̣a′-xoⁿ.
you cut across the grain, shpa′-xoⁿ.
we cut across the grain, oⁿ-ba′-xoⁿ i.
cut (to) **a long piece**, ga-da′-da-p̣a.
cut (to) **in a circle**, ga-wiⁿ.
cut (to) **with a striking blow**, ga-çe′.
I cut his face with a blow, iⁿ-dse′ thoⁿ ’a-çe gthe.
you cut his face with a blow, iⁿ-dse thoⁿ tha-çe gthe.
we cut his face with a blow, iⁿ-dse thoⁿ oⁿ-gz-ça gtha i.
cut (to) **grass short**, ga-shda′.
I cut the grass short, a′-shda.
you cut the grass short, tha′-shda.
we cut the grass short, oⁿ-ga′-shda i.
cut (to) **by accident**, ga-shpe.
I cut it by accident, a′-shpe.
you cut it by accident, tha′-shpe.
we cut it by accident, oⁿ-ga′-shpa i.
cut (to) **in single strips**, ga-stse′-ge.
I cut a single strip, a-stse′-ge.
you cut a single strip, tha′-stse-ge.
we cut it in single strips, oⁿ-ga′-stse-ga i.
cut (to) **in small pieces**, ga-xthe′-xthe-ge.
I cut it in small pieces, a′-xthe-xthe-ge.
you cut in small pieces, tha′-xthe-xthe-ge.
we cut in small pieces, oⁿ-ga′-xthe-xthe-ga i.
cut (to) **wood for another**, gi′-çe.
I cut wood for him, a-gi′-çe.
you cut wood for him, tha-gi′-çe.
we cut wood for him, oⁿ-gi′-ça i.
cut (to) **with a knife**, i′-ba-çe.
I cut with a knife, i-p̣a-çe.
you cut with a knife, i′-shpa-çe.
we cut with a knife, oⁿ-thoⁿ′-ba-ça i.
cut (to) **by shooting**, bu-çe.
I cut it by shooting, bu′-a-çe.
you cut it by shooting, bu′-tha-çe.

cut (to) with scissors, thi-çe′.
I cut it with scissors, bthi′-çe.
you cut it with scissors, ni′-çe.
we cut it with scissors, oⁿ-thi′-ça i.
cut (to) notches in wood, ba′-ḳ’a-ḳ’a-be.
I cut notches in wood, ba′-a-ḳ’a-ḳ’a-be.
you cut notches in wood, ba′-tha-ḳ’a-ḳ’a-be.
we cut notches in wood, oⁿ-ba′-ḳ’a-ḳ’a-ba i.
cut (to) in thin slices, ba-bthe′-ḳa.
I cut it in thin slices, p̣a′-bthe-ḳa.
cut (to) in thin slices—continued.
you cut it in thin slices, shpa′-bthe-ḳa.
cut (to) in short pieces, ga-da-da-p̣a.
I cut the log in short pieces, a′-da-da-p̣a.
you cut the log in short pieces, tha-da-da-p̣a.
we cut the log in short pieces, oⁿ-ga-da-da-p̣a i.
cutlass (a), moⁿ′-hiⁿ ṭoⁿ-ga.
cutlet (a), ba-çno′-tha-gthiⁿ.
cycle (a), ṭse-the′-a-gthiⁿ.
cyclone, zhoⁿ-bi′-çu-ge.

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dabster (a), wa-p̣i-oⁿ′.
dagger (a), moⁿ′-hiⁿ-p̣a-çi-ço-be.
daily, hoⁿ′-ba ça-ni; (2) oⁿ′-ba i-gi-ha.
dainty, tha′-gthiⁿ xtsi.
dale (a), u-ḳ’u′-be zhiⁿ-ga.
dam (a), as a beaver makes, ni′-a-ba-ṭa.
damage, thi-p̣i′-zhi; ga-çoⁿ′.
damp, do′-ḳa; (2) ṭsiⁿ.
the grass is damp, xa′-de ke do′-ḳa.
damsel, shi′-mi zhiⁿ-ga.
dance (to), wa-ṭsi′.
dance (to) for some one, a′-wa-ṭsi.
I dance for you, a-a-wa-ṭsi.
you dance for him, a-tha-wa-ṭsi.
we dance for him, oⁿ-ga-wa-ṭsi i.
dandruff, we′-thi-xthi k’i′-tha.
danger, noⁿ-p̣a′-wa-the.
dangers, tse-xi.
dark (as a color), sha′-be.
dark suddenly, sha-be tsi-gthe.
daughter, i-zhoⁿ′-ge.
first daughter, mi′-na.
second daughter, wi′-he.
third daughter, q-çiⁿ′-ga. (*See* çi-ge.)
fourth daughter, a-çiⁿ zhiⁿ-ga.
daughter-in-law, i-ṭsi′-ni.
my daughter-in-law, wi-ṭsi′-ni.
dauntless, wa-sho′-she.
I am dauntless, a-wa-sho′-she; (2) oⁿ-woⁿ sho′-she.
you are dauntless, wa-thi′-sho-she.
we are dauntless, wa-wa′-sho-sha i.
dawn, u′-ga-çoⁿ-thiⁿ.
dawn (beginning of day), hoⁿ′-ba u-ga-çoⁿ-hoⁿ.
dawn (early morning), ga-çoⁿ′-iⁿ-xtsi.
The birds sing in the early morning, ga-çoⁿ′-iⁿ-xtsi wa-zhiⁿ-ga a-ba hu-ṭoⁿ shnoⁿ bi a.
day, hoⁿ′-ba.
day (the last day), hoⁿ′-ba-ha-she ṭse.
when it is day, hoⁿ′-ba-ḳi.
this day, hoⁿ′-ba the-ga.
there is a day of reckoning for everybody, hoⁿ′-ba wa-gi-tha-de wiⁿ e-dsi a-ka ni-ḳa-shi-ga ça-ni.
daylight, a′-hoⁿ-ba; (2) hoⁿ′-ba çka.
dead (as grass), xe′-ga.
deaf, noⁿ-xu′-dse xe-ga.
I am deaf, noⁿ-xu′-dse oⁿ-xe-ga.
you are deaf, noⁿ-xu′-dse thi xe-ga.
death (from natural causes), i′-ṭs’e.
debenture, wa-we′-noⁿ-xe-ṭoⁿ.
debt (a), wa-thu′-çe.
decade (a), u-moⁿ′-iⁿ ka gthe-bthoⁿ hie-noⁿ.
decapitate (to), p̣a′-thi-ba-xe.
I decapitate, p̣a-thi-p̣a-xe.
you decapitate, p̣a-thi-shka-xe.
we decapitate, p̣a-thi-oⁿ-ba-xa i.
decease (to depart from life), ṭs’e.
deceit, wa-moⁿ′-xe-the.
deceive (to), moⁿ-xe′-the.
I deceived him, moⁿ-xe′ a-the.
you deceived him, moⁿ-xe′-tha-the.
we deceived him, moⁿ-xe′ oⁿ-tha i.
December, Wa-ça′-be we-da·tha-bi; (2) Wa-ça′-’e we-da-tha-bi.
decency, da′-tha-gthiⁿ.
decent, doⁿ′-he.
deception, u′-wa-moⁿ-xe-the.

decide (to), make up one's mind, u-thu′-doⁿ-be.

I have decided, u-thu′-ṭoⁿ-be bthi shtoⁿ.

you have decided, u-thu′-shtoⁿ-be ni shtoⁿ.

we have decided, oⁿ-thoⁿ′-gu-doⁿ-ba i oⁿ thi shtoⁿ.

decide (to), i′-thi-gthoⁿ thi-shtoⁿ.

I have decided to go, i′-bthi-gthoⁿ bthi-shtoⁿ ha bthe-ṭa-ṭe.

you have decided to go, i′-ni-gthoⁿ ni-shtoⁿ ha shne ṭa-ṭe.

decide (to) for another, i′-gi-thi-gthoⁿ.

deck (to), as to trim, we′-ḳi-gthi-wiⁿ ktsi′-xe (which see).

declaim (to), ḳi-çto′-i-e.

decomposed, do-zha′-the; (2) xthi-ba-the.

decorate (to) one's self, u-ṭa′-ça ki-the.

I decorate myself, u-ṭa′-ça a-ki-the.

you decorate yourself, u-ṭa′-ça tha-ki-the.

we decorate ourselves, u-ṭa′ça oⁿ-ki-tha i.

decreased (in numbers), thiⁿ-ge′ a-hi a-ka.

decree (a), da′-doⁿ a-gi-tha-da.

decry (to), tha-thoⁿ′ a-zhi.

I decry, btha′-thoⁿ moⁿ-zhi.

you decry, shta′-thoⁿ a-zhi.

we decry, oⁿ-thoⁿ′-tha ba-zhi i.

deduct, do′-ba oⁿ-tha.

deed (to transfer property), u′-we-ṭoⁿ-iⁿ ga-xe (which see).

I deed the property, u′-we-ṭoⁿ iⁿ p̣a-xe.

you deeded the property, u′-we-ṭoⁿ-iⁿ shka-xe.

we deeded the property, u′-we-ṭoⁿ-iⁿ oⁿ-ga-xa i.

deep (as water), shku′-be.

deepen (to), shku′-be ga-xe.

I deepen, shku′-be p̣a-xe.

you deepen, shku′-be shka-xe.

we deepen, shku′-be oⁿ-ga-xa i.

deer, ṭa; wa′-dsu-ṭa zhiⁿ-ga.

deerskin, ṭa-ha′.

I stretched the deerskin, ṭa-ha′ thoⁿ a-gthi-zhiⁿ.

you stretched the deerskin, ṭa-ha′ thoⁿ tha-gthi-zhiⁿ.

deerskin—continued.

we stretched the deerskin, ṭa-ha′ thoⁿ oⁿ-gthi-zhiⁿ i.

defamation, tha-hoⁿ′-zhi.

defame (to), tha-be′-gi-the; (2) tha-hoⁿ′-zhi.

I defame, btha′-be-gi-the.

you defame, shna′-be-gi-the.

we defame, oⁿ-tha′-be-gi-tha i.

default (in paying a note), wa-thu′-çe u-xtha-zhi.

defaulter (a), wa-thu′-çe u-xtha-zhi a-ka.

defeat (to), da′-ge.

I defeated him, a-da-ge.

you defeated him, tha′-da-ge.

we defeated him, oⁿ-da-ga i.

defeat (to), u-hi′.

I defeated him, u-wa′-hi.

you defeated him, u-tha′-hi.

we defeated him, oⁿ-gu′-hi i.

defective, he′-be hoⁿ-zhi; (2) wa′-thu-ṭoⁿ a-zhi.

defend (to), u-thu′-ki.

I defended him, u-thu′-wa-ki.

you defended him, u-thu′-tha-ki.

we defended him, oⁿ-thoⁿ′-gu-ki i.

defendant (in a lawsuit), u-thiⁿ-ga bi a-ka.

defer (to), p̣i′-gthe.

I defer, p̣i-a′-gthe.

you defer, p̣i′-tha-gthe.

deference, a′-xo-be; a′-ḳi-xo-be.

defiance, a′-ki-tha ṭse; (2) u′-thoⁿ a-zhi.

defile (to), ga-çoⁿ.

defilement, thi-p̣i′-zhi.

defraud (to), moⁿ-xe′-the.

I defrauded, moⁿ-xe-a′-the.

you defrauded, moⁿ-xe′-tha-the.

defunct, ṭs'e.

deify (to), tha-wa-ḳoⁿ-da.

I deify, btha′-wa-ḳoⁿ-da.

you deify, sda′-wa-ḳoⁿ-da.

we deify, oⁿ-tha′-wa-ḳoⁿ-da i.

deject (to be dejected), ḳi-xi′-tha.

I am dejected, a-ḳi′-xi-btha.

you are dejected, tha-ḳi′-xi-shta.

we are dejected, oⁿ-ḳi′-xi-tha i.

Delaware Creek, Okla., Wa′-ba-ni-ḳa ga-xa.

Delaware Tribe (Indians), Wa′-ba-ni-ḳi.

delay, gi′-tse-gi-the.
I delayed, gi′-tse-gi the tse.
you delayed, gi′-tse the ga the tse.
we delayed, gi-tse-gi the ṭoⁿ i.
deliberate (to), a′-wa-thi-gthoⁿ.
I deliberated, wa-bthi′-gthoⁿ.
you deliberated, wa-ni′-gthoⁿ.
we deliberated, oⁿ-woⁿ′-thi-gthoⁿ i.
delicate, tha′-gthiⁿ xtsi.
delicacy, u′-wa-noⁿ-bthe tha-gthiⁿ.
delicious, tha-tse′ tha-gthiⁿ.
deliver (to), gi′-gtha-she.
I deliver, a-gi′-gtha-she.
you deliver, tha-gi′-gtha-she.
we deliver, oⁿ-gi′-gtha-sha i.
deliver (to) **a message**, wa-moⁿ′-thiⁿ.
I go to deliver a message, wa-moⁿ-thiⁿ bthe.
you go to deliver a message, wa-moⁿ′-thiⁿ stse.
delivery, da′-doⁿ a-thiⁿ hi.
dell (a), u-ḳu'u′-be zhiⁿ-ga.
delude (to), moⁿ-xe′-the.
I delude, moⁿ-xe-a′-the.
you delude, moⁿ-xe′-tha-the.
deluge (a), ni-doⁿ′ ṭoⁿ-ga.
delusion, u′-wa-moⁿ-xe-the.
demand (one's own), da′-doⁿ i-ṭa gi-da.
I demand, da′-doⁿ a-gi-da.
you demand, da′-doⁿ tha-gi-da.
we demand, da′-doⁿ oⁿ-gi-da i.
demarcation, u-ḳi′-hoⁿ-ge.
the demarcation is deep, u-ḳi′-hoⁿ-ge ke wa-ṭoⁿ-iⁿ.
demeanor, o′-tho-ṭoⁿ a-ki-gtha-thiⁿ.
demented, ṭs'e-ga.
demise (death), ṭs'e.
democracy, woⁿ′-the-the i-thi-gthoⁿ (which see).
demolish, thi-ṭa′-the.
demonstrate (to), wiⁿ′-kshe gi-ba-ha.
I demonstrated, wiⁿ′-kshe a-gi-ba-ha.
you demonstrated, wiⁿ′-kshe tha-gi-ba-ha.
we demonstrated, wiⁿ-kshe oⁿ-gi-ba-ha i.
demoralize, thi-hoⁿ′-zhi.
denial (a), wa-gi′-zha.
denote (to), thi-wa′-ṭoⁿ-iⁿ.
I denote, iⁿ′-wa-ṭoⁿ-iⁿ.
you denote, thi′-wa-ṭoⁿ-iⁿ.
we denote, we-wa′-ṭoⁿ-iⁿ i.
dense (as a crowd), a′-ḳi-sho-ga.
density, same as dense.
dent (to), ba-shku′-shku-da.
I dented it, p̣a-shku-shku-da.
you dented it, shpa′-shku-shku-da.
we dented it, oⁿ-ba′-shku-shku-da i.
dentist, hi′-gi-ga-xe.
I am going to the dentist, hi′-gi-ga-xe a-ka dsi bthe ha.
you must go to the dentist, hi′-gi-ga-xe a-ka dsi moⁿ-thiⁿ o.
we are going to the dentist's, oⁿ-ga-tha i hi-gi-ga-xe a-ka dsi.
dentition, hi′-u-i.
deny (to), wa-gi′-zha.
I deny it, a-wa′-gi-zha.
you deny it, wa-tha′-gi-zha.
we deny it, oⁿ-woⁿ′-gi-zha i.
depart (to), wa-hi′-oⁿ.
I departed, a-wa′-hi-oⁿ.
you departed, wa-tha′-hi-oⁿ.
we departed, oⁿ-woⁿ′-hi-oⁿ i.
depend (to) **on**, i′-gi-noⁿ-zhiⁿ.
I depend on him, i-tha′-gi-noⁿ-zhiⁿ.
you depend on him, i′-tha-gi-noⁿ-zhiⁿ.
I depend on you, i′-wi-gi-noⁿ-zhiⁿ.
I depended on him, u-thu′-wa-noⁿ-zhiⁿ.
dependable, wa′-thu-ṭoⁿ.
deponent, wa-we′-ba-hoⁿ.
depopulate, moⁿ-zhoⁿ′ thiⁿ-kshe ni-ḳa-shi-ga thiⁿ-ge ga-xe (which see).
deportment, o′-tho-ṭoⁿ a-ḳi-gtha-thiⁿ.
depose (to), ga-hi′-oⁿ-gi oⁿ-tha.
depot (a), o-ba′-noⁿ-the.
depraved, o-tho-ṭoⁿ a-zhi.
a depraved man, ni′-ḳa-shi-ga wiⁿ o′-tho-ṭoⁿ a-zhi ha.
depressed (to be), ḳi-xi′-tha.
I am depressed, a-ḳi′-xi-btha.
you are depressed, tha-ḳi′-xi-shta.
we are depressed, oⁿ-ḳi′-xi-tha i.
derision (to hold in), u-ḳi′-oⁿ.
descend (to), u-ga′-hiu-dse; (2) u-ga′-hu-dse-the.
I descend, u-ga′-hu-dse bthe.
you descend, u-ga′-hu-dse stse.
we descended, u-ga′-hiu-dse oⁿ-ga-tha i.
descendants, zhiⁿ-ga u-kia′ wa-ṭoⁿ-ṭoⁿ.
descent, downward, a′-p̣o-ga,
descent of the sun, mi a′-p̣o-ga.

desecrate (to), a′-xo-ba zhi.
I desecrated it, a′-a-xo-ba moⁿ-zhi.
you desecrated it, a′-tha-xo-ba a-zhi.
we desecrate it, oⁿ′-ga-xo-ba-ba-zhi i.

desert (to), oⁿ′-tha.
I desert, a-oⁿ′-btha.
you desert, the-oⁿ′-shta.
we deserted, oⁿ-oⁿ′-tha i.

desert (a), moⁿ-zhoⁿ be′ u-shkoⁿ-zhi.

designate (to), a′-ba-çu.
I designate, a′-p̣a-çu.
you designate, a′-shka-çu.
we designate, oⁿ-ga′-ba-çu i.

desirable, goⁿ′-tha-wa-the.

desire (a), wa-thoⁿ′-dse-shi.

desire (to), goⁿ′-tha.
I desire, ḳoⁿ′-btha.
you desire, shkoⁿ′-shda.
we desire, oⁿ-goⁿ′-tha i.

desk (a), wa-gthe′-çe a-ga-xe.

despair (to), ḳi′-xi-tha.
I was in despair, a′-ḳi-xi-btha.
you despaired, tha-ḳi′-xi-shta.
we are in despair, oⁿ-ḳi-xi-tha i.

desperado (a), ni′-ḳa-shi-ga i-çi-wa-the.

desperation (to act in), a′-ba-tsi-zhe.
I acted in desperation, a′-p̣a-tsi-zhe.
you acted in desperation, a′-shpa-tsi-zhe.
we acted in desperation, oⁿ′-ga-ba-tsi-zha i.

despicable, i′-çi-wa-the.

despise (to), wa-gthiⁿ i-çi.
I despise, wa-gthiⁿ i-tha′-çi.
you despise, wa-gthiⁿ i′-tha-çi.
we despise, wa-gthiⁿ oⁿ-thoⁿ′-çi i.

despite, u′-thoⁿ a-zhi.

despondency, gi′-çu-zhi.

dessert, wa-çki′-the tha-tse.

destination (a), moⁿ-zhoⁿ′ hi ṭa-bi thiⁿ-kshe.

destitute, wa-xpa′-thiⁿ.
I am destitute, oⁿ-wa′-xpa-thiⁿ.
you are destitute, wa-thi′-xpa-thiⁿ.
we are destitute, wa-wa′-xpa-thiⁿ i.

destroy (to get rid of), ni′-the.
I destroyed all the birds, wa-zhiⁿ′-ga ça-ni ni-a-wa-the ha.

destroy (to) by tearing down, the-ṭa-the.
I destroyed it, bthi′-ṭa-the.
you destroyed it, shni′-ṭa-the.
we destroyed it, oⁿ-thi′-ṭa-tha i.

destroy (to) by killing, ṭs'e-the.
I destroyed by killing, ṭs'e-a-the.
you destroyed by killing, ṭs'e-tha-the.
we destroyed by killing, ṭs'e-oⁿ-tha i.

detain (to), tha′-zhi ga-xe.
I detained him, tha′-zhi p̣a-xe.
you detained him, tha′-zhi shka-xe.
we detained him, tha′-zhi oⁿ-ga-xa i.

detect (to), u-be′-hni.
I detect, u-p̣e′-hni.
you detect, u-shpe′-hni.
we detect, oⁿ-gu′-be-hni i.

detective (a), noⁿ-xthoⁿ′-ha u-thiⁿ-ge.

determine (to) for one's self, ḳi′-gthi-shtoⁿ.
I am determined to go, bthe′-ṭse a-ḳi-gthi-shtoⁿ.
you are determined to go, stse′-ṭse tha-ḳi-gthi shtoⁿ.
we are determined to go, oⁿ-ga-the ṭse oⁿ-ḳi-gthi-shtoⁿ i.

determined, u-thu′-doⁿ-be.
I am determined, u-thu′-ṭoⁿ-be bthi shtoⁿ.
you are determined, u-thu′-shtoⁿ-be ni shtoⁿ.
we are determined, oⁿ-thoⁿ′-gu-doⁿ-ba i oⁿ thi shtoⁿ.

detest (to), i′-çi wa-gthiⁿ; (2) wa′-gthiⁿ i-çi.
I detest that person, ni′-ḳa-shi-ga the i-tha′-çi wa-gthiⁿ.
You detest that person, ni′-ḳa-shi-ga the i′-tha-çi wa-gthiⁿ.
We detest that person, ni′-ḳa′-shi-ga the oⁿ-thoⁿ-çi i-wa-gthiⁿ.

detour, a′-be-ṭoⁿ. (See i′-thi-shoⁿ-ha.)

deuce (in playing cards), p̣a-çi-a′-gthoⁿ.
I have the deuce, p̣a-çi-a′-gthoⁿ wiⁿ a-bthiⁿ.
you play your deuce, p̣a-çi-a′-gthoⁿ wiⁿ i-tha-ki-de te ha.

deviate (to), u-ba′-ha dsi i-e.
I deviated, u-ba′-ha dsi i-tha′-the.
you deviated, u-ba′-ha dsi i′-tha-the.
we deviated, u-ba′-ha dsi oⁿ-thoⁿ a i.

devotion (religious), ḳi-ḳoⁿ′-çe.

devour (to), tha-hni′.
I devour, btha′-hni.
you devour, sda′-hni.
we devour, oⁿ-tha-hni i.

dew, zhi′-doⁿ.

dew falling on a person, a′-zhi-doⁿ.

the dew is falling on me, oⁿ′-zhi-doⁿ.

the dew is falling on you, a′-thi-zhi-doⁿ.

the dew is falling on us, wa-zhi′-doⁿ i.

dewberry, shoⁿ′-ge p̣a-çe-goⁿ.

dialect, i′-e-goⁿ-çe-goⁿ.

dialogue, u-ḳi′-ḳi-e.

diaper, hi′-tha-xa.

diaphragm, ṭse-p̣a′-xe-noⁿ-ta.

diarrhea, iⁿ-gthe′ ni-gthu-çe.

diatribe, i′-e-wa-tha-zhu-zhi.

dice throwing, wa-hi′-ga-xtoⁿ.

dictate, a′-ga-zhi.

I dictate, a′-a-ga-zhi.

you dictate, a′-tha-ga-zhi.

we dictate, oⁿ′-ga-ga-zhi i.

die (to), ṭs’e.

I die, a-ṭs’e′.

you die, tha-ṭs’e.

die out (as a fire), da′-zhi.

differ (to), wa-thi′-gthoⁿ ḳi-tha-ha.

I differ, wa-thi′-gthoⁿ ḳi-tha-ha oⁿ-thiⁿ.

you differ, wa-thi′-gthoⁿ ḳi-tha-ha shni i ha.

We differ, wa-thi′-gthoⁿ ḳi-tha-ha oⁿ-thiⁿ i.

diffident, a′-ba-gtha; (2) moⁿ′-xi-ga.

difficulty, u′-wa-ṭse-xi.

diffuse, thi-u′-ga-e-btha.

I diffuse, bthi′-u-ga-e-btha.

you diffuse, ni′-u-ga-e-btha.

dig (to), ḳ’e.

I dig, a-ḳ’e.

you dig, tha-ḳ’e.

I go to dig potatoes, do ḳ’e bthe iⁿ do.

dig (to) **a ditch,** ba-ḳ’u′.

I dig a ditch, p̣a′-ḳ’u.

you dig a ditch, shpa′-ḳ’u.

we dig a ditch, oⁿ-ba′-ḳ’u i.

dig (to) **from the earth,** gthi′-xthu-ge.

dignified, a-ḳi′-xo-be; (2) noⁿ′-xe-çka.

I am dignified, a′-a-xo-be.

you are dignified, a′-tha-xo-be.

we are dignified, oⁿ-ga′-xo-ba i.

digress (to), u-ba′-ha dsi i-e.

I digressed, u-ba′-ha dsi i-tha′-e.

you digressed, u-ba′-ha dsi i′-tha-e.

we digressed, u-ba′-ha dsi oⁿ-thoⁿ i.

dilate (to), u-tha′ ṭoⁿ-ga.

I dilated it, u-tha′-ṭoⁿ-ga a-the.

you dilated it, u-tha′-ṭoⁿ-ga tha-the.

we dilated it, u-tha′-ṭoⁿ-ga oⁿ-tha i.

dilemma (a), hoⁿ′-ṭa-ṭse gi-wa-ṭse xi.

diligence, wa-thi′-toⁿ a-ḳi-hi-de.

dilute (to), wa-shta′-ge ga-xe.

I diluted the milk, ba-çe ni-tse wa-shta′-ge p̣a-xe.

you diluted the milk, ba-çe ni-tse wa-shta′-ge shka-xe.

we diluted the milk, ba-çe ni-tse wa-shta′-ge oⁿ-ga-xa i.

dim, xi-dse.

my eyes are dim, iⁿ-shta′ oⁿ-xi-dse.

your eyes are dim, iⁿ-shta′ thi-xi-dse.

diamonds (in deck of cards), ḳe′-p̣a (which see).

I played a diamond, ḳe′-p̣a i-tha-ki-de.

did you have a diamond? ḳe′-p̣a wiⁿ oⁿ-ni-a-zhi a-doⁿ a.

dime (a), 10-cent piece, wa-tha′-wa gthe-bthoⁿ (which see).

diminish (to), dsu′-ba e-goⁿ ga-xe.

I diminished it, dsu′-ba e-goⁿ p̣a-xe.

you diminished it, dsu′-ba e-goⁿ shka-xe.

we diminished it, dsu′-ba e-goⁿ oⁿ-ga-xa i.

diminutive, wa-ho′-stsa.

dimple (a), the′-xoⁿ-dse u-çta.

dine (to), wa-noⁿ′-bthe.

I dined, a-wa′-noⁿ-bthe.

you dined, wa-tha′-noⁿ-bthe.

we dined, oⁿ-woⁿ′-noⁿ-btha i.

dingdong (as a bell), ḳa-moⁿ′.

dinner, mi-tho′-ṭoⁿ wa-noⁿ-bthe.

I had dinner, mi-tho′-ṭoⁿ a-wa-noⁿ-bthe.

you had dinner, mi-tho′-ṭoⁿ wa-tha-noⁿ-bthe.

we had dinner, mi-tho′-ṭoⁿ oⁿ-woⁿ noⁿ-btha i.

dip (to), ni′-u-bi-doⁿ.

I dip, ni′-u-p̣i-doⁿ.

you dip, ni-u′-shpi-doⁿ.

we dip, ni oⁿ′-gu-bi-doⁿ i.

diphtheria, do′-dse ni-e.

dipper (a), ni-u′-thu-ga ṭoⁿ; (2) ni′-i-tha-ṭoⁿ.

direct (in a straight line), wa-moⁿ′-thiⁿ tho-ṭoⁿ-the.

dirk (a), moⁿ′-hiⁿ-pa-çi-ço-be.

dirt (under the nails), sha′-ge u-sha-be.

dirty, wa-çi′-hi zhi.

disability, wa-shkoⁿ′-thiⁿ-ge.

disagree (to), ḳi-ḳi′-zhiⁿ; (2) i′-e u-ḳi-pa-zhi; (3) wa-thi′-gthoⁿ ḳi-tha-ha.

I disagree, wa-thi′-gthoⁿ ḳi-tha-ha oⁿ-thiⁿ.

you disagree, wa-thi′-gthoⁿ ḳi-tha-ha shni ha.

we disagree, wa-thi′-gthoⁿ ḳi-tha-ha oⁿ-thiⁿ i.

disagreeable, u′-xthoⁿ-shtoⁿ.

disagreeable person, we′-hoⁿ-zhi.

disallow, i′-gi-zho-shi.

I disallow, i-tha′-gi-zho-shi.

you disallow, i′-tha-gi-zho-shi.

disappear (to), thiⁿ-ge′-tsi-gthi.

disappear from sight, tho-a′-a zhi.

It disappeared from sight, tho-a′-ba-zhi.

disapproval, gi′-hoⁿ a-zhi.

disapprove (to), gi′-shoⁿ-zhi.

I disapprove, oⁿ-shoⁿ moⁿ-zhi.

you disapprove, thi′-shoⁿ a-zhi.

we disapprove, wa′-shoⁿ ba-zhi i.

disarm (I disarm him), wa-pa′-hi a-noⁿ she o.

disarrange (to), wa-we′-thu-e.

I disarranged it, wa-we′-bthu-e.

you disarranged it, wa-we′-stsu-e.

disarrange (to scatter), u-thi′-bu-dse.

I disarranged, u′-bthi-bu-dse.

you disarranged, u-shni-bu-dse.

we disarranged ,oⁿ-gu′-thi-bu-dsa i.

disarrange (to) articles, wa-we′-thu-e.

disband (to), u-ga′-e-btha; ba-noⁿ′-tha.

I disbanded the soldiers, a-ḳi′-da-ba u-ga′-e-btha the wa-pa-xe.

you disbanded the soldiers, a-ḳi′-da-ba u-ga′-e-btha the wa-shka-xe.

we disbanded the soldiers, a-ḳi′-da-ba u-ga′-e-btha the oⁿ-wa-ga-xa i.

disbelieve (to), wa-zha.

I disbelieve, a-wa′-zha.

you disbelieve, wa-tha′-zha.

we disbelieve, oⁿ-woⁿ′-zha i.

disburden (to), wa-ḳ'iⁿ′ i-ṭse-the (which see).

I disburden, wa-ḳ'iⁿ′ tse i-ṭse a-the.

disburden (to)—continued.

you disburden, wa-ḳ'iⁿ′ tse i-ṭse tha-the.

we disburden, wa-ḳ'iⁿ′ ge i-ṭse oⁿ thoⁿ.

disburse (to), wa-ga′-shi-be.

I disburse, a-wa′-gi-shi-be.

you disburse, wa-tha′-gi-shi-be.

we disburse, oⁿ-woⁿ′-gi-shi-ba i.

discern (to), i′-the.

I discern, i-tha′-the.

you discern, i′-tha-the.

we discern, oⁿ-thoⁿ′-tha i.

discharge (a), as a shot, gi-oⁿ′-tha.

discharge (to), cause to leave, thi-shtoⁿ′-ga-xe.

I discharged him, thi-shtoⁿ′ pa-xe.

you discharged him, thi-shtoⁿ′ shka-xe.

we discharged him, thi-shtoⁿ′ oⁿ-ga-xa i.

discharge (to), as fluids, a-xthu-e.

disclose (to), thi-wa′-ṭoⁿ-iⁿ.

I disclosed it, bthi′-wa-ṭoⁿ-iⁿ.

you disclosed it, ni′-wa-ṭoⁿ-iⁿ.

we disclosed it, oⁿ-thi′-wa-ṭoⁿ-iⁿ i.

disconnect (to), thi-ḳi′-tha-ha.

I disconnected it, bthi′-ḳi-tha-ha.

you disconnected it, ni′-ḳi-tha-ha.

we disconnected it, oⁿ-thi-ḳi-tha-ha i.

disconsolate, gi′-çu-zhi; (2) gi′-çu a-zhi.

I am disconsolate, oⁿ′-çu moⁿ-zhi.

you are disconsolate, thi′-çu a-zhi.

we are disconsolate, wa′-çu ba-zhi i.

discord, da′-a-ḳi-ḳi.

discontent, gi′-hoⁿ a-zhi.

discouraged (to be), ḳi-xi′-tha.

I am discouraged, a-ḳi′-xi-btha.

you are discouraged, tha-ḳi′-xi-shta.

we are discouraged, oⁿ-ḳi-xi-tha i.

discourse, da′-i-the.

he made a fine discourse, da′-i-the tha-gthiⁿ xtsi ga-xa bi o.

discover (to), we′-the; (2) i′-gi-the (3) i-the.

I discovered, i-tha′-the.

you discovered, i′-tha-the.

we discovered it, oⁿ-thoⁿ′-tha i.

discredit (to), wa-zha′.

I discredit it, a-wa′-zha.

you discredit it, wa-tha′-zha.

we discredit it, oⁿ-woⁿ′-zha i.

discreet (to be), a′-ḳi-ṭoⁿ-be.

I am discreet, a′-a-ḳi-ṭoⁿ-be.

you are discreet, a′-tha-ḳi-ṭoⁿ-be.

we are discreet, oⁿ-ga-ḳi-ṭoⁿ-ba i.

discuss (to), a′-i-the.

I discuss, i-a′-the.

you discuss, i′-tha-the.

we discuss, i-oⁿ′-tha i.

discussion (a), i′-e wa-tha-zhu-zhi.

disease, wa′-dsi-ni.

disembowel (to), shi′-be-thi-ṭa-the; (2) shu′-be thu-ṭa-the.

disfigure (to), ga-gi′-xe.

disfigure the face, iⁿ-dse′ ga-gi-xe.

I disfigured him, a′-gi-xe.

you disfigured him, tha′-gi-xe.

we disfigured him, oⁿ-ga′-gi-xa i.

disgrace, i′-gtha-noⁿ. (*See* u-i′-stse.)

he is in disgrace, i′-gtha-noⁿ bi tse gi′-hoⁿ-a-zhiⁿ wa-gthiⁿ bi a.

disgraceful, u′-wa-we-stse.

disguise one's self (to), ḳi-gthi′-e-zhi.

I disguised myself, a-ḳi′-gthi-e-zhi.

you disguised yourself, tha-ḳi′-gthi-e-zhi.

we disguised ourselves, oⁿ-ḳi′-gthi-e-zhi i.

(*See also* e′-zhi ḳi-ḳa-xe.)

dish, dishes, hiⁿ′-dse p̣e zhiⁿ-ga.

give me new dishes, hiⁿ′-dse p̣e zhiⁿ-ga tse-ga oⁿ-ḳ'i a.

disheartened (to be), ḳi-xi′-tha.

I am disheartened, a-ḳi′-xi-btha.

you are disheartened, tha-ḳi′-xi-shta.

we are disheartened, oⁿ-ḳi′-xi-tha i.

disheveled, p̣a′-hiⁿ-he-xpa.

I am disheveled, p̣a′-hiⁿ thoⁿ oⁿ-he-xpa.

you are disheveled, p̣a′-hiⁿ thoⁿ thi-he-xpa.

we are disheveled, p̣a′-hiⁿ thoⁿ wa-he-xpa i.

dishonor, i′-gtha-noⁿ.

disinfect (to), wa-çi′-hi ḳi-the.

I disinfect, wa-çi′-hi a-ḳi-the.

you disinfected yourself, wa-çi′-hi tha ḳi-the.

we disinfected ourselves, wa-çi′-hi-ḳi-the oⁿ-ḳi-tha i.

disinherit (to), zhiⁿ-ga′ oⁿ-tha.

the man disinherited his son, ni′-ḳa-shi-ga a-ka shiⁿ-ṭu zhiⁿ-ga thiⁿ-kshe gi oⁿ-tha bi a.

disintegrate (to), thi-ṭa′-the.

I disintegrated, bthi′-ṭa-the.

you disintegrated, ni′-ṭa-the.

we disintegrated, oⁿ-thi′-ṭa-tha i.

disinter (to), gthi′-xthu-ge.

the man disintered his son, ni′-ḳa a-ka gthi-xthu-ga i shiⁿ-ṭo zhiⁿ-ga ke.

disjoin (to), thi-ḳi′-tha-ha.

I disjoined it, bthi′-ḳi-tha-ha.

you disjoined it, ni′-ḳi-tha-ha.

we disjoined it, oⁿ-thi′-ḳi-tha-ha i.

disjoint (to), ga-sdo′-dse.

I disjoint, a′-sdo-dse.

you disjoint, tha′-sdo-dse.

we disjoint, oⁿ-ga′-sdo-dsa i.

disk (a), da′-p̣a.

dislike (to), gi′-shoⁿ-zhi; i′-çi.

I dislike, i-tha′-çi.

you dislike, i′-tha-çi.

you dislike it, thi-hoⁿ a-zhi.

I dislike doing it, p̣a-se ṭa-ṭe i-tha′-çi.

you dislike pork, ḳu′-ḳu-çi ṭa i′-tha-çi.

dislocate (to), noⁿ-shoⁿ′.

I dislocated my foot, çi′ a-noⁿ-shoⁿ.

you dislocated your foot, çi′ tha-noⁿ-shoⁿ.

dislocate by pulling, thi-shoⁿ′.

I dislocated by pulling, bthi′-shoⁿ.

you dislocated by pulling, ni′-shoⁿ.

we dislocated by pulling, oⁿ-thi′-shoⁿ i.

disloyal (to be), gi′-wiⁿ-ka-zhi.

I was disloyal to him, e′-wiⁿ ka moⁿ zhi.

You are disloyal, thi-wiⁿ′-ḳa-zhi.

dismember (to), ga-sdo′-sdo-dse.

dismount (to), u-wi′-çi.

you dismount, u-tha′-wi-çi.

we dismount, oⁿ-gu′-wi-çi i.

disobey (to), i′-e o-p̣a-zhi; a′-noⁿ-ḳ'oⁿ zhi.

I disobey, a′-a-noⁿ-k'oⁿ moⁿ-zhi.

you disobey, a′-the-noⁿ-ḳ'oⁿ a-zhi.

we disobey, oⁿ′-noⁿ-ḳ'oⁿ ba-zhi i.

disorder, u′-tsi-zhe.

disorderly, ga-ni′-tha.

disown (to), thu-ça′-zhi.

I disown, bthi′-ça moⁿ-zhi.

you disown, shni′-ça a-zhi.

we disown, oⁿ′-thu-ça ba-zhi i.

disparage (to), wa-tha′-p̣i-zhi.

I disparaged him, wa-btha′-p̣i-zhi.

you disparaged him, wa-shta′-p̣i-zhi.

dispatch (to), o′-noⁿ-xthiⁿ the wa-ga-xe.

I dispatched, o′-noⁿ-xthiⁿ the wa-p̣a-xe.

you dispatched, o′-noⁿ-xthiⁿ the wa-shka-xe.

we dispatched, o′-noⁿ-xthiⁿ the oⁿ-wa-ga-xa i.

dispatch (to), ṭs'e′-the.

dispensary (a), moⁿ-ḳoⁿ′-ṭsi.

dispense (to), oⁿ-tha′.

I dispense with, oⁿ-btha′.

you dispense with, oⁿ-shta′.

disperse (to), o-ga′-e btha.

dispersed, as clouds scatter, u-noⁿ′-the.

display (to), ba-ha′.

I display my arrows, moⁿ a-gi′-p̣a-ha.

you display your arrows, moⁿ tha-gi′-shp̣a-ha.

we display our arrows, moⁿ-oⁿ-gi′-ba-ha i.

displease (to), gi′-hoⁿ a-zhi.

I displeased him, oⁿ′-hoⁿ moⁿ-zhi.

you displeased him, thi′-hoⁿ a-zhi.

we displeased him, wa′-hoⁿ ba-zhi i.

displeasure, gi′-hoⁿ a-zhi.

disposition, u′-shkoⁿ.

disposition (a cruel), wa′-tha-xthi.

disposition (kindly), u′-ḳ'oⁿ doⁿ-he.

the woman has a kindly disposition, wa-ḳ'u a-ka u-ḳ'oⁿ doⁿ-ha bi a.

dispossess (to), gi′-noⁿ-she.

I dispossessed him of his bow, miⁿ′-dse ke e′-noⁿ-she ha.

you dispossessed him of his bow, miⁿ′-dse the′-noⁿ-she ha.

dispute (to), da′ u-i-e.

disreputable, u′-ḳ'oⁿ hoⁿ-zhi.

disrepute, same as disreputable.

disrespect, gi′-o-shki-ga.

disrobe, ḳi-gthi′-sha.

I disrobe, a-ḳi′-gthi-sha.

you disrobe, tha-ḳi′-gthi-sha.

we disrobe, oⁿ-ḳi′-gthi-sha i.

disappointment, gi′-hoⁿ a-zhi.

dissatisfaction, gi′-hoⁿ a-zhi.

dissect (to), p̣a′-dse.

I dissect, a-p̣a′-dse.

you dissect, tha-p̣a′-dse.

we dissect, oⁿ-p̣a′-dsa i.

dissent (to), i-e′ u-ḳ'i′-p̣a-zhi.

dissipated, o′-shki-ga.

dissolute, same as dissipated.

he is a very dissolute man, she ni′-ḳa-shi-ga a-ba o′-shki-ga bi a.

dissolve (to), çkoⁿ.

I dissolved it, u-btha çkoⁿ.

you dissolved it, u-na çkoⁿ.

dissuade (to), i′-gi-zhu-shi.

I dissuaded him, i-tha′-gi-zhu-shi.

we dissuaded him, oⁿ-thoⁿ′-gi-zhu-shi i.

distance, e′-toⁿ-ha.

distant, we′-hi-dse.

distend (to), thi-çi′-tha.

I distended it, bthi′-çi-tha.

you distended it, ni′-çi-tha.

we distended it, oⁿ-thi′-çi-tha i.

distinct, o-ḳoⁿ′-dsi; e′-zhi.

distinguished, ni′-ka-doⁿ-he.

distracted, da′-doⁿ noⁿ-thiⁿ.

distress, i′-p̣i-zhi.

distress of mind, wa-ḳoⁿ′-di-the.

I am distressed, oⁿ-woⁿ′-ḳoⁿ-di-the.

you are distressed, wa-thi′-ḳoⁿ-di-the.

we are distressed, wa-wa-ḳoⁿ-di-tha i.

distribute (to), we′-gtha-e.

I distributed among them, we-a′-gtha-e.

you distributed among them, we-tha′-gtha-e.

we distributed among them, we-oⁿ-gtha-a i.

distrust (to), i′-ḳo-i-pshe.

I distrust him, i-tha′-ḳo-i-pshe.

you distrust him, i′-tha-ḳo-i-pshe.

we distrust him, oⁿ-thoⁿ′-ḳo-i-psha i.

disturb (to), ga-thi′-da.

disturb an animal by fright, thi-hi′.

I disturbed the animal, wa-dsu′-ṭa the bthi-hi.

you disturbed the animal, wa-dsu′-ṭa the ni-hi.

we disturbed the animal, wa-dsu′-ṭa the oⁿ-thi-hi i.

disturb easily, wa-zhi′ a-shka.

disturbance, ḳi-a′-hi-hi-tha; (2) u′-chi-zhe.

I caused a disturbance, u-wa′-chi-zha.

you caused a disturbance, u′-thi-chi-zha.

disuse, u′-thoⁿ-dse-shi thiⁿ-ge.

ditch (a), ba-ḳ'u; u-xthu′-xtha.

divan (a), a′-zhoⁿ zhiⁿ-ga.
my divan, a′-zhoⁿ zhiⁿ-ga wi-ṭa.
your divan, a′-zhoⁿ zhiⁿ-ga thi-ṭa.
dive (to), gthoⁿ′-ge.
I dive, gthoⁿ′-ge bthe.
you dive, tha′-gthoⁿ-ge stse.
we dive, oⁿ-gthoⁿ′-ga i.
diver (a), mi′-xa-gthoⁿ-ge shtoⁿ.
diverge, a′-thu-ṭa-the.
diverse, e′-zhi noⁿ-thoⁿ.
diversify (to), thi-e′-zhi noⁿ-thoⁿ.
I diversify, bthi′-e-zhi noⁿ-thoⁿ.
you diversify, ni′-e-zhi noⁿ-thoⁿ.
we diversify, oⁿ-thi′-e-zhi noⁿ-thoⁿ i.
divest (to), thi-sha′-e.
I divest, bthi′-sha-e.
you divest, ni′-sha-e.
we divest, oⁿ-thi′-sha-a i.
divide (a), a′-thiⁿ.
divide (to), i′-ḳi-gtha-e.
divide equally in half, thoⁿ-ba′-ha ga-xe.
I divided it equally in half, thoⁿ-ba′-ha p̣a-xe.
you divided it equally in half, thoⁿ-ba′-ha shpa-xe.
we divided it equally in half, thoⁿ-ba′-ha oⁿ-ga-xa i.
divine (to), as foretell, ṭa′-ḳo.
Divine, Wa-ḳoⁿ′-da.
divination, u-be′-hni.
divorce (to), ḳi-oⁿ′-tha.
I divorced him, oⁿ-ḳi′-oⁿ-tha i ha.
you divorced him, tha-ḳi′-oⁿ-shta i ha.
divulge (to), tha-wa′-ṭoⁿ-iⁿ.
I divulged your secret, da′-doⁿ a-a-noⁿ-xthe tse btha-wa-ṭoⁿ-iⁿ ha.
you divulged my secret, da′-doⁿ a-tha-noⁿ-xthe tse shna-wa′-ṭoⁿ-iⁿ ha.
we divulged his secret, da′-doⁿ oⁿ-woⁿ-noⁿ-xthe tse oⁿ-tha-wa-ṭoⁿ-iⁿ i.
dizzy (to be), noⁿ′-xe çka zhi.
I am dizzy, noⁿ′-xe oⁿ-çka moⁿ zhi ha.
you are dizzy, noⁿ′-xe thi-çka zhi ha.
do a little at a time, dso′-ba-noⁿ-the ga-xe.
I do a little at a time, dso′-ba-noⁿ-the p̣a-xe.
you do a little at a time, dso′-ba-noⁿ-the shka-xe.
we do a little at a time, dso′-ba-noⁿ-the oⁿ-ga-xa i.
docile, wa-ṭs′e-ga.
dock (a), ba-dse′ o-pshe′-tse.
document (a), wa-gthe′-çe.
dodge (to), as in fear, wa-thi′-bthi-bthi-xe.
dodge (to), noⁿ′-çoⁿ-de.
I dodged, a-noⁿ-çoⁿ-de.
you dodge, tha′-noⁿ-çoⁿ-de.
we dodge, oⁿ-noⁿ′-çoⁿ-da i.
doe (a), ṭa-mi′-ga.
dog (a), shoⁿ′-ge.
dog, ill tempered, shoⁿ′-ge i-çi wa-the.
I stepped on the dog, shoⁿ′-ge thiⁿ-ke a-a-noⁿ-zhiⁿ.
you stepped on the dog, shoⁿ′-ge thiⁿ-ke a-tha-noⁿ-zhiⁿ.
doghouse, shoⁿ′-ge ṭsi.
Dog-star (most brilliant star in constellation), Canis Major, Shoⁿ′-ge a-ga ḳ′e goⁿ.
doll (a), zhiⁿ-ga′ zhiⁿ-ga wa-thi-hi-dse.
dollar, btho′-ga wiⁿ-xtsi.
domestic (a servant), wa-thi′-ṭoⁿ.
domesticate (to make gentle), thi-wa′-shta-ge.
I domesticated the horse, ḳa-wa bthi-wa′-shta-ge.
you domesticated the horse, ḳa-wa ni-wa′-shta-ge.
we domesticated the horse, ḳa-wa oⁿ-thi′-wa-shta-ga i.
domesticated, wa-da′-gthe.
donate (to), da′-doⁿ-ga-the.
I donated a horse, ḳa′-wa wiⁿ p̣a-the.
you donated a horse, ḳa′-wa wiⁿ shka-the.
donate to something, da′-doⁿ u-gi-gthoⁿ ga-the.
donor (a), wa-ga′-the a-ka.
doomsday, hoⁿ′-ba wa-thi-thoⁿ-be ha ṭa bi tse.
doorkeeper, ṭsi′-zhe-be a-ḳi-da.
door of tipi, ṭsi′-zhe-be.
doorway, ṭsi′-u-ḳ′u-dse.
dormitory, u-zhoⁿ′-ṭsi.
dose (as of medicine), moⁿ-ḳoⁿ′ u-tha-ṭoⁿ e-noⁿ; (2) u-he′-be.
dotage, ts′a′-ge u-thu-çe.
dotard, u′-noⁿ-ts′a-ge hi.
double (as to fold a blanket), a′-ḳi-thi-çta.
I doubled a blanket, ha-xiⁿ a′-ḳi-thi-çta p̣a-xe.

double (as to fold a blanket)—con.

you doubled a blanket, ha-xiⁿ a′-ḳi-thi-çta shka-xe.

we doubled the blanket, ha-xiⁿ a′-ḳi-thi-çta oⁿ-ga-xa i.

double-barreled gun, xtho′-ge thoⁿ-ba.

double-dealing, u′-wa-moⁿ-xe-the.

double star, mi-ḳa′-ḳ'e u-ḳi-tha ts'iⁿ.

doubt (to be in), gi′-ha-gi-the.

I am in doubt, oⁿ-ha-gi-the.

you are in doubt, thi-ha-gi-the.

doubtful, ha′-goⁿ-thoⁿ ṭa zhi a-zhi.

doubtless, wa-ha′-gi-tha zhi.

dough (bread), wa-dsu′-e-i-the-xthe.

dough pan, wa-dsu′-u-thi-xthi.

doughty, wa-zhiⁿ′ ṭoⁿ-ga.

douse (to), ni-u′-ba-xi.

I doused him in the water, ni-u-p̣a′-xi.

you doused him in the water, ni-u-shpa-xi.

we doused him in the water, ni-oⁿ-gu′-ba-xi i.

down (below), hiu′-dse ṭa; (2) u-ga′-hu-dse.

sit down, gthi-iⁿ-ga o.

downcast, gi′-çu-zhi.

I am downcast, oⁿ-çu′ moⁿ-zhi.

you are downcast, thi′-çu a-zhi.

we are downcast, wa-çu′ ba-zhi i.

downright, e-goⁿ xtsi.

downward, u-thu′-xtha-ha; (2) a′-p̣o-ga.

downy, ga-moⁿ′.

downy as a feather, çka′ ga-moⁿ.

downy feathers, wa-zhiⁿ′-ga hiⁿ shtoⁿ-ga.

doze (to), tho′-ha zhoⁿ-i-he.

I doze, tho′-ha a-zhoⁿ-i-he.

you doze, tho′-ha tha-zhoⁿ-i-he.

we dozed, tho′-ha oⁿ-zhoⁿ-i-ha i.

dozen (a), a-gthiⁿ thoⁿ-ba.

I want a dozen chickens, çiu′-ḳa zhiⁿ-ga a-gthiⁿ thoⁿ-ba wa-ḳon-btha.

you want a dozen chickens, çiu′-ḳa zhiⁿ-ga a-gthiⁿ thoⁿ-ba wa-shkoⁿ-sda.

drab, xo′-de.

draft (a money order), ṭa-noⁿ′-ḳ'a-çka.

drag (to), as leading something, wa-thi′-xo-e.

I dragged it, wa-thi′-xo-e pshi iⁿ do.

drag (to)—continued.

you dragged it, wa-thi′-xo-e shi iⁿ-do.

we dragged it, wa-thi′-xo-e oⁿ-ga hi bi o.

drag (to) on the ground, thi′-xu-e.

I dragged the log, zhoⁿ bthi′-xu-e.

you dragged the log, zhoⁿ ni′-xu-e.

we dragged the log, zhoⁿ oⁿ-thi′-xu-a i.

dragon fly, ṭse′-p̣i-tha ṭoⁿ-ga.

drain (to), ni′-oⁿ-thoⁿ-bi-çe.

I drained it, ni′-oⁿ-thoⁿ-p̣i-çe.

you drained it, ni′-oⁿ-thoⁿ shpi-çe.

we drained it, ni′-we-a-bi-ça i.

drake (a), mi′-xa do-ga.

draw (to), as to pull, thi-stsu′-dse.

I draw it out, bthi′-stsu-dse.

you draw it out, tha-stsu-dse.

draw (to) a line, thi′-xu.

I drew a line, bthi′-xu.

you drew a line, ni′-xu.

we drew a line, oⁿ-thi′-xu i.

draw (to) stripes, thi-gthe′-çe.

I drew stripes, bthi′-gthe-çe.

you drew stripes, ni′-gthe-çe.

we drew stripes, oⁿ-thi′-gthe-çe i.

drawer (a), as in a table, u-thu′-stsu-e.

drawl (to), i′-e wa-çtu-dse.

drawl (slowness of speech), i′-e a-thu-xu-ge.

dread (to), noⁿ′-p̣e.

I dread, noⁿ′-a-p̣e.

you dread, noⁿ′-tha-p̣e.

we dread, noⁿ′-oⁿ-p̣a i.

dreadful, noⁿ′-p̣e-wa-the.

dream (to), hoⁿ′-bthe.

I dreamed, hoⁿ′-a-bthe.

you dreamed, hoⁿ′-tha-bthe.

dream certain things, i′-hoⁿ-bthe.

I dreamed of a certain thing, i-tha′-hoⁿ-bthe.

you dreamed of a certain thing, i′-tha-hoⁿ-bthe.

we dreamed of a certain thing, oⁿ-thoⁿ′-hoⁿ-btha i.

drenched (to be), ga-da′-xe.

I am drenched, oⁿ-a′-da-xe.

you are drenched, thi-a′-da-xe.

the rain drenched me, ni-zhu wa-gthiⁿ ha oⁿ-a′-da xe ha.

dress (garment), we′-ḳi-gthe-wiⁿ; wa-tse′.

dress (to), we′-ḳi-gthi-wiⁿ u-gi′-p̣a-hoⁿ (which see).

I dress, we′-ḳi-gthi-wiⁿ u-wa′-gi-p̣a-hoⁿ.

you dress, we′-ḳi-gthi-wiⁿ u-tha′-gi-shpa-hoⁿ.

we dress, we′-ḳi-gthi-wiⁿ oⁿ-gu′-gi-p̣a-hoⁿ i.

dresser (a bureau), u-thu′-stsu-e.

driftwood, ni′-doⁿ-ga-xa.

drill (to) a hole in something, u-thi′-ḳ’u-dse.

I drilled a hole, u-bthi′-ḳu-dse.

you drilled a hole, u-stsi′-ḳ’u-dse.

we drilled a hole, oⁿ-gu′-thi-ḳ’u-dsa i.

drill (to), as soldiers, a′-ḳi-da u-ḳ’oⁿ.

drink (to), wa-tha′-ṭoⁿ.

I drank, wa-btha′-ṭoⁿ.

you drank, wa-shda′-ṭoⁿ.

we drank, oⁿ-woⁿ′-tha-ṭoⁿ i.

drip (to), u-xtoⁿ′.

dripping of sap, a′-xthu-e.

drive (to), ga-zhiⁿ′.

I can drive the horses home, ḳa′-wa thoⁿ-ḳa a-wa-ga-zhiⁿ a-gthe ṭa miⁿ-ke ha.

you can drive the horses home, ḳa′-wa thoⁿ-ka wa-tha-ga-zhiⁿ tha-gthe ṭa-te ha.

drive one’s own horses, gi-p̣a′-çi.

drive off, ba-çi′.

I drive off, p̣a′-çi.

you drive off, shpa′-çi.

we drive off, oⁿ-ba′-çi i.

drizzle (as rain), ni-zhiu′ xo-dse.

droll (a joker), wa-thi′-ho-ho-da.

droop (to), gi′-shoⁿ-tha.

drop (to), as water, a-ga′-ṭs’e.

I dropped water, a′-a-ga-ṭs’e.

you dropped water, a′-tha-ga-ṭs’e.

we dropped water, oⁿ-ga′-ṭs’a i.

drop (to) by accident, thi-gthoⁿ′-tha.

I dropped it by accident, bthi′-gthoⁿ-tha.

you dropped it by accident, ni′-gthoⁿ-tha.

we dropped it by accident, oⁿ-thi′-gthoⁿ-tha i.

drop (to) liquid on something, a′-thi-a.

drop (to) in the eye, u-thi′-xtoⁿ.

I dropped medicine in the eye, iⁿ-shta′ thoⁿ moⁿ-ḳoⁿ u-bthi′-xtoⁿ.

you dropped medicine in the eye, iⁿ-shta′ thoⁿ moⁿ-ḳoⁿ u-ni-xtoⁿ.

drop (to) in the eye—continued.

we dropped medicine in the eye, iⁿ-shta′ thoⁿ moⁿ-ḳoⁿ oⁿ-gu-thi-xtoⁿ i.

drought (a), moⁿ-bi-çe′.

drown (to), ni-p̣a′-ha-i-the.

drowned, same as drown.

drowsy, iⁿ-shta′ u-ṭs’u-xe.

my eyes feel drowsy, iⁿ-shta′ oⁿ-ṭs’u-xe.

your eyes look drowsy, iⁿ-shta′ thi-ṭs’u-xe.

drugs, moⁿ-ḳoⁿ′.

druggist (a), moⁿ-ḳoⁿ′ a-thiⁿ.

drum (a), ṭse′-xe-ni.

drum beat, ṭi-dse′.

Drum Creek, Kans., Ṭse′-xe-ni-u-e.

drumfish, hu′-p̣a u-ga-hi.

drunk (to be), gthoⁿ′-thiⁿ.

I am drunk, a-gthoⁿ′-bthiⁿ.

you are drunk, tha-gthoⁿ′-ni.

we are drunk, wa-gthoⁿ′-thiⁿ i.

drunkard (a), wa-tha′-ṭoⁿ shtoⁿ.

drunkenness, gthoⁿ′-thiⁿ-shṭoⁿ.

dry (to become dry), a′-bi-çe.

dry (as withered), bi′-çe, biu′-çe.

dry (by draining), thi-biu′-çe.

dry (by wind blowing), ga-bi′-çe.

I dried my blanket in the wind, ha-xiⁿ′ thoⁿ ga-bi′-çe a-gi-the ha.

you dried your blanket in the wind, ha-xiⁿ′ thoⁿ ga-bi′-çe tha-gi-the ha.

dry (to) by wringing, thi-biu′-çe.

dry (to) by heat, da-bi-çe.

I dried my clothes in the sun, da′-bi-çe p̣a-xe.

dry-goods store, wa-ṭoⁿ′ u-zhi.

dry-goods merchant, wa-ṭoⁿ a′thiⁿ.

Dry Wood Creek, Kans., P̣i-çi′ hi-u-gthe.

dub, zha′-zhe ḳ’i.

duck (to), ni-u′-ba-xi.

I ducked, ni-u′-p̣a-xi.

you ducked, ni-u′-shpa-xi.

we ducked, ni-oⁿ-gu′-ba-xi i.

dull, ba′-iⁿ-zhi.

dull sound, ga-po′-ḳi.

I made a dull sound, a′-po-ḳi.

you made a dull sound, tha′-po-ḳi.

we made a dull sound, oⁿ-ga′-po-ḳi i.

dumb, i′-e-goⁿ-zhiⁿ-ga.

dumplings (of corn), wa-dsu′-e-xoⁿ u-thi-shiⁿ (which see).

dun (to), wa-thu′-çe gi-da.

I dunned him, wa-thu′-çe a-gi-da.

you dunned him, wa-thu′-çe tha-gi-da.

dunce (a), ṭs'e-ga.
duplicity, u′-wa-moⁿ-xe-the.
durable, ça′-gi.
dusk, u-ga′-sha sha-be; (2) hoⁿ′-ba u-ga-sha-be.
dust, moⁿ-sho′-sho-dse.
you are raising the dust, moⁿ-sho′-sho-dse tha-tha bi a.
dust blown or carried by the wind, moⁿ-sho′-dse.
the dust blew in my eyes, moⁿ-sho′-dse iⁿ-shta thoⁿ oⁿ-woⁿ-ga-hi-tha.
dusty, ga-sho′-dse; (2) moⁿ-sho′-sho-dse.
dutiful, da′-e tha-gthiⁿ.
he is a dutiful son, shiⁿ′-ṭo zhiⁿ-ga da′-e tha-gthiⁿ bi a.
dwarf (a), ni′-ḳa dsa-p̣a.
dwell (to), ṭsi′-gthe; (2) u-ṭsi.
dwell as a person, u-wa′ ni-ḳa-shi-ga.
dwell as in one's own house, u-tha ni-ḳa-shi-ga.
we go to dwell, oⁿ-ga′-tha i.
dye, we′-zhu-dse-the.
dysentery, iⁿ-gthe′ ni-gthu-çe.

E

each, waⁿ′-noⁿ-the.
each one, wiⁿ′-noⁿ-the.
eager, i′-hi-dse.
I am eager, oⁿ-thoⁿ a′-hi-dse.
you are eager, i′-thi-hi-dse.
eagle, xiu-tha′.
eagle (bald), xi-tha′-p̣a.
eagle (golden), xi-tha′ (which see).
eagle (red), xi-tha′ sha.
eagle (white), xi-tha′ çka.
eagle (sacred mottled), a′-hiu-ṭa-ṭa.
eagle feather headdress, xi-tha′ u-gthoⁿ-ge.
Eagle Wing Creek, Xi-tha′-hiⁿ ga-xe.
ear (the), noⁿ-ṭa′.
ear (external opening), ni-xu′-dse.
ear lobe, noⁿ-ṭa′ p̣a-çi.
earache, noⁿ′-xu-dse ni-e.
early, ṭse′-ga.
earn (to), u-kshe′-ṭoⁿ.
I earned a dollar, btho′-ga-wiⁿ-xtsi u-wa-kshe-ṭoⁿ.
you earned a dollar, btho′-ga-wiⁿ xtsi u-tha-kshe-ṭoⁿ.
you earned it, uçtha′-kshe-ṭoⁿ.
earnings, same as earn.
earnest, i′-hi-dse. (*See* eager.)
earth (the), ṭoⁿ′-dse; (2) moⁿ-zhoⁿ; (3) moⁿ-iⁿ′-ḳa; (4) moⁿ-thiⁿ′-ḳa.
earth lodge, moⁿ-thiⁿ′-ḳa i-ṭsi.
earring, i′-iⁿ-ṭoⁿ.
earthquake, moⁿ-zhoⁿ′ shkoⁿ.
earwig, zhe-ga′ hiu-goⁿ-tha.
east, ga′-xpa; (2) mi′-hi-thoⁿ-be-dsi.
I live in the east, moⁿ-zhoⁿ ga-xpa dsi a-gthiⁿ ha.
east wind, ṭa′-dse ga-xpa tse.
easy, o′-ṭs'e-ga; (2) wa-ṭs'e-ga; (3) u′-moⁿ-ḳa.
easy to reach, hi′ u-moⁿ-ḳa.
my house is easy to reach, ṭsi wi-ṭa tse i′-the u-moⁿ-ḳa ha.
your house is easy to reach, ṭsi thi-ṭa te u-hi a-shka.
our house is easy to reach, ṭsi oⁿ-gu-ṭa i-te u-hi a-shka.
eat (to), tha-tse′; noⁿ′-bthe; wa-noⁿ′-bthe.
I am eating, a-wa-noⁿ-bthe.
you are eating, wa-tha′-noⁿ-bthe.
we are eating, wa-oⁿ-noⁿ-btha i.
eat (to) **what is set before one**, gtha′-tse.
I eat what is set before me, btha′-tse.
you eat what is set before you, shna′-tse.
we eat what is set before us, oⁿ-gtha′-tsa i.
eavesdropper, noⁿ-xthoⁿ′ ha wa-noⁿ-ḳ'oⁿ.
eccentric, ṭa′-ça-zhi.
an eccentric person, ni′-ḳa-shi-ga wiⁿ ṭa′-ça-zhi.
echo (an), hu-u-tha′ da-thoⁿ.
I heard an echo, hu-u-tha′ da-thoⁿ wiⁿ a-noⁿ-ḳ'oⁿ ha.
you heard an echo, hu-u-tha′ da-thoⁿ wiⁿ tha-noⁿ-ḳ'oⁿ.
we heard an echo, hu-u-tha′ da-thoⁿ oⁿ-noⁿ-ḳ'oⁿ i.
economical, da′-doⁿ çiu-we.
I am economical, da′-doⁿ a-çiu-we ha.
you are economical, da′-doⁿ tha-çiu-we ha.
we are economical, da′-doⁿ oⁿ-çiu-wa i.
economy, da′-doⁿ gi-çi.

ecstasy (excessive joy), waiⁿ′-gth gi-çu.

eczema, ni-a′-ni-oⁿ.

eddy (a whirling of water), ni-u′-thi-bthi.

edge (the), ḳoⁿ′-ha.

edge of a lake, dse ḳoⁿ′-ha.

edge of a river, ni′-ḳoⁿ-ha.

edible, noⁿ′-bthe tha′-gthiⁿ.

educated, wa-gthe′-çe p̣i-oⁿ.

I am educated, wa-gthe′-çe p̣i-moⁿ.

you are educated, wa-gthe′-çe shpi-zhoⁿ.

we are educated, wa-gthe′-çe oⁿ-p̣i-oⁿ i.

eel (an), ho′-we-ṭs’a.

efface (to), bi-ka′.

I effaced, p̣i′-ka.

you effaced, shpi′-ka.

we effaced, oⁿ-bi′-ka i.

effort, wa-shkoⁿ′.

effort (one’s greatest), ha′-xti-ḳ’oⁿ.

egg (an), ba′-ṭa.

egg (bird’s), wa-zhiⁿ′-ga p̣a-da.

egg-shaped, çnu′-ḳa.

ego (self), u-zhu′ a-ka.

egotism, u-zhu a′-ḳi-zhiⁿ.

eight, ḳi-e′-do-ba.

eight spot (playing card), ḳi′-e-do-ba a-zhi.

eighteen, a-gthiⁿ ḳi-e do-ba.

either, oⁿ′-moⁿ e-shki.

eighth, we′-ḳi-e-do-ba.

eighty, gthe′-bthoⁿ ḳi-e do-ba.

eject (to) out of a house, a′-shi-oⁿ-tha.

I ejected him, a′-shi-oⁿ-btha.

you ejected him, a′-shi-oⁿ-shta.

we ejected him, a′-shi-oⁿ-oⁿ-tha i.

eject (to) off one’s own property, ga-she.

I ejected him, a′-she.

you ejected him, tha′-she.

we ejected him, oⁿ-ga-sha i.

eject (to) out of office, thi-dsi′-çe.

I ejected him, bthi′-dsi-çe.

you ejected him, ni′-dsi-çe.

elastic wa-çi′-çi-tha.

elbow (the), i-çtu′-hi.

elder (older of the two), wa-noⁿ′.

elderberry tree, ba-p̣o′-ḳi hi.

elected (to), ba-hi′.

I am elected, oⁿ′-ba-hi bi a.

you are elected, thi′-ba-hi bi a.

electric light, e-wa′-zhiⁿ p̣o-e (which see).

elegant, tha′-gthiⁿ xtsi.

elephant, ni′-da. (See description.)

eleven, a-gthiⁿ′ wiⁿ xtsi.

eleventh, we′-a-gthiⁿ wiⁿ xtsi (which see).

elf (an), mi′-a-gthu-shka.

élite, ba-hi′xtsi.

elk (the), o′p̣oⁿ; (2) wa-dsu′-ṭa stse-dse.

elk skin, o′-p̣oⁿ ha.

Elm Creek, Okla., E′-hiu-gthe (which see).

elm tree, e′-hiu.

elm, slippery, hiⁿ′-dse gthi-gthi-e; (2) hiⁿ′-dse ni-stsi-stu-e.

elope (to), ḳo-pshe.

I eloped, a-ḳo′-pshe.

you eloped, tha-ḳo′-pshe.

we eloped, oⁿ-ḳo′-psha i.

emaciate, xtha a-thiⁿ′ hi.

I am emaciated, xtha oⁿ′-thiⁿ hi.

you are emaciated, xtha a′-thiⁿ-thiⁿ shi.

embrace (to), u-ḳi′-gthi-ge; a′-dse.

I embrace, a′-a-dse.

you embrace, a′-tha-dse.

we embrace, oⁿ-ga-dsa i.

emetic (an), gthe′-be moⁿ-ḳoⁿ (which see).

employ (to), wa-shi′.

I employ, a-wa′-shi.

you employ, wa-thi′-shi.

we employ, wa-thi′-shi i.

employee, wa-shi′-be a-ka.

employer, wa-wa′-shi a-ka.

I have a good employer, tha-gthiⁿ i-ha oⁿ-wa′-shi a-ka.

you have a good employer, tha-gthiⁿ i-ha wa-thi′-shi a-ka.

we have a good employer, tha-gthiⁿ i-ha wa-wa′-gthiⁿ i a-ka.

employment, u′-thi-ṭoⁿ.

empty, xtho′-ḳ’a.

the bottle is empty, o-zhi-ṭo-ho ṭse xtho′-ḳa.

emptiness, same as empty.

end (the last, Omega), ha-shi.

end (the), u-hoⁿ′-ge.

end of a ravine, ga-shoⁿ′-ṭoⁿ-gthe.

I walked to the end of a ravine, ga-shoⁿ′-ṭoⁿ-gthe te u-thu wa-gthe moⁿ-thiⁿ p̣i ha.

end of a ravine—continued.

you walked to the end of the ravine, ga-shoⁿ′-ṭoⁿ-gthe te u-thu wa-gthe moⁿ-shni ha.

we walked to the end of the ravine, ga-shoⁿ′-ṭoⁿ-gthe te u-thu wa-gthe oⁿ-moⁿ-thiⁿ i.

enemy, ḳiⁿ′-da-ga-bi-the.

enemy (as hatred), i′-ḳi-çi.

Englishman (an), Moⁿ′-hi-ṭoⁿ-ga (which see).

enlarge (to) with a knife, ba-zha′-ge.

I enlarged it, ba′-a-zha-ge.

you enlarged it, ba′-tha-zha-ge.

we enlarged it, oⁿ-ba′-zha-ga i.

enliven (to), u′-shka-shka-thoⁿ.

I enlivened, u′-shka-shka-thoⁿ pshi miⁿ kshe.

you enlivened, u′-shka-shka-thoⁿ shi ni kshe o.

we enlivened, u′-shka-shka-thoⁿ oⁿ-ga-hi oⁿ-ga-ṭoⁿ.

enmity, wa-we′-çi.

I have enemies, wa-we′-a-çi.

you have enemies, wa-we′-tha-çi.

enormous, gthoⁿ′-the wa-gthiⁿ.

enough, u-thu′-thiⁿ-ga-zhi; (2) shoⁿ iⁿ-da.

I have enough, u-thu′-thi-thiⁿ-ga moⁿ-zhi.

you have enough, oⁿ-thoⁿ-woⁿ thiⁿ-ga a-zhi.

we have enough, wiu-tha-thiⁿ-ga ba-zhi i.

enrage (to), wa-zhiⁿ′ p̣i-zhi ga-xe (which see).

I enraged him, wa-zhiⁿ p̣i-zhi p̣a-xe.

you enraged him, wa-zhiⁿ p̣i-zhi shka-xe.

we enraged him, wa-zhiⁿ p̣i-zhi oⁿ-ga-xa i.

ensiform appendage, ṭe-moⁿ-hiⁿ.

ensign (a banner), ha-çka′-wa-xthe-xthe.

enter (to), u-p̣e′.

I enter, u-wa′-p̣e.

you enter, u-tha′-p̣e.

we enter, oⁿ-gu-p̣a i.

entire, btho′-ga; (2) thi-ṭa′-tha-zhi.

entrails (of an animal), wa-shta′.

entrance, u-p̣e′-ṭse.

envelop (to), u-be′-toⁿ.

I envelop, u-p̣e′-toⁿ.

you envelop, u-shpe′-toⁿ.

we envelop, oⁿ-gu′-be-toⁿ i.

envy (to), a′-ḳoⁿ-gthe.

I envy, a′-a-ḳoⁿ-gthe ha.

you envy, a′-tha-ḳoⁿ-gthe ha.

we envy, oⁿ′-ga-ḳoⁿ-gtha i.

epidemic, u′-hiu-he-ga u-ṭsi.

epistle (an), as a letter, wa-gthe′-çe.

equal, u-kia′-sha.

equal height, e′-ṭoⁿ-ha; (2) goⁿ-çe′ ḳi-toⁿ-ha.

equal in numbers, a-kia′-sha.

equal in size, goⁿ-çe′ ’thoⁿ-çka.

equivalent (an), u-gi′-noⁿ-zhiⁿ ga-xe.

I gave an equivalent, u-gi′-noⁿ-zhiⁿ p̣a-xe.

you gave an equivalent, u-gi′-noⁿ-zhiⁿ shka-xe.

we gave an equivalent, u-gi′-noⁿ-zhiⁿ oⁿ-ga-xa i.

erase, bi-ḳa′.

I erase, p̣i′-ḳa.

you erase, shpi′-ḳa.

we erase, oⁿ-bi-ka i.

erect (refers to posture), tho′-ṭoⁿ noⁿ-zhiⁿ.

I stand erect, tho′-ṭoⁿ a-noⁿ-zhiⁿ.

you stand erect, tho′-ṭoⁿ tha-noⁿ-zhiⁿ.

ermine, iⁿ-choⁿ′-çka (which see).

errand, u-ga′-shoⁿ.

errand (to go on), wa-ba′-zhiⁿ.

I am going on an errand, wa-ba′-zhiⁿ bthe.

you are going on an errand, wa-ba′-zhiⁿ stse.

we are going on an errand, wa-ba′-zhiⁿ oⁿ-ga-tha i.

error (an), moⁿ-xe′ ḳi-the.

I made an error, moⁿ-xe′ a-ḳi-the.

you made an error, moⁿ-xe′ tha-ḳi-the.

we made an error, moⁿ-xe′ oⁿ-ḳi-tha i.

escape (to), shi-ba′-the; (2) ha′-çe.

I escaped, a-ha′-çe.

you escaped, tha-ha′-çe.

we escaped, oⁿ-ha′-ça i.

escort (to accompany), a′-doⁿ-be.

I escorted him, a′-ṭoⁿ-be.

you escorted him, a′-shtoⁿ-be.

we escorted him, oⁿ-ga-doⁿ-ba i.

espionage, noⁿ-xthoⁿ′-ha a-doⁿ-be.

establish (to), thi-moⁿ′-gthe.

I established it, bthi′moⁿ-gthe.

you established it, ni′-moⁿ-gthe.

we establish, oⁿ-thi′-moⁿ-gtha i.

estate (an), da′-doⁿ wa-we-ṭa.
esteem (to hold in), u-zhu a′-zhiⁿ.
I esteem him, u-zhu a′-a-zhiⁿ.
you esteem him, u-zhu a′-tha-zhiⁿ.
we esteem him, u-zhu′ oⁿ-ga-zhiⁿ i.
eulogize (to), tha-doⁿ′-he.
I eulogize him, btha-doⁿ′-he.
you eulogize him, shta-doⁿ′-he.
we eulogize him, oⁿ-tha′-doⁿ-ha i.
evade (to), gi′-ha-çe.
I evade, e′-ha-çe.
you evade, the′-ha-çe.
I evaded the man, ni′-ḳa thiⁿ e-ha-çe.
you evaded the man, ni′-ḳa thiⁿ the-ha-çe.
even, çnoⁿ′-çnoⁿ goⁿ-çe-goⁿ; (2) çta-go′.
evening, o-p̣a′-çe; (2) p̣a′-çe; (3) u′-p̣a-çe (which see).
evening star, mi-ḳa′-ḳ’e hoⁿ-doⁿ thiⁿ-kshe.
ever, i′-gi-ha.
evergreen (plant), shiⁿ′-zha hi.
everybody, ça′-ni. (*See* btho-ga.)
everything, same as everybody.
everybody is going, ça-ni′ a-tha bi a.
evil, p̣i′-zhi.
ewe (young lamb), ṭa-çka′ mi-ga.
exact, e-goⁿ xtsi.
examine (to), a′-ga-çu; i-ga-çkoⁿ-the.
I examined it, a′-a-ga-çu.
you examined it, a′-tha-ga-çu.
examine carefully, we-ṭoⁿ′-iⁿ.
examine one's self, u-ḳi′-gtha-giⁿ.
I examined myself, u-wa′-ḳi-gtha-giⁿ.
you examined yourself, u-tha-ḳi-gtha-giⁿ.
we examined ourselves, oⁿ-gu′-ḳi-gtha-giⁿ i.
example (for others), wa-we′-ḳi-gtha çkoⁿ-the.
excavate (to), moⁿ-iⁿ′-ḳa ba-ḳ’u.
I excavate, moⁿ′-iⁿ′-ḳa p̣a-ḳ’u.
you excavate, moⁿ-iⁿ′-ḳa shpa-ḳ’u.
we excavate, moⁿ-iⁿ′-ḳa oⁿ-ba-ḳ’u i.
exceed (to), a′-gthiⁿ ha. (*Compare* wa-ga′-xa.)
I exceed, a′-a-gthiⁿ ha.
you exceed, a′-tha-gthiⁿ ha.
we exceed, woⁿ-ga′-gthiⁿ i ha.
excel (to), ga-xa′.
I excel, a′-xa.
you excel, tha′-xa.
we excel, oⁿ-ga′-xa i.
excellent, wa-ga′-xa.
except (to object), e-noⁿ-u-ḳoⁿ′-dsi.
I excepted to it, e-noⁿ u-ḳoⁿ′-dse bthi dsi-çe.
you excepted to it, e-noⁿ u-ḳoⁿ′-dsi u-he tha-tha zhi.
exchange (to), i′-ḳi-ka-wiⁿ.
I exchange, i′-ḳi-ka-wiⁿ a-the.
you exchange, i′-ḳi-ka-wiⁿ tha-the.
we exchange, i′-ḳi-ka-wiⁿ oⁿ-tha i.
excite (to), wa-thoⁿ′-dse u-thi-çoⁿ-ha.
excitement, same as excite; (2) ḳ’o-ḳ’o-bi; (3) ḳi-a′-hi-hi-tha.
great excitement, o′-ḳoⁿ-di-the.
exclaim (as cry out), hu-ça′-gi.
I exclaimed, a-hu-ça′-gi.
you exclaimed, tha-hu′-ça-gi.
exclude (to), e-noⁿ u-ḳoⁿ-dsi.
I excluded him, e-noⁿ u-ḳoⁿ-dsi bthi dsi-çe ha.
you excluded him, e-noⁿ u-ḳoⁿ-dsi u-he tha-tha zhi.
excrement, iⁿ-gthe.
excursion (an), u-ba′-wiⁿ-xe.
execrate, tha-p̣i-żhi.
exempt from, u-ga′-shte.
exhaust (to), thi-thiⁿ-ge.
exhausted, ga-çki′-ge.
they became exhausted before I did, ni′ oⁿ-woⁿ-ṭa-thiⁿ.
exhaustion (to die of), ga-çki′-ṭ’e.
you might have died from exhaustion, ga-çki′-ṭ’e te.
exhaustion (to suffer from), wa-xpa-thiⁿ.
I suffered from exhaustion, oⁿ-woⁿ′-xpa-thiⁿ.
you suffered from exhaustion, wa-thi′-xpa-thiⁿ.
we suffered from exhaustion, wa-wa′-xpa-thiⁿ i.
exhilarate (to) u′-shka-shka-thoⁿ.
I am exhilarated, shka-shka-thoⁿ pshi miⁿ kshe.
you are exhilarated, shka-shka-thoⁿ shi ni kshe o.
we are exhilarated, shka-shka-thoⁿ oⁿ-ga-hi oⁿ-ga ṭoⁿ.
exhibit (to), ba-ha′.
I exhibited, p̣a′-ha.
you exhibited shpa′-ha.
we exhibited, oⁿ-ba′-ha i.
exhibition (an), da′-doⁿ ba-ha.

exhumation, wa-ṭs'e gthi-xthu (which see).
exhume (to), thi-xthu′; wa-ṭs'e gthi-xthu (which see).
I exhume, bthi′-xthu.
you exhume, ni′-xthu.
we exhume, oⁿ-thi-xthu i.
exile (to), a′-ga-ha-ṭa gthe kshi-the.
exist (to), ni.
I exist, a-ni′.
you exist, tha-ni′.
we exist, oⁿ′-ni-a-ga toⁿ.
exit, a′-shi-the.
I am going out, a′-shi-bthe a tha.
you are going out, a′-shi ne a-tha.
we are going out, a′-shi oⁿ-ga-tha i a-tha.
expand (to), thi-gthoⁿ′-the-ha.
expect (to), da′-doⁿ i-tha-p̣e; (2) ṭsi-tse a-a-zhi.
expectorate (to), i-xthi-tu; tha-ḳ'i; hu-xpe xthi-xthi.
I expectorate, i-xthi′ a-tu.
you expectorate, i-xthi tha-tu.
I expectorate, btha-ḳ'i.
you expectorate, sda-ḳ'i.
we expectorate, oⁿ-tha-ḳ'i i.
expedite, u′-noⁿ-xthiⁿ ga-xe.
I expedited, u-noⁿ-xthiⁿ p̣a-xe.
you expedited, u-noⁿ-xthiⁿ shka-xe.
we expedited, u-noⁿ-xthiⁿ oⁿ-ga-xa i.
expel (to drive away), gthoⁿ′-tha-ha the ga-xe.
I expelled him, gthoⁿ′-tha-ha the p̣a-xe.
you expelled him, gthoⁿ′-tha-ha the shka-xe.
we expelled him, gthoⁿ′-tha-ha the oⁿ-ga-xa i.
they expelled him, gthoⁿ′-tha-ha ga-xa bi o.
expel (to dismiss), a′-ga-ha-ṭa gthe kshi-the.
expensive, thi-wiⁿ wa-ṭse-xi.
coffee is expensive, moⁿ-ḳoⁿ′ ça-be thi-wiⁿ wa-ṭse xi bi o.
experience, da′-i-ba-hoⁿ p̣i-oⁿ-hi.
I am experienced, da′-i-ba-hoⁿ p̣i-miⁿ-kshe o.
you are experienced, da′-i-ba-hoⁿ p̣i-oⁿ she ni she o.
we are experienced, da′-i-ba-hoⁿ oⁿ-ga-hi bi o.
experiment (to), wa-we′-k'u-tse.
I experimented, wa-we-a′-k'u-tse.
you experimented, wa-we′-tha-k'u-tse.
we experimented, wa-we-oⁿ′-k'u-tsa i.
expert, p̣i-oⁿ′.
I am expert, p̣i′-moⁿ.
you are expert, shpi′-moⁿ.
we are expert, oⁿ-pi′-oⁿ i.
explain (to), gi′-tha-wa-çka.
I explained, e-btha-wa-çka.
you explained, the-shna-wa-çka.
explode (to), da′-p̣o-ḳi.
the gun exploded, wa-hu′-ṭoⁿ-the a-ka da′-p̣o-ḳi bi a.
explore (to), moⁿ-zhoⁿ′ doⁿ-be.
explorer (an), moⁿ-zhoⁿ′ doⁿ-be.
exposed (to be), hi′-thoⁿ-be.
I am exposed, hi′-thoⁿ-be a-gthiⁿ.
you are exposed, hi′-thoⁿ-be tha-gthiⁿ.
we are exposed, hi′-thoⁿ-be oⁿ-gthiⁿ i.
expostulate (to), wa-we′-gi-zhu-shi.
I expostulated, we-a′-gi-zhu-shi.
you expostulated, we′-tha-gi-zhu-shi.
we expostulated, we-oⁿ′-gi-zhu-shi i.
exquisite, tha′-gthiⁿ xtsi.
extending over, gthoⁿ′-the-ha.
extending beyond, u-ba′-he.
exterior (the), a′-ga-ha kshe.
exterminate (to), thiⁿ-ge′ wa-the; (2) ni-the.
I exterminated them, thiⁿ-ge′ a-wa-the.
you exterminated them, thiⁿ-ge′ wa-tha-the.
we exterminated them, thiⁿ-ge′ oⁿ-wa-tha i.
external, a′-ga-ha.
extinct, thiⁿ-ge′ hi.
to cause to become extinct, bi-da-zhi
I cause it to become extinct, p̣i′-da-zhi.
you cause it to become extinct, shpi′-da-zhi.
we cause it to become extinct, oⁿ-bi′-da-zhi i.
extinguish (to), bi-da′-zhi.
to extinguish a fire, da′-zhi.
I extinguished the fire, p̣e′-dse bthi-da-zhi ha.
you extinguished the fire, p̣e′-dse ni-da-zhi ha.

extinguish (to)—continued.

to extinguish with a wet cloth, ga-da′-zhi.

to extinguish by poking, ba-da′-zhi.

I extinguished the fire by poking, p̣a′-da-zhi.

you extinguished the fire by poking, shpa′-da-zhi.

we extinguished the fire by poking, oⁿ-ba′-da-zhi i.

extol (to), tha-doⁿ′-he; (2) tha-tha′-gthiⁿ.

I extol, btha′-doⁿ-he.

you extol, shta′-doⁿ-he.

we extol, oⁿ-tha′-doⁿ-ha i.

extra, a′-gthiⁿ-ha; i′-thiⁿ shnoⁿ.

extricate (to), a′-ga-çpe gthu-çe.

I extricated, a′-ga-çpe a-gthu-çe.

you extricated, a′-ga-çpe tha-gthu-çe.

we extricated, a′-ga-çpe oⁿ-gthu-ça i.

exude (to), a′-xthu-e.

exult (to), wa-ḳ'oⁿ′.

I exulted, a-wa′-ḳ'oⁿ.

you exulted, wa-tha′-ḳ'oⁿ.

we exulted, oⁿ-wa′-ḳ'oⁿ i.

eye, iⁿ-shta′.

eyebrows, iⁿ-shta′-hiⁿ.

my eyebrows are thin, iⁿ-shta′-hiⁿ ke oⁿ-xe-be.

eye (**corner of**), iⁿ-shta′-the-dse.

eyeglasses, moⁿ-çe iⁿ-shta u-gthoⁿ.

eyelids, i′-ga-bi-zhe.

eye (**to open**), iⁿ-shta′ ga-btha.

eye (**pupil of**), iⁿ-shta′ u-sha-be.

eye socket, iⁿ-shta′ u-gthoⁿ.

eye (**skin of**), iⁿ-shta′-ha.

eyetooth, iⁿ-shta′-hi.

eye (**white of**), iⁿ-shta′-çka.

eyesore (**disagreeable to look at**), doⁿ-be tha-gthiⁿ a-zhi.

eyewater (**a wash**), iⁿ-shta′ u-thi-ḳ'e.

F

fable (a), hi′-go (which see).

face (a), iⁿ-dse′.

little brother washed his face, ḳa-zhiⁿ-ga a-ka iⁿ-dse gthu-zha bi a.

facetious, shka-shka′-thoⁿ.

facing, e-ṭa′ u-ga-xthe.

facing (**the wind**), ḳi′-moⁿ-hoⁿ u-ga-xthe.

I go facing the wind, ḳi′-moⁿ-hoⁿ bthe ha.

you go facing the wind, ḳi′-moⁿ-hoⁿ stse ha.

we go facing the wind, ḳi′-moⁿ-hoⁿ oⁿ-ga-tha i.

faction, ba′-ṭa-ṭa.

facsimile, i′-doⁿ-be ga-xa; (2) i′-goⁿ-çe.

fade (to), gi-gthe′-zhe.

my dress is faded, wa-tse wi-ṭa a-çka gi-gthe-zha be-tha.

faded, as a flower, wa-thi′-xthi-ge.

faggot, da′-wiⁿ-xe.

fail (to) **to do with the foot**, noⁿ-ṭs'a-ge.

I failed to do it with my foot, a′-noⁿ-ṭs'a-ge.

you failed to do it with your foot, tha′-noⁿ-ṭs'a-ge.

we failed to do it with our feet, oⁿ-noⁿ′-ṭs'a-ga i.

fail (to), thu-ṭs'a-ge.

I failed, bthu-ṭs'a-ge.

you failed, stsu′-ṭs'a'ge.

we failed, oⁿ-ga′-thu-ṭs'a-ga i.

fail to win in a race, u-xtha-zhi.

fail (to) **grasp**, thi′-kshiⁿ-dse.

I failed to grasp, bthi′-kshiⁿ-dse.

you failed to grasp, ni′-kshiⁿ-dse.

we failed to grasp, oⁿ-thi′-kshiⁿ-dsa i.

fail (to) **get a good grasp**, thi′-gthoⁿ-tha.

I failed to get a good grasp, bthi′-gthoⁿ-tha.

you failed to get a good grasp, ni′-gthoⁿ-tha.

we failed to get a good grasp, oⁿ-thi′-gthoⁿ-tha i.

fail to understand, noⁿ-thiⁿ.

I fail to understand, a′-noⁿ-bthiⁿ.

you failed to understand, tha-noⁿ-ni.

failure to cut because of a dull knife, ba′-iⁿ-zhi.

I failed to cut it, ba-a-iⁿ moⁿ-zhi.

you failed to cut it, ba-tha-iⁿ a-zhi.

faint (to), ṭs'e.

I faint, a′-ṭs'e.

you faint, tha′-ṭs'e.

we faint, oⁿ′-ṭs'a i.

fairy (a), mi′-wa-gthu-shka.

fall (to) into the water, ni-u′-ba-xi.
I fell into the water, ni-u′-p̣a-xi.
you fell into the water, ni-u′-shpa-xi.
we fell into the water, ni-oⁿ-gu′-ba-xi i.

Fall (of the year), Ṭoⁿ.

fall (to), xi′-a-tha.
I fall, a′-xi-btha.
you fall, tha-xi′-shta.
we fall, oⁿ-xi′-tha i.

fall violently, u′-he-ça-zhi u-xpa-the.

fallacious, u′-wa-moⁿ-xe-the.

Falls Creek, Kans., Ni′-xe ga-xa (which see).

false (to be), gi′-wiⁿ-ka-zhi.
I was false, e′-gi-wiⁿ-ka moⁿ-zhi.
you were false, the′-gi-wiⁿ-ka a-zhi.

false (to make) statement, i-e e-goⁿ-zhi u-tha-ge.
I made a false statement, i-e e-goⁿ-zhi u-btha-ge.
you made a false statement, i-e e-goⁿ-zhi u-shta-ge.
we made false statements, i-e e-goⁿ-zhi oⁿ-ga-tha-gi oⁿ-ga-toⁿ.

falter (to), a′-ḳ’oⁿ-gi-the.
I falter, a′-ḳ’oⁿ a-gi-the.
you falter, a′-ḳ’oⁿ tha-gi-the.
we falter, a-ḳ’oⁿ oⁿ-gi-tha i.

familiar, u-ga′-ṭs’u-ga.
I am familiar with the woman, wa-ḳ’u thiⁿ u-wa-ga′-ṭs’u-ge ha.

family, tsi′-wa-zhu.

famine (a), u′-noⁿ-bthe i-ṭs’a-the (which see).

famished (to be), noⁿ-p̣e′-hi ts’e.
I am famished, noⁿ-p̣e′-hi a-ts’e.
you are famished, noⁿ-p̣e′-hi tha-ts’e.
we are famished, noⁿ-p̣e′-hi oⁿ-ts’a i.

famous, doⁿ-he′ a-gi-zhiⁿ.

fan (a), i′-ḳi-a-dsiⁿ.
I have a feather fan, moⁿ-shoⁿ i′-ḳi-a-dsiⁿ wiⁿ a-bthiⁿ ha.

far away, we′-hi-dse (which see).

farm (to), wa-thi′-ṭoⁿ.

farm (a), moⁿ-zhoⁿ′.
I live on a farm, moⁿ-zhoⁿ a′-a-tsi-gthe.
you live on a farm, moⁿ-zhoⁿ a′-tha-tsi-gthe.
we live on a farm, moⁿ-zhoⁿ oⁿ′-ga-tsi-gtha i.

farsighted, doⁿ′-be the-the.
I am farsighted, ṭoⁿ′-be the-a-the.
you are farsighted, shtoⁿ′-be the-tha-the.
we are farsighted, oⁿ-doⁿ′-be the-oⁿ-tha i.

fast (to), wa-noⁿ′-btha-zhi.
I fasted, a-wa′-noⁿ-btha moⁿ-zhi.
you fasted, wa-tha′-noⁿ btha zhi.

fasten (to) firmly, ça′-gi.

fasten, make secure, ça-gi′ u-thi-moⁿ.
I made it secure, ça-gi′ u-bthi-moⁿ.
you made it secure, ça-gi′ u-stsiⁿ-mon.
we made it secure, ça-gi′ oⁿ-gu-thiⁿ-moⁿ i.

fat (to be), shiⁿ.
I am fat, oⁿ-shiⁿ′.
you are fat, thi-shiⁿ′.

fat meat, wa-shiⁿ′.

father (his or hers), i-tha′-dsi.
his father is ill, i-tha′-dsi a-ka hiu-he ga bi a.

father-in-law, ṭs’a-ge.

fatigue, ga-çki′-ge.
I am fatigued, oⁿ-a′-çki-ge.
you are fatigued, thi-a′-çki-ge.

fatten (to), shiⁿ′ ga-xe.
I fattened the cattle, tse′-çka shiⁿ wa-p̣a-xe.
you fattened the cattle, tse′-çka shiⁿ wa-shka-xe.

favored (to be), o′-xta.
I am favored, o′-xta oⁿ-gi-tha i ha.
you are favored, o′-xta thi-gi tha ba i ha.
we are favored, o′-xta a-wa-gi-tha i.

favorite, e-noⁿ′ gi-tha-bi; (2) u-zhu a′-gi-zhiⁿ bi thiⁿ-kshe.

fawn, ṭa-gthe′-zhe; (2) tsa-gthe′-zhe zhiⁿ-ga.

fear (to) another, a′-ba-gtha.
I fear him, a′-p̣a-gtha.
you fear him, a′-shpa-gtha.
we fear him, oⁿ-ga-ba-gtha i.

fear (to) darkness, u-ni′-zhiⁿ.
I fear darkness, u-wa-ni′-zhiⁿ.

fear (to) inherent danger, wa-xthi.
I have a feeling of fear, oⁿ-woⁿ′-xthi.
you have a feeling of fear, wa-thi′-xthi.

fear (to) bodily harm, noⁿ′-p̣e; ko′-i-pshe; wa-noⁿ-p̣e.
  I am afraid, wa-noⁿ-a′-p̣e.
  you are afraid, wa-noⁿ-tha′-p̣e.

fearless, noⁿ′-p̣a-zhi; noⁿ′-p̣e thiⁿ-ge.
  I am fearless, noⁿ′-p̣e oⁿ-thiⁿ-ge.
  you are fearless, noⁿ′-p̣e thi-thiⁿ-ge.
  I am fearless, noⁿ-a′-p̣a moⁿ-zhi.
  you are fearless, noⁿ-tha′-p̣a-zhi.
  we are fearless, noⁿ′-oⁿ-p̣a ba-zhi.

fearless (to be), wa-sho′-she.
  I am fearless, a-wa′-sho-she.
  you are fearless, wa-thi′-sho-she.
  we are fearless, wa-wa′-sho-sha i.

feast (time of eating), ḳi′-ḳu.
  I invited him to a feast, e′-ḳu.
  you invited him to a feast, the′-ḳu.
  you invited them to a feast, we-the′-ḳu.
  I go to a feast, ḳi′-ḳu bthe ha.
  you go to a feast, ḳi′-ḳu stse ha.
  we go to a feast, ḳi′-ḳu oⁿ-ga-tha i ha.

feather (to) an arrow shaft, a′-tha-ge.
  I feathered an arrow shaft, moⁿ′-a-btha-ge.
  you feathered an arrow shaft, moⁿ′-a-shda-ge.
  we feathered an arrow shaft, moⁿ′ oⁿ-ga-tha-ga i.

feathers, moⁿ′-shoⁿ.

feathers of an arrow, i-tha′-tha-ge.

feathers, spotted tail, oⁿ′-be gthe-zhe.

feathery, ga-moⁿ′.

February, Hoⁿ′-ba stse-dse (which see); Mi′-u-ḳoⁿ-dsi.

fed (to be), u′-ḳ’i-bi.

fee (a). (*See* salary.)

feed (to), u′-ḳ’i.

feeble eyesight, xi′-dse.

feeble as to strength, u′-ḳa-wa-the; (2) o′-ḳa-wa-the.

feeble state of mind, u′-noⁿ-ṭs’a-ge hi.

feel (to) in the water with the foot, noⁿ′-ṭoⁿ.
  I felt in the water with my foot, a-noⁿ′-ṭoⁿ.
  you felt in the water with your foot, tha-noⁿ′-ṭoⁿ.
  we felt in the water with our feet, oⁿ-noⁿ′-ṭoⁿ i.

feel (to) by poking the ground, ba-ṭoⁿ.

feet (the), çi tse.

feign (to pretend), goⁿ-çe′.
  I feigned (pretended), p̣oⁿ-çe.
  you feigned (pretended), shkoⁿ-çe′.
  I did not feign a hurt thumb, pⁿ-ça′ moⁿ-zhi he noⁿ-be hi u-toⁿ-ga ni-e a-ki p̣a-xe te.

felicitate (to), gi-hiⁿ′-xa.
  I felicitate, a-hiⁿ′-xa.
  you felicitate, tha-hiⁿ′-xa.

felon, i′-gtha-noⁿ a-ka.

female, mi-ga′.

femur (thigh bone), wa-zhi′-be u-ṭoⁿ′-ga.

fence, a′-ba-ṭa.
  I put them on a fence, a′-ba-ṭa a-ga-ha a′-a-zhu iⁿ da.
  you put them on a fence, a′-ba-ṭa a-ga-ha a-tha-zhu iⁿ da.

fence breaking, ba-shi-be.

fence breaking by striking, a′-ba-ṭa ga-ṭa-tha.
  I broke down the fence, a′-ba-ṭa a-ṭa-tha.
  you broke down the fence, a′-ba-ṭa tha-ṭa-tha.
  we broke down the fence, a′-ba-ṭa oⁿ-ga-ṭa-tha i.

fence jumping (hurdle), a′-ba-ṭa a′-u-wi-çi.

fence post, zhoⁿ′-bo-ça.

ferret (a), he′-xthiⁿ.

ferry, ba-dse′ o-pshe tse.

fester (to), xthi.
  my hand is festered, sha′-ge ṭse oⁿ-xthi.

fetch (to), a-thiⁿ′-gi.

fetch water, ni′-dsi.
  I go to fetch water, ni′-dsi bthe ha.
  you go to fetch water, ni′-dsi ne ha.

fetlock (the), a′-ga-zhoⁿ.

fetter (to), hi′-ḳoⁿ-a-çe.
  I fettered my horse, ḳa-wa wi-ṭa ṭoⁿ hi-ḳoⁿ-a-çe p̣a-xe.
  You fettered your horse, ḳa′-wa thi-ṭa ṭoⁿ hi-ḳoⁿ-a-çe shka-xe.
  We fettered our horses, ḳa′-wa oⁿ-gu-ṭoⁿ hi-ḳoⁿ-a-çe oⁿ-ga-xa i.

fever (to have), zhu′ da-ḳa-dse.
  I have a fever, oⁿ′-ba-da-ḳa-dse.
  you have a fever, da-thi′-ḳa-dse.

feverish (to be), a′-tsiⁿ.
I am feverish, oⁿ′-tsiⁿ.
you are feverish, a′-thi-tsiⁿ.
we are feverish, wa-tsiⁿ i.
feverish body, zho′-da-ḳa-de.
few, dsu′-ba.
fib (to), i′-xo-be.
I fib, oⁿ-thoⁿ′-xo-be.
you fib, i-thi′-xo-be.
fiddle (a), bagi′-dse.
field (a), u′-we.
cornfield, wa-ha′-ba u-we.
oat field, ḳa′-wa noⁿ-bthe u-we.
wheat field, wa-mu′-çke u-we.
field glass, we′-doⁿ-be.
fiery (spirited), u′-he-ça-zhi.
the horse is fiery, ḳa′-wa u-he-ça zhi.
fifteen, a-ghthiⁿ′ ça-toⁿ.
fifth, we′-ça-ṭoⁿ.
fiftieth, we′-gthe-bthoⁿ ça-toⁿ.
fifty, gthe′-bthoⁿ ça-toⁿ.
fifty cents, ga-shpe′-du-ba; u-ḳi′-çte.
fight (to), a′-ki-tha; da-ge′.
I fight, a′-a-ḳi-btha.
you fight, a′-tha-ḳi-na.
I fight, a-da-ge′.
you fight, tha-da-ge.
we fight, oⁿ-da′-ga i.
figuratively, i′-e wa-we-ga-çkoⁿ-the.
filch (to), as to steal, moⁿ-thoⁿ.
file (to) with a rasp, ba-moⁿ′.
I file, p̣a′-moⁿ.
you file, shpa′-moⁿ.
we file, oⁿ-ba′-moⁿ i.
file (n.), a steel file, we′-ba-moⁿ.
fill (to), u-gi′-p̣i-ga-xe.
I filled it, u-gi′-p̣i-p̣a-xe.
you filled it, u-gi′-p̣i-shka-xe.
we filled it, u-gi′-p̣i oⁿ-ga-xa i.
final, u-thu′-ha-ge.
finally, shoⁿ′-a-ba.
find (to), we′-the.
I have found them, we′-a-the iⁿ da.
you have found them, we′-tha-the iⁿ da.
find (to) something lost, i′-the; i′-ḳi-the.
find (to) for one's self, i-tha′-ḳi-the.
fine (good), tha′-gthiⁿ.
fine (payment in court), i′-gtha-noⁿ wa-gi-shi-be.
finger (index), (1) we′-a-ba-çu; (2) sha′-ge we-a-ba-çu.
finger nail, sha′-ge ha.
finger (little), noⁿ-be u-zhiⁿ′-ga.
finger (third), sha′-ge u-hoⁿ-ge.
finger (middle), sha′-ge u-stse′-dse tse.
fingers (all), sha′-ge u-ça-be.
finish (to), thi-shtoⁿ′.
I finished, bthi′-shtoⁿ.
you finished, stsi-shtoⁿ.
finish (to) making, gthi-shtoⁿ′.
I finished the bow, a-gthi′-shtoⁿ miⁿ-dse ke.
you finished the bow, tha-gthi′-shtoⁿ miⁿ-dse ke.
we finished the bow, oⁿ-gthi′-shtoⁿ i miⁿ-dse ke.
finish (to) building, wa-thi′-shtoⁿ.
I finished the house, ṭsi ga-xe bthi-shtoⁿ.
you have finished the house, ṭsi ga-xe stsi-shtoⁿ.
fire, p̣e-dse.
I pushed the wood on the fire, p̣e′-dse a-p̣a-doⁿ a-tha.
firebrand, da′-wiⁿ-xe.
fire flint, moⁿ′-hiⁿ-çi.
fireplace, u-dse′-the i′ⁿ p̣e-dse-the (which see); u-zhe′-ṭsi.
we have a fireplace in our house, p̣e′-dse u-dse-the wiⁿ oⁿ-ga-thiⁿ i ha.
fire shovel, noⁿ-xthi′-i-thi-çe.
fire tongs, p̣e-dse i-tha-the-çoⁿ-dse.
fireweed, same as firefly.
firefly, wa-da′-xoⁿ-xoⁿ.
children like to catch fireflies, zhiⁿ-ga zhiⁿ-ga a-ba wa-da′-xoⁿ-xoⁿ u-xthe gi-tha-gthi.
first, p̣a-hoⁿ′ gthe-the.
first-class, e-noⁿ tha′-gthiⁿ.
fish, ho.
fishback, ho′-noⁿ-ḳa.
fish bait, ṭo′-zhu.
give me some fish bait, ṭo′-zhu du-ba oⁿ-ḳ′i o.
fish bladder, ho′-ṭse-dse-xe.
fish fins, ho′ a-hiⁿ.
fish gall, ho′-p̣i-çi.
fishhook, ho′-u-the-thiⁿ-ge; hu′-i-çe; ho′-i-çi.
fishline, ho′-thi-çe i-ḳoⁿ-the; hu′-i-ḳoⁿ-the.
fish net, hu-i′-thu-se.
fish scales, hu-xiⁿ′-ha.
fishtail, hu′-çiⁿ-dse.

fishing (to go), ho′-o-gthoⁿ.

I invite you to go fishing, ho′-o-gthoⁿ a-wi-p̣e.

I am going fishing, ho′-o-gthoⁿ bthe a-tho.

fist, noⁿ-be′ thi-çki-ge.

I struck him with my fist, noⁿ-be′ thi-çki-ge i-tha′-tsiⁿ ha.

you struck him with your fist, noⁿ-be′ thi-çki-ge i′-tha-tsiⁿ ha.

fit (to), e′-thoⁿ-çka.

my shoes do not fit, a′-noⁿ-ṭa-xi thoⁿ e-oⁿ-thoⁿ-çka moⁿ-zhi ha.

your shoes fit, a′-noⁿ-ṭa-xi thi-ṭa thoⁿ e-thi-thoⁿ-çka ha.

it fits me, e-oⁿ′-thoⁿ-çka.

it fits you, e′-thi-thoⁿ-çka.

it fits us, e-a′-wa-thoⁿ-çka i.

five spot (playing card), ça′-toⁿ a-zhi.

flabbiness, zhu-i-ga u-ga′ wa-wa.

flaccid (limber), a′-zhu-ga-wa.

flag (the), ha-çka′ wa-xthe-xthe (which see).

flambeau, da′-ḳoⁿ i-ga-xe.

flames, da′-xthiⁿ; (2) p̣o-e′.

flames caused by the blowing of the wind, ga-p̣u′-e.

flask (a), ni-xo′-dse we-u-zhi.

flat (to be), btha′-ḳ’a.

flatboat, ba-dse′ btha-ḳ’a.

flat head, da-dse′ btha-ḳ’a.

flatten (to) with a hammer, ga-btha′-çka.

I flattened it with a hammer, a′-btha-çka.

you flattened it with a hammer, tha′-btha-çka.

we flattened it with a hammer, oⁿ-ga′-btha-çka i.

flatten (to) with a plane, ba′-btha-çka.

flatten (to) by stepping on it, noⁿ-btha′-çka.

flatten (to) by shooting, bo-btha′-çka.

flatten (to) by cutting, ba′-btha-ḳ’a.

I flattened it by cutting, ba′-a-btha-ḳ’a.

you flattened it by cutting, ba′-tha-btha-ḳ’a.

we flattened it by cutting, ba′-oⁿ-btha-ḳ’a i.

Flat Rock, Okla., Çiu-ḳa′-sha-ge e-goⁿ.

flatter (to), ḳi′-hiⁿ-xa.

I flatter myself, a-ḳi′-hiⁿ-xa.

you flatter yourself, tha′-ḳi-hiⁿ-xa.

we flatter ourselves, oⁿ-ḳi′-hiⁿ-xa i.

flatterer, wa-hiⁿ′-xa-shtoⁿ.

flattery, hiⁿ′-xe-goⁿ-çe.

flay (to), ha-thi-xa′-be.

I flay, ha-bthe′-xa-be.

you flay, ha-ni′-xa-be.

flea (a), wi′-çi-çi.

flee (to), ha′-çe.

I flee, a′-ha-çe.

you flee, tha′-ha-çe.

we flee, oⁿ-ha′-ça i.

fleet (to be), ḳ’oⁿ-ça-gi.

I am fleet (footed), a-ḳ’oⁿ-ça-gi.

you are fleet (footed), tha-ḳ’oⁿ-ça-gi.

we are fleet (footed), oⁿ-ḳ’oⁿ′-ça-gi.

flesh, ṭa′-zhu.

fleshing (the act of removing loose meat from the hide of an animal), ba′-zha-be.

I am fleshing, p̣a′-zha-be.

you are fleshing, shpa′-zha-be.

we are fleshing, oⁿ′-ba-zha-ba i.

flew (past tense of flee), gi-oⁿ′-i-the.

the blackbird flew away: wa-zhiⁿ′-ga ça-be a-ba gi-oⁿ′ a-tha bi a.

flicker (a bird), çoⁿ′-çi-ga. Belongs to the woodpecker family.

fling (to), oⁿ′-tha i-the-the.

I fling something, oⁿ′-btha the-a-the.

you fling something, oⁿ′-sda i-the-tha-the.

flintlock musket, wa-ho′-ṭoⁿ-the moⁿ′-ga-zhe-ga e-goⁿ (which see).

Flint Rock Creek, Okla., I’ⁿ-çka′-p̣a-çi ga-xa.

flirt, i′-xa-shtoⁿ.

he is a flirt, ni′-ḳa-shi-ga she i-xa-shtoⁿ bi a.

you are a flirt, i′-xa-shtoⁿ shni ha.

floating (to), ga-ha′-ha; u-ga′-ha-ha.

leaves are floating about in the water, zhoⁿ a-be u-ga′-ha-ha bi a ni ke.

floating in the air, ga-moⁿ′-thiⁿ.

flogging, u-tsiⁿ.

you gave a flogging, u-tha′-tsiⁿ.

flood (a), ni-doⁿ′.

we had a flood this Spring, be-doⁿ the thu ni′-doⁿ.

floor, a′-noⁿ-ḳo-ge.

floor (wooden), a-noⁿ′-ḳu-ge.

florid (refers to complexion), iⁿ-dse zhu′-zhu-dse.

flour, wa-bo′-çke.

flourish, gthi′-u-bthiⁿ.

flower, xtha.

flower (white), xtha-çka.

I smell the white flower, xtha-çka thoⁿ u-bthi-bthoⁿ.

you smell the white flower, xtha-çka thoⁿ u-stsi-bthoⁿ.

flower (red), xtha zhu-dse.

flower (blue), xtha ṭo.

flower (yellow), xtha-çi.

fluent speaker, i-e′ p̣i-oⁿ.

flute (a), u-bi′-xoⁿ.

fluttering, u-thi′-hoⁿ-hoⁿ.

fly (to), gi-oⁿ′.

fly (to) **on or over**, a′-gi-oⁿ.

it flew over me, oⁿ′-gi-oⁿ.

it flew over you, a-thi′-gi-oⁿ.

the crow flew over me, ḳa-xe a′-gi-oⁿ.

fly (common house), hoⁿ′-ṭse-ga.

foam, bo′-ṭa-ṭo-xa; (2) ṭa-ṭo′-xa.

foe (enemy), i′-çi-bi-the; (2) ḳiⁿ′-da-ga bi-the.

fog, i′-ḳi-sho-dse.

I was lost in the fog, oⁿ-woⁿ-xpa-the ha, i′-ḳi-sho-dse ke.

you were lost in the fog, u-thi′-xpa-the ha, i′ ḳi-sho-dse ke.

the boat was lost in the fog, ba-dse′ a-ba u-xpa′-tha ha i′-ḳi-sho-dse ke.

fold (to) **a shawl or blanket**, a′-ḳi-thi-çta.

fold (to), **goods**, be-ṭoⁿ.

I fold, p̣e-ṭoⁿ.

you fold, shpe-ṭoⁿ.

we fold, oⁿ-be′-ṭoⁿ.

foliage, a′-be.

follow (to), o-tha′-ha.

I follow, o-btha′-ha.

you follow, o-sda′-ha.

follow (to), **expressing futurity**, u′-tha-ha.

I shall follow them, u′-btha-ha bthe ṭa mi kshe o.

follow (to) **after**, u-thu-a′-wa-ṭoⁿ.

I follow after him, u-thu-a-wa-ṭoⁿ a-noⁿ-zhiⁿ.

following the wind, a′-ga-xthe u-ga-xthe.

fond (to be) **of**, u′-xta-the.

I am fond of that person, u′-xta-a-the.

you are fond of that person, u′-xta-tha-the.

fond (to be), **as like**, oⁿ′-o-xta.

I like, oⁿ-oⁿ-xta.

you like, thi-o-xta.

fondness for men, ni′-ḳa i-thi-gthoⁿ.

foot (a), çi.

foot pain, çi′-thi ni-e.

at the foot, u-dse′-ṭa.

footpath, u-zhoⁿ′-ge zhiⁿ-ga.

footprint, çi-gthe′; (pl.) u-çi-gthe.

footsteps, çi-thu′-çe; u-çi′-thu-çe; wa′-çi-thu-çe.

I took footsteps, çi-bthu′-çe.

you took footsteps, çi-stsiu′-çe.

we took footsteps, çi-oⁿ′-thu-ça i.

they took footsteps, çi-thu-ça.

forbear (to), thoⁿ′-zhi-the.

forbid (to), i′-zhu-shi.

I forbid, i-tha′-zhu-shi.

you forbid, i′-tha-zhu-shi.

we forbid, oⁿ-thoⁿ′-zhu-shi i.

force (to), wa-shkoⁿ.

force (to) **to abandon property**, ga-she′.

I forced him off his property, a′-she.

you forced him off his property, tha′-she.

we forced him off his property, oⁿ-ga-sha i.

ford (a), o-pshe′.

ford (to), zhu′-he.

I ford the river, zhu′-a-he ni-ḳe.

you ford the river, zhu′-tha-he ni-ḳe.

forearm, a-u-btha′-çka; (2) a′-zu-zhiⁿ-ga.

forebode, foreboding, u′-be-hni.

forehead, iⁿ-dse′-ha; (2) p̣e.

forelock, p̣e-stsu′-dse.

foreman (a), wa-thi′-ṭoⁿ wa-ga-zhi.

forest (a), o-xtha′-be; (2) u-xtha′-e ba-ṭa; (3) zhoⁿ-gthe.

foretell (to), u′-be-hni.

I foretold, u-p̣e′-hni.

you foretold, u-shpe′-hni.

we foretold, oⁿ-gu′-be-hni.

forever, shoⁿ′-shoⁿ-e.

forget (to), a′-gthoⁿ-thiⁿ.

I forget, a′-a-gthoⁿ-bthiⁿ.

you forget, a′-tha-gthoⁿ-ni.

forgot, gi-noⁿ′-thiⁿ; gi-çi-tha-zhi.

I forgot, a-gi′-çi-tha moⁿ-zhi.

you forgot, tha-gi′-çi-tha zhi.

we forgot, oⁿ-gi′-çi-thi ba-zhi i.

fork (a), wa-hiu′-ḳ'e zha-ṭa.

forked, ba-zha′-ge.

forked awl, wa-hiu′-ḳa zha-ṭa.

forked tail, oⁿ′-be-zha-ṭa.

formidable, noⁿ′-p̣e-wa-the.

fort (a), a′-ḳi-da ṭoⁿ-woⁿ.

fortification, same as fort.

fortitude, wa-zhiⁿ′-stse-dse.

fortnight, oⁿ′-ba wa-ḳoⁿ-da-gi thoⁿ-ba.

fortunate, gi′ e-goⁿ.

fortunately, o′-xo-be xtsi.

fortunately I did not go, o′-xo-be-xtsi btha moⁿ-zhiⁿ ha.

forty, gthe′-bthoⁿ do-ba.

forward, wa-ga′-ṭs'a e-zhi.

four, do′-ba; du′-ba.

four spot (playing cards), do′-ba a-zhi (which see).

fourteen, a-gthiⁿ′ do-ba.

I have fourteen horses, shoⁿ′-ge a-gthiⁿ do-ba wa-bthiⁿ.

you have fourteen horses, shoⁿ′-ge a-gthiⁿ do-ba wa-ni.

fourth, we′ do-ba.

fourth time, we′ do-bi-oⁿ.

fowl (of any kind), wa-zhiⁿ′-ga.

Fox Indian, ça-ge′-wa.

fracas (a disturbance), u′-tsi-zhe.

fracture (a), xthe′-ge.

fragile, xthe′-ge u-moⁿ-ḳa.

fragrance, bthoⁿ-tha′-gthiⁿ.

fragrance (a pleasing), ga-bthoⁿ′.

fragment, u-shp̣e′; (2) shp̣e′ zhiⁿ-ga.

frame house, noⁿ′-ha ṭsi.

frame of a house, hiu′-gthe.

the frame of the house is finished, tsi tse hiu′-gthe ge thi-shtoⁿ bi a.

fraud, wa-moⁿ′-xe-the.

freckles, iⁿ-dse′ gthe-zhe.

free (to be) from pain, u-tha′-shta-ge.

I am free from pain, oⁿ-woⁿ-tha-shta-ge.

you are free from pain, u-thi-tha-shta-ge.

free will, wa-zhiⁿ i-ṭa.

I did it of my own free will, wa-zhiⁿ′ wi-ṭa p̣a-xe.

freeze (to) onto something, a′-da.

water freezes on it, ni′ te oⁿ-da ha.

water freezes on you, ni′ te a-thi-da ha.

freeze (to) to death, çni′-ṭe-ṭs'e.

the bird froze to death, wa-zhiⁿ-ga ke çni′-ṭe-ṭs'e.

frequency, i′-gi-ha.

frequent, same as frequency.

frequented, o-shkoⁿ′-bi-ge.

fresh, ṭse′-ga-xtsi.

freshen (to), as placing wood on a fire, a′-ba-doⁿ.

I freshen the fire, a′-p̣a-doⁿ.

you freshened the fire, a′-shpa-doⁿ.

we freshened the fire, oⁿ′-ga-ba-doⁿ i.

freshet, ni-doⁿ′.

we had a freshet this Spring, be-doⁿ the-thu ni-doⁿ′ bi a.

Friday, Ṭa-tha′-ṭa-zhi hoⁿ-ba (which see).

fried bread, wa-dsiu′-e ga-stse e (which see).

friend, i-ḳo′-tha; ḳu-tha.

he is my friend, i-ḳu′-tha wi-ṭa.

he is your friend, i-ḳu′-tha thi-ṭa.

friend to children, wa′-ça-ḳi-e.

friend (my), wi-ḳu-tha.

friend (your), thi-ḳu′-tha.

friendly (to be), tho′-da-the.

frightened (to be), wa-noⁿ′-p̣e.

to frighten an animal, thi′-hi.

I frightened an animal, bthi′-hi.

you frightened an animal, ni′-hi.

we frightened an animal, oⁿ-thi′-hi i.

frightful, noⁿ′-p̣e-wa-the.

frigid, hni wa′-gthiⁿ.

frill, ga-stse′-stse.

fringe, ga-mi′-mi; (2) wa-hiu′ ga-stse.

frog (a), ṭse′-biu-ḳ'a.

frog (gray), ṭse′-biu-ḳ'a xo-dse zhiⁿ-ga.

frog (striped headed), ṭse′-biu-ḳ'a p̣a gthe-çe.

frog (bullfrog), ṭse′-biu-ḳ'a ni-zhiu a-xa.

from that time, e-dsi ṭoⁿ-doⁿ.

from here, the′-ga-ṭoⁿ.

frontier, moⁿ-zhoⁿ′ u-ḳi-hoⁿ-ge.

front (to the), i-ṭoⁿ′-thi-a-ṭa.

frost, xe′-moⁿ-ge.

froth, ṭa-ṭo′-xa.

frown, p̣e-thi-thi′-çke.

frowzy, he′-xpa.

the woman has a frowzy head, wa-ḳ'u a-ka ṭa-xpe thoⁿ he′-xpa bi a.

frozen, da.

I am frozen, oⁿ-da′.

you are frozen, thi-da′.

we are frozen, wa-da′ i.

(2) my ears are frozen, noⁿ-ṭa tse oⁿ-da.

your ears are frozen, noⁿ-ṭa tse thi-da.

frugal, da-doⁿ′-u-she.

fruit, wa-çki′-the.

full, u-gi′-pi.

funeral, wa-xe′.

fur, hiⁿ.

furnace, tsi-u-da′-stsu-e ga-xe.

furniture, tsi-u-thu-ga we-ḳi-ḳ'oⁿ.

furrow, u-thi′-xthu-xtha.

futile, e′-goⁿ thoⁿ-ṭa-zhi.

future (the), i-thoⁿ′-tha-ha.

G

gain, u-kshe′-ṭoⁿ.

galaxy, wa-çi′-da u-zhoⁿ-ge.

gale (a windstorm), ṭa-dse′ ça-gi.

gallant, wa-sho′-she.

gallon, we′-ga-xtoⁿ ni.

gallop (to), noⁿ′-ge.

I galloped, a-noⁿ′-ge.

you galloped, tha-noⁿ′-ge.

we galloped, oⁿ-noⁿ′-ga i.

gamble (to), ḳ'oⁿ; i′-ḳ'oⁿ.

I gamble, a′-ḳ'oⁿ.

you gamble, tha′-ḳ'oⁿ.

we gamble, oⁿ-woⁿ′-ḳ'oⁿ.

I go to gamble, a-ḳ'oⁿ bthe ha.

you go to gamble, tha-ḳ'oⁿ stse ha.

we go to gamble, oⁿ-ḳ'oⁿ oⁿ-ga-tha i.

gangrene, zhe-ga′ xthi-ba-the.

gap (as an opening), u-ḳ'a′-be.

gap in a ridge (1) a′-thiⁿ-çki-da; (2) çki′-da.

garage, u-thi′-toⁿ-tha u-noⁿ-zhiⁿ.

garfish, (1) hu-pa′-çi stse-e; (2) ho-pa′-çu stse-e (which see).

gargle (to), ni-u′-tha-thu-zhe.

I gargled, ni-u′-btha-thu-zhe.

you gargled, ni-u′-shta-thu-zhe.

we gargled, ni-oⁿ-gu′-tha-thu-zha i.

garlic, moⁿ-zhoⁿ′-xe (which see).

garments, wa′-tha-ha.

garrote, do′-dse u-thiⁿ-ge.

garrulity, i′-ha u-ṭsi.

garter, hiu′-i-ni.

gas, e-wa′-zhiⁿ po-e. (*See* ṭa-dse′ po-e.)

we burn gas, e-wa-zhiⁿ po-e pe-dse oⁿ-thoⁿ ga-xe noⁿ bi a.

you cook with gas, e-wa′-zhiⁿ po-e wi u-tha-hoⁿ noⁿ bi a.

gas well, e-wa′-zhiⁿ po-e ni hni.

a gas well is on my land, e-wa′-zhiⁿ po-e ni-hni wiⁿ moⁿ-zhoⁿ thoⁿ-di a-bthiⁿ ha.

gash (to), thi'stse′-ge.

I gash, bthi′-stse-ge.

you gash, ni′-stse-ge.

gash (skin with a knife), ba′-stse-ge.

gash (skin repeatedly), ga-stse′-stse-ge.

gather (to) together, thi-thi′-çki.

I gathered together, bthi′-thi-çki.

you gathered together, stsi′-thi-çki.

gather (from the ground), ba-hi′.

I gathered from the ground, pa-hi′.

you gathered from the ground, shpa′-hi.

we gathered from the ground, oⁿ-ba′-hi i.

gaunt, xtha-zhiⁿ′-ga.

gelding, shoⁿ-dse′ thiⁿ-ge; (2) ḳa′-wa-shoⁿ-dse thiⁿ-ge.

genealogy, u′-thu-da ḳi-the.

general (military title), a′-ḳi-da wa-ṭoⁿ-ga.

generate (to), zhiⁿ-ga-ṭoⁿ.

generous, doⁿ′-he; (2) gi′-wa-xthi-zhi; (3) wa-ga′-the-shtoⁿ.

he is a generous man, ni′-ḳa-shi-ga gi-wa-xthi-zhi bi a.

gentle, wa-shta′-ge; wa-ṭs'e-ga.

the horse is gentle, ḳa′-wa a-ka wa-ṭs'e-ga bi a.

genuine, wiⁿ′-ḳe.

gesticulate (to), wa-we′-ḳ'u-ṭse.

gesture, wa-we′-ḳ'u-ṭse.

get up, noⁿ-zhiⁿ o u.

ghost, wa-noⁿ′-xe iⁿ-gthoⁿ′-xe.

gills, ho-i′ tha-ge.

gimlet, we′-u-thi-ḳ'u-dse.

gingham, ha-çka′.

gird (to), pi′-tha-ṭoⁿ.

girdle, i′-pi-tha.

girth, thiu′-e-i-thu-çta-ge.

give (to), ḳ'i; wa-ḳ'i′.

I give, a-ḳ'i.

you give, tha-ḳ'i.

(2) I give, a′-wa-ḳ'i.

give (to me), oⁿ-ḳ'i.

give away, da-doⁿ′ ga-the; ḳ'u.

I gave away a horse, ḳa′-wa wiⁿ pa-the.

you gave away a horse, ḳa′-wa wiⁿ shka′-the.

we gave away a horse, ḳa′-wa wiⁿ oⁿ-ga-tha i.

gizzard, wa-da′-u-zhi.

gladden (to), gi′-çu ga-xe.

it gladdened my heart, thoⁿ′-dse wi-ṭa gi-çu-shka-xe ha.

glade, u-xtha′-be u-koⁿ.

gladness, u′-gi-çu.

glancing blow, ga-kshiⁿ′-dse.

I struck a blow that glanced away, a′-kshiⁿ-dse.

you struck a blow that glanced away, tha′-kshiⁿ-dse.

we struck a blow that glanced away, oⁿ-ga′-kshiⁿ-dsa i.

glanders, p̣a-xthiⁿ′ a-çtu-e.

glare (of the sun), a′-da-xi-dse.

the glare of the sun hurts my eyes, iⁿ-shta′ wi-ṭa a′-da-xi-dse oⁿ-ni′-e ha.

glass, i'ⁿ-ḳoⁿ-ba.

glen, u-ḳ'u′-be zhiⁿ-ga.

glisten (to), thi-gthi′-gthi-e.

globular, da′-p̣a.

glorify (to), tha-doⁿ′-he.

glossy hair, hiⁿ′-ço-dse.

the horse has glossy hair, ḳa-wa a-ka hiⁿ′-ço-dsa bi a.

gloves, sha′-ge u-thi-xtha.

glue, hiⁿ′-p̣a; (2) wa′-tha-çta; (3) we′-tha-çta.

glued, a′-tha-çta.

glutton, do′-dse-ha; wa-noⁿ′-bthe ṭoⁿ-ga.

gnarled (like an old tree), u-thi′-btha.

gnash (to), hi-tha′-gi-gi-dse.

gnash (to) with teeth, hi′-ḳe a-tha-çoⁿ-dse.

go (to), the.

I go, bthe.

you go, stse.

we go, oⁿ-ga′-tha i.

go (to)—continued.

I ordered him to go, the′ a-a-ga-zhi.

you ordered him to go, a-tha-ga-zhi.

go (to) across country, a′-thi-ṭa. (Om. same.)

I went across country, a′-thi-ṭa bthe.

you went across country, a′-thi-ṭa stse.

we went across country, a′-thi-ṭa oⁿ-ga-tha i.

go (to) after something, a′-gi-the.

go (to) after something belonging to one's self, a′-gthe-ge moⁿ-thiⁿ o.

I have been after it, a′-gtha-ge pshi a tho.

go (to) after wood, zhoⁿ ḳ'iⁿ.

go (to) and see, wa-doⁿ′-be moⁿ-thiⁿ o.

go (to) forth regardless of danger, ga-shoⁿ′-tha.

go (to) from house to house, a′-pshe.

go (to) home, gthe; moⁿ-thiⁿ o.

I go home, a-gthe′ a-tho.

You go home, tha-gthe′ a-tho.

go (to) out, a′-she-the.

I am going out, a′-shi-bthe.

you are going out, a′-shi ne a-tha.

we are going out, a′-shi oⁿ-ga-tha i a tho.

goal (as in football), u-ḳi′-dse.

God, Wa-ḳoⁿ′-da.

gold money, moⁿ′-çe-çka çi.

gone, the.

I have not gone, btha′-moⁿ-zhiⁿ.

when all have gone, thi-u′-dse doⁿ.

gone home, kshi-gthe′.

to have gone, hi-the′.

gnat, iⁿ-shta′ u-thi-hoⁿ-hoⁿ.

good, tha′-gthiⁿ.

a good voice, ho tha′-gthiⁿ.

a good blanket, ha-xiⁿ tha′-gthiⁿ.

gooseberries, p̣e′-çi-ga.

gopher, moⁿ-thiⁿ′-ga.

gopher hill, moⁿ-ba′-ṭsi-he.

gorilla, hiu′-dse ṭoⁿ-ga.

the gorilla frightened me, hiu′-dse ṭoⁿ-ga a-ka oⁿ-ba ha-tha bi a.

gosling, mi′-xa sha-be zhiⁿ-ga.

gourd, i′-ni-i-zhe.

gourmand, do′-dse-ha.

grab (to), u-thiⁿ′-ge. (For parts *see* to grasp.)

gradual, xthi′-zhi goⁿ-tha.

gradually, same as gradual.

grain, u-çu′.

granary, ha′-ba ṭsi.

grand, wax-ka′-da-zhi.

grandchild, zhiⁿ-ga u′-wa-ḳi-hoⁿ.

my grandchild, wi-ṭsu′-shpa.

my dear grandchild, wi-ṭsu′-shpa zhi xtsi thoⁿ (woman speaking).

my grandchild, shpa-thoⁿ′ he (woman speaking).

grandee, ni′-ḳa doⁿ-he.

grandfather, i-ṭsi′-go.

my grandfather, wi-ṭsi′-go.

your grandfather, thi-ṭsi′-go.

grandmother, wi-ḳo′; i-ḳo′.

my grandmother, i′-ḳo-e.

your grandmother, thi-ḳo′.

granite (colored), i′ⁿ zhu-dse.

grapes, ha′-çi.

I like red grapes, ha′-çi zhu-dse oⁿ-tha-gthiⁿ ha.

grapes (fox), ha′-çi xo-dse.

grapevine, ha′-çi hi.

grasp (to), u-thiⁿ′-ge. (*See* to hold).

I grasp, u-bthiⁿ′-ge.

you grasp, u-stsiⁿ′-ge.

we grasp, oⁿ-gu′-thiⁿ-ga i.

grass, p̣e′-she; moⁿ-hiⁿ′; xa′-dse.

I pulled the grass, xa′-dse ke bthi-sda.

you pulled the grass, xa′-dse ke ni-sda.

grass (buffalo), moⁿ-hiⁿ′ bthoⁿ-çe.

grasshopper, da-da′-çe; iⁿ-shta′ xiⁿ da-da-çe (which see).

grasshopper (great green), da-da′-çe ho ṭoⁿ-ga.

grateful, we′-hnoⁿ; we′-shnoⁿ.

I am grateful, we-a-hnoⁿ.

you are grateful, we-tha′-hnoⁿ.

gratification, gi′-doⁿ-he.

gratified, we′-noⁿ-de.

gratitude, u′-we-hnoⁿ.

the man expressed his gratitude, ni′-ḳa-shi-ga we-hnoⁿ′ a i ha.

grave, wa-xe′.

gravel, i′ⁿ′ zhiⁿ-ga.

gravy, wa-dsu′-dse.

gray, xo′-dse.

gray fox, moⁿ′-zhiⁿ tha-gthiⁿ.

gray horse, ḳa′-wa xo-dse.

grayish, xo′-de.

gray oak, zhoⁿ′ xu-dse.

graze (to), wa-ba′-hi.

grazing, same as to graze.

the horses are grazing, ḳa′-wa a-ka wa-ba′ hi bi o.

grease, we′-gthi. (*See* petroleum.)

grease for the hair, i′-çda-the.

grease (to), çna′-the.

I grease, çna′-a-the.

you grease, çna′-tha-the.

grease paint, we′-çda-the.

greasy, tho′-tho.

great, gthoⁿ′-the.

Great Dipper, Wa′-ba-ha.

greatly, wa′-gthiⁿ.

greatness, gthoⁿ′-the.

green, ṭo′-ho.

greet (to), (m. sp.) ha-we′; (w. sp.) ha-ve′.

gregarious, u-ba′-ṭse a-ki-gtha thiⁿ.

grenadier, a′-ḳi-da.

greyhound (small nose), shoⁿ′ p̣a-zhiⁿ-ga.

grief, gi-hoⁿ′ a-zhi.

grimace, iⁿ-dse′-thi p̣i-zhi.

grin (a), i′-xa zhiⁿ-ga.

grip (to hold fast), ça-gi′ u-thiⁿ-ge.

I held it fast, ça-gi′ u-bthiⁿ-ge.

you held it fast, ça-gi′ u-stsiⁿ-ge.

we held it fast, ça-gi′ oⁿ-gu-thiⁿ-ga i.

grippe, hu′-xpe-p̣i-zhi.

gristle, xi′-xi-ni.

gristmill, ho-we-ṭsi.

I went to the gristmill, ho′-we ṭsi tse pshi.

you went to the gristmill, ho′-we ṭsi tse shi ha.

grizzly bear, miⁿ′-tsu.

groan, i′-ga-ṭoⁿ.

I groan, i-tha′-ga-ṭoⁿ.

you groan, i′-tha-ga-ṭoⁿ.

we groan, oⁿ-thoⁿ-ga-ṭoⁿ i.

grocery, u′-noⁿ-bthe.

groin, i-ṭsi′-wa-shkoⁿ.

grooves in arrow shafts, moⁿ′-thu-gthe-çe.

grope, u-xpa′-the.

I groped, oⁿ-woⁿ′-xpa-the.

you groped, u-thi′-xpa-the.

we groped, u-wa′-xpa-tha i.

ground, moⁿ-iⁿ′-ḳa; ṭoⁿ′-de.

ground wasp, hoⁿ-be′ u-p̣e (which see).

group, ba-ṭse′.

grove, p̣a′-xpe; (2) u-xtha′-be; u-xtha′-e ba-ṭa.

grow (to), noⁿ.

grow in ponds, ça′-btha-çka.

grow to maturity, noⁿ a-tha.

I have grown to maturity, a′-noⁿ a-tha.

you have grown to maturity, tha-noⁿ′ a-tha.

we have grown to maturity, oⁿ-noⁿ′ bi a a-tha.

growl (to), xthiⁿ.

the dog growled, shoⁿ′-ge a-ka xthiⁿ bi a.

to cause an animal to growl by poking with a stick, ba-hu′-ṭoⁿ.

grudge, ḳi-ḳi′-zhiⁿ.

gruel (made of corn), wa-dsu′-dse.

guaranty, wa-we′-noⁿ-xe ṭoⁿ.

guard (a wrist support), a′-ḳoⁿ-ṭa.

guard (to), a′-doⁿ-be.

the dog watches the house, shoⁿ′-ge a-ka ṭsi tse a-doⁿ-ba i ha.

guardhouse, hoⁿ-noⁿ-p̣a-çe ṭsi.

guardian (one who guards), da′-i-tha doⁿ-be.

my guardian, da′-i-tha doⁿ-be wi-ṭa a-ka.

your guardian, da′-i-tha doⁿ-be thi-ṭa a-ka.

guardian of things, da-we-gi′ doⁿ-be.

guess (to), wa-tha′-dse.

guest, i′-ki moⁿ-thiⁿ.

I have a guest, i′-ḳi-moⁿ-thiⁿ wiⁿ oⁿ-ṭa-p̣e a-tsi bi a.

guest—continued.

you have a guest, i′-ḳi-moⁿ-thiⁿ wiⁿ thi-ṭa-p̣e a-tsi bi a.

guided, thi-tho′-ṭoⁿ.

I guided, bthi′-tho-ṭoⁿ.

you guided, ni′-tho-ṭoⁿ.

we guided, oⁿ-thi′-tho-ṭoⁿ i.

guilt, i′-gtha-noⁿ.

guiltless, i′-gtha-noⁿ thiⁿ-ge.

guilty, i′-gtha-noⁿ.

he is guilty, i′-gtha-noⁿ bi tse gi′-hoⁿ-a-zhiⁿ wa-gthiⁿ bi a.

gulch, u-ḳ'u′-be.

gullet, do′-dse; we′-tha-hni.

gulp (to), tha-hni′.

I gulped, btha′-hni.

you gulped, na′-hni.

we gulped, oⁿ-tha′-hni i.

gumboil, hi-p̣e′ ni-e.

I have a gumboil, hi-p̣e′ ke oⁿ-ni-e.

gum plant, mi′-ṭa o-ga-xthe.

gums, hi-p̣e′ thiu′-zha.

gum weed, zha′-p̣a.

gun, wa-ho′-ṭoⁿ-the (which see).

the gun exploded, wa-ho′-ṭoⁿ-the a-ka da′-po-ḳi-bi o.

gun (breech-loading), wa-ho′-ṭoⁿ-the u-ba-xoⁿ.

I polished my gun, wa-ho′-ṭoⁿ-the a-gi pi-ṭsi-ga.

gunpowder, wa-ho′-ṭoⁿ-the ni-xo-dse; (2) moⁿ′-çe ni-xo-dse.

gun wad, moⁿ′-ça-ga ṭs'u.

gutter, same as gulch.

gypsum, moⁿ-iⁿ′-ḳa çka.

H

habit, o′-ḳ'oⁿ; (2) u′-shkoⁿ.

habitually, shtoⁿ.

hack to pieces, ga-shpa-shpa.

I hacked it to pieces, a′-shpa-shpa.

you hacked it to pieces, tha′-shpa-shpa.

we hacked it to pieces, oⁿ-ga′-shpa-shpa i.

hackberry, goⁿ-be′.

hackberry tree, goⁿ-be′ hi.

haggard, xtha.

hailstone, ba′-çu (which see).

hair, hiⁿ; (2) p̣a-xiⁿ.

hair on man's head, p̣a-hiu′.

hair of the head, ni-zhu′-ha.

hair on temples, a′-çku.

haircut, ba-shta′.

hairless, shta.

hair pulling, thi-p̣a′-çe.

hairy, hiⁿ′-shkoⁿ-be.

hale, o′-ga-she thiⁿ-ge.

half, u-ḳi′-stse; u-ḳi-çte.

half-moon, mi′-oⁿ-ba a-thi-ge-zhe.

half-witted, ts'e-ga.

halo, mi′-u-bthi-wiⁿ.

halter, in-dse′ u-gtha (which see).

the horse broke the halter, ḳa′-wa a-ka iⁿ-dse u-gtha thi-ba-xoⁿ bi a.

halter strap, we′-thiⁿ.

halve (to), as to cut in two parts, thoⁿ-ba′-ha ga-xe.

I made two parts, thoⁿ-ba′-ha p̣a-xe.

halve (to), as to cut in two parts—continued.

you made two parts, thoⁿ-ba′-ha shka-xe.

we made two parts, thoⁿ-ba′-ha oⁿ-ga-xa i.

hamlet, ṭoⁿ′-woⁿ zhiⁿ-ga.

hammer, we′-u-ga-doⁿ; (2) we′-ga-çta; (3) ga-çta.

hamper, hiⁿ′-de moⁿ-zhoⁿ-zhe.

hamstring, hi′-ḳoⁿ-i-noⁿ-doⁿ.

hand, noⁿ-be′, sha′-ge.

hand (left), noⁿ-be′ tha-ṭa tse.

hand (the palm), noⁿ-be′ u-thoⁿ-da.

hand (right), noⁿ-be′ i-sdo-ge tse.

my hand is swollen, sha′-ge tse oⁿ-thoⁿ-ba.

handcuff (to), ba-xtse′.

I handcuffed (him), p̣a′-xtse.

you handcuffed (him), shpa′-xtse.

we handcuffed (him), oⁿ-ba′-xtsa i.

handle (of an ax), i′-ba.

handkerchief, ha-gthe′-zhe wa-tha-ge.

I lost my handkerchief, ha-gthe′-zhe wa-tha-ge oⁿ-woⁿ-xpa-the miⁿ-kshe o.

handsaw, we′-ba-ṭse; we′-ba-çe (which see).

handsome (refers to looks), ni′-ḳa-o-ṭa-ça; (2) u-ṭa-ça.

hang (to), as hanging to dry, u′-ba-tsi-zhu.

hang (to) on a peg, u-ba-ṭsi-gthoⁿ.

I hung (his hat) on a peg, u-ba′-ṭsi-a-gthoⁿ.

he hung his hat on a peg, u-ba′-ṭsi gi-gthoⁿ.

hanker (to), wa-thoⁿ′-dse-shi.

I hanker, wa-thoⁿ′-dse-oⁿ-shi.

you hanker, wa-thoⁿ′-dse u-thi-shi.

happened, woⁿ′-çka.

what has happened? ha′-go-e.

happiness, u′-gi-çu.

happy, gi′-çu; shka-shka′-thoⁿ.

I am happy, oⁿ′-çu.

you are happy, thi′-çu.

we are happy, wa′-çu i.

harangue (of an abusive nature), i′-e wa-tha-zhu-zhi.

hard, ça′-gi.

hard part of a wing, a-hiⁿ u-ça′-gi.

harden (to) by heat, da′-ça-ge.

I caused the meat to be hardened by heat, ṭa-thoⁿ da′-ça-ge a-the.

harden (to) by heat—continued.

you caused the meat to be hardened by heat, ṭa-thoⁿ da′-ça-ge tha-the.

we caused the meat to be hardened by heat, ṭa-thoⁿ da′-ça-ge oⁿ-tha i.

hard-hearted (to be), thoⁿ′-dse ça-gi.

hardly, u′-xo-be-xtsi.

hardship, u′-gi-ṭse-xi.

we met with hardship, u′-gi-ṭse-xi oⁿ′-ga zhoⁿ-gi-tha bi a.

hardware, moⁿ′-çe we-ḳi-ḳ’oⁿ tsi.

harelip, i′-ha zha-ta.

the boy has a harelip, shiⁿ′-ṭo zhiⁿ-ga a-ka i′-ha zha-ṭa i ha.

harken (to), a′-noⁿ-ḳ’oⁿ.

I harken, a′-a-noⁿ-ḳ’oⁿ.

you harken, a′-tha-noⁿ-ḳ’oⁿ.

we harken, oⁿ′-ga-ḳ’oⁿ i.

harlot, wa-ḳ’o′ noⁿ-hoⁿ.

harmful, u′-gi-hoⁿ a-zhi.

harness, ḳa′-wa-we-ḳi-gthiⁿ.

harvest, wa-gthu′-çe; (2) wa-çi-da.

harvest fly, ba′-tho.

harrow (a), moⁿ-iⁿ′-ḳa i-thi shtoⁿ-ga.

hasten (to), hi′-dse-the.

I hasten, hi′-dse-a-the.

you hasten, hi′-dse-tha-the.

we hasten, hi′-dse-oⁿ-woⁿ-tha i.

hasten (to), thi-ṭo-ge.

I hasten, bthi-ṭo-ge a-gthe.

you hasten, shni-ṭo′-ge tha-gthe.

hasten (go quickly), woⁿ-goⁿ′ tha thiⁿ ho.

hasten (to), u-noⁿ-xthiⁿ.

I hasten, u-noⁿ-xthiⁿ p̣a-xe.

you hasten, u-noⁿ-xthiⁿ shka-xe.

we hasten, u-noⁿ-xthiⁿ oⁿ-ga-xa i.

hat o′-gthoⁿ-ge; (2) u′-gthoⁿ-ge.

hatchet, i′-tsiⁿ.

hate (to), wa′-gthi i-çi; i′-çi.

I hate, i-tha′-çi.

you hate, i′-tha-çi.

we hate, oⁿ-thoⁿ′-çi i.

hateful, wa′-ba-ḳoⁿ-e-wa-the.

hatred, wa-we′-çi.

haul (to), wa-ṭo′-gthoⁿ; ṭo′-gthoⁿ.

I hauled the goods, wa-ṭoⁿ′ tse ṭo-a-gthoⁿ.

you hauled the goods, wa-ṭoⁿ′ tse ṭo-tha-gthoⁿ.

we hauled the goods, wa-ṭoⁿ′ tse ṭo′-oⁿ-gthoⁿ i.

haunch, ṭa-ḳoⁿ′-i-dse; (2) ni′-dse.

have (to), a-thiⁿ′.

I have, a-bthiⁿ′.

you have, a-ni′.

we have, oⁿ-ga′-thiⁿ i.

I have them, wa′-bthiⁿ.

you have them, wa′-ni.

I have mine, a′-gtha-bthi.

you have yours, a-tha′-gtha-ni.

we have ours, oⁿ-ga′-gtha-thiⁿ i.

hawk (to), **as to clear the throat,** hu′-xpe.

I cleared my throat, hu′-a-xpe.

you cleared your throat, hu′-tha-xpe.

we cleared our throat, hu′-oⁿ-xpa i.

hawk (red-tailed), iⁿ′-be-çi-ga; oⁿ′-be-çi-ga.

hawk (fork-tailed), oⁿ′-be-zha-ṭa.

hay, p̣e′-zhe.

hayrake, moⁿ-hiⁿ′i-thi-be-xiⁿ.

hazard, i′-ḳo-i-pshe.

haze, i′-ḳi-sho-dse.

hazelnut, oⁿ.

he, e.

head, p̣a.

head (of a man or animal), we′-thi-xthi.

headache, we′-thi-xthi ni-e.

head first, ba-ts'iⁿ′.

headlong, same as head first; (2) u′-he-ça-zhi u-xpa-the.

head or source of a river, u-hoⁿ′-ge.

head of a stream, bo′-de-ḳ'a-gthe.

heal (to), gi-ni′ ga-xe.

I healed it, gi-ni′ p̣a-xe.

you healed it, gi-ni′ shka-xe.

we healed it, gi-ni′ oⁿ-ga-xa i.

healthy, u′-ga-she thiⁿ-ge.

hear (to), noⁿ-ḳ'oⁿ.

I hear, a′-noⁿ-ḳ'oⁿ.

you hear, tha′-noⁿ-ḳ'oⁿ.

we hear, oⁿ-noⁿ′-ḳ'oⁿ i.

hear (to) them, wa-noⁿ-ḳ'oⁿ.

I hear them, a-wa′-noⁿ-ḳ'oⁿ.

you hear them, wa-tha′-noⁿ-ḳ'oⁿ.

we hear them, oⁿ-woⁿ-noⁿ-ḳoⁿ i.

go and hear them (a command), wa-noⁿ-ḳ'oⁿ moⁿ-thiⁿ o.

hearken (to), a′-noⁿ-ḳ'oⁿ.

I hearken, a′-a-noⁿ-ḳ'oⁿ.

you hearken, a′-tha-noⁿ-ḳ'oⁿ.

we hearken, oⁿ′-ga-noⁿ-ḳ'oⁿ.

hearsay, u-noⁿ′-ḳ'oⁿ.

heart, thoⁿ′-dse; noⁿ′-dse.

heartache, thoⁿ′-dse ni-e.

I have a heartache, thoⁿ′-dse a-ni-e.

heart sac, noⁿ-dse′ u-thi-xiⁿ.

heart shock, noⁿ′-dse u-thi-çoⁿ-ha.

hearth, u-dse′-the.

hearts (in deck of cards), ni′-de-a-wiⁿ.

hearty, o′-ga-she thiⁿ-ge.

heat (from fire or sun), a′-da-ḳa-dse.

heat, for drying, da′-biu-çe.

heaves, u′-niu-xi-xi.

heavy, çki′-ge.

heavy object falling on a person, a′-ga-çpe.

heels, çi-the′-dse.

heifer, ṭse-çka′ mi-ga zhiⁿ-ga.

height, ba-doⁿ′.

height (same), goⁿ-çe ḳi-ṭoⁿ-ha.

the two men are the same height, ni-ḳa′ noⁿ-ba she a-ka goⁿ-çe-ḳi-ṭoⁿ-ha bi a.

height (equally as tall), e′-ṭoⁿ-ha.

he is as tall as I am, e′-oⁿ-ṭoⁿ-ha.

he is as tall as you are, e′-thi-ṭoⁿ-ha.

he is as tall as we are, e′-a-wa-ṭoⁿ-ha i.

help (to), u-wi′-ḳoⁿ.

I helped him, u-we′-ḳoⁿ.

you helped him, u-the′-ḳoⁿ.

we helped him, oⁿ-gu′-wi-ḳoⁿ i.

helve, moⁿ′-hiⁿ-çpe i-ba.

henceforth, the-ṭoⁿ′-ha the-the.

henceforth do as I say, the-ṭoⁿ′-ha the-the e-de pshe tse e-goⁿ ḳoⁿ-btha ha.

herd (to) cattle or sheep, sho′-ḳa-ṭoⁿ.

herd (of cattle), u-ba′-ṭse.

my father has a large herd of cattle, iⁿ-da-dsi a-ka tse-çka u-ba′-ṭse hiu wa-thiⁿ bi a.

here (at this place), the-ga.

here (in this land), moⁿ-zhoⁿ the-ga.

here and there, gtha′-gtha-gthe.

meet me here at this place, the′-tho oⁿ-tha-ḳi-p̣a ṭe ha.

from here, the′-ga ṭoⁿ.

hermit (a), ḳu′-zhi a-ha moⁿ-thiⁿ; (2) o′-ḳoⁿ-dse ṭsi-gthe.

hernia, ṭse′-çe btha-çe.

hero, ni′-ḳa-doⁿ-he.

heron, ṭa′-thu-shu-zhe.

hers, i-ṭa′.

hesitate (to), a′-ḳ'oⁿ gi-the; the′-ṭse gi-wa tse-xi.

I hesitate, a′-ḳ'oⁿ a-gi-the.

hesitate (to)—continued.

you hesitate, a′-ḳ’o^n tha-gi-the.

we hesitate, a′-ḳ’o^n o^n’gi-tha i.

why do you hesitate? ha-ṭo^n the′-tse thi-wa-tse-xi a.

hew (to), ga-go^n′.

I hewed (the) wood, zho^n ke a′go^n.

you hewed (the) wood, zho^n ke tha′-go^n.

we hewed (the) wood, zho^n he o^n-ga′-go^n i.

hibernating (as does the bear), wa-ça′-be ni-dse wa-çpe.

hiccup, do′-çkiu.

I have the hiccups, do′-çkiu mo^n ha.

you have the hiccups, do′-çkiu zho^n ha.

Hickory Creek, Okla., Zho^n′-xe-ga u-gthi^n; Ça′-gthu hi u-gthe.

hickory tree, ça′-gthu hi.

hickory tree (large), po^n′-ṭo^n a-hi.

hickory nut, p̣o^n ṭo^n-ga.

hide, bi-çpe′.

hide (behind something), u-thu′-ḳi-ço^n-thi^n.

hide (put away), a′-no^n-xthe.

I shall hide that, a′-a-no^n-xthe ṭa me kshe o.

hide one's self, i′-ḳi-no^n-xthe.

I am hiding, i-tha′-ḳi-no^n-xthe.

you are hiding, i′-tha-ḳi-no^n-xthe.

we are hiding, o^n-tho^n′-ḳi-no^n-xtha i.

hideous, no^n′-p̣e e-wa-the; (2) no^n′-p̣e wa-the.

hides (of animals), wa-ha′.

hie, xi^n′-tha-tha.

high, mo^n-shi′-a-dsi.

hill, a′-ba-do; ba-xu′.

hillock, same as knoll.

hilltop, p̣a-çi′.

hilly, ba-zhu′-zhu; (2) thi-gi′-gi-xe.

my land is hilly, mo^n-zho^n′ wi-ṭa tho^n thi-gi′-gi-xe ha.

hind quarters of beef, ṭa-pe-shta e-go^n; (2) zhu′-gtho^n sha-be.

hinder (to), shko^n′-zhi ga-xe.

I hindered him from going, ni′-ḳa-shi-ga ṭo^n shko^n-zhi p̣a-xe.

you prevented the man from going, ni′-ḳa-shi-ga ṭo^n shko^n′-zhi shka-xe.

we prevented the man from going, ni′-ḳa-shi-ga ṭo^n shko^n′-zhi o^n-ga-xa i.

hip bone, çi^n-dse hi.

hips, ni′-dse.

hireling, wa-shi′.

his, i-ṭa′.

hit (to) against, i′-ḳi-tsi^n.

hives (an itching of the skin), ḳi-gthi′-ḳ’i-tha.

ho (an exclamation), ha

hoard (to), wa-p̣i′-zhi.

I hoard, wa-p̣i′-a-zhi.

you hoard, wa-p̣i′-tha-zhi.

we hoard, wa-p̣i′-o^n-zhi i.

hoar frost, xe′-mo^n-ge.

hoarse, hu′-xi-de.

I am hoarse, hu′-o^n-xi-de.

you are hoarse, hu′-thi-xi-dse.

hoarse (to be) from speaking, hu′-tha-xi-dse.

I am hoarse, hu′-btha-xi-dse.

you are hoarse, hu′-stsa-xi-dse.

we are hoarse, hu′-o^n-tha-xi-dsa i.

hobble, hi′-ḳo^n-i-thi-çe.

hoe (to) snow, ga-dsi′.

I hoed the snow, a′-dsi.

you hoed the snow, tha′-dsi.

we hoed the snow, o^n-ga′-dsi i.

hoe (to) the ground, a′-ga-ḳ’u.

I hoed the ground, a′-a-ga-ḳ’u.

you hoed the ground, a′-tha-ga-ḳ’u.

we hoed the ground, o^n′-ga-ga-ḳ’u i.

hoe (a garden tool), mo^n′-çe-e.

hog, ḳo-ḳo-çi.

hoggish, ḳo′-ḳo-ça e-go^n.

hold (to), u-thi^n′-ge; u-tho^n′.

hold (to) back, a′-ba-ṭ’u.

hold (to) fast, ça-gi′ u-thi^n-ge.

I held him fast, ça-gi′-u-bthi^n-ge.

you held him fast, ça-gi′-u-stsi^n-ge.

hold (to) firmly with the teeth, a′-tha-ço^n-dse.

I held it firmly with my teeth, hi-ke no^n-be-te a-btha-ço^n-dse.

you held it firmly with your teeth, hi-ke-no^n-be-te a-shda-ço^n-dse.

hole, u-ḳ’u′-dse.

hole (gopher), mo^n-sho^n′-dse.

hollow (a), u-xtho′-ḳ’a.

hollow in a log, xthu′-a; (2) xthu′-ḳ’a.

Holy, Wa-ḳo^n′-da-gi.

home, u-ḳi.

I have a good home, u-ḳi tha-gthi^n xtsi a-ṭo^n ha.

home (a place to dwell), u-ṭsi′.

homeliness, u-ṭa′-ça-zhi.

homely, same as homeliness.

homesickness, wa-we'-gi-shi-ge. (*See* nostalgia.)

homestead, moⁿ-zhoⁿ' wa-shpe-e-zhi.

homicide, tho'-da wa-ṭs'e-the.

Hominy, Okla., Çoⁿ-dseu'-gthiⁿ (which see).

hominy (hulled corn), wa-da' zhu-e.

hone (a), moⁿ'-hiⁿ i-thi-moⁿ.

honest, u'-thu-toⁿ; (2) wa'-tho-ṭoⁿ.

I am honest, wa-tho'-ṭoⁿ bthiⁿ da.

you are honest, wa-tho'-ṭoⁿ stsi da.

we are honest, wa-tho'-ṭoⁿ oⁿ-thi i.

honeybee, ḳi-gthoⁿ'-xe-u-moⁿ zhoⁿ-ni.

honeycomb tripe, u-gthe'-zhe.

hoodwink, moⁿ-xe'-the.

hoof (horse's), ka'-wa çi'-ha.

hook shaped, ṭs'iⁿ-sha.

hop (to), he'-shka-shka-thoⁿ.

I hopped, he'-shka-shka-thoⁿ bthe ha.

you hopped, he'-shka-shka-thoⁿ stse ha.

we hopped, he'-shka-shka-thoⁿ oⁿ-ga-tha i.

hopeless, ḳi-xi'-tha.

I am hopeless, a-ḳi'-xi-btha.

you are hopeless, tha-ḳi'-xi-sda.

we are hopeless, oⁿ-ḳi'-xi-tha i.

horizon, moⁿ-zhoⁿ-u-hoⁿ'-ge; (2) moⁿ-zhoⁿ'-ḳoⁿ-ha.

horn, he.

horned owl, i'-toⁿ.

hornet, wa-ba'-çi-ge ça-be (which see).

horrible, noⁿ'-p̣e wa-the.

horse, ḳa'-wa.

I led my horse, ḳa'-wa a-gthi-xu-e.

horse feed, ḳa'-wa-wa-noⁿ-bthe.

horsefly, zhoⁿ'-gthi-shka.

black horsefly, zhoⁿ'-gthi-shka ça-be.

green-headed horsefly, zhoⁿ'-gthu-shka p̣a ṭo-ho (which see).

large horsefly, zhoⁿ'-gthi-shka ṭoⁿ-ga.

horsemint, ni'-dsi-da.

horseshoe, moⁿ'-çe çi a-ba-çta.

hospitable, gi'-hi doⁿ-he.

hospital, hiu'-he-ga ṭsi.

we took him to the hospital, hiu'-he-ga-ṭsi ṭa oⁿ-ga-thi oⁿ-ga-hi bi a.

hostile, tho'-da-zhi.

hot (with a fever), ba-da'-ḳa-dse.

hot (to be), da-ḳa-dse.

I am hot, oⁿ'-da-ḳa-dse.

hot (to be)—continued.

you are hot, a'-thi-da-ḳa-dse.

we are hot, da-wa-ḳa-dsa i.

hot day, moⁿ'-stse.

hot water, ni-da'-ḳa-dse.

hot weather, same as hot day.

is very hot weather, moⁿ'-stse wa-gthiⁿ.

hotel (American plan), wa-noⁿ'-bthe ṭsi.

hour (an), mi-u'-tha-ga u-ṭa-noⁿ.

house (anything set up for shelter), ṭsi.

my house, ṭsi wi-ṭa.

your house, ṭsi thi-ṭa.

I keep house, ṭsi a-gthe.

House of God, Wa-ḳoⁿ'-da ṭsi.

I entered the House of God, Wa-ḳoⁿ'-da ṭsi tse u-wa'-p̣e.

you entered the House of God, Wa-ḳoⁿ'-da ṭsi tse u-tha-p̣e.

We entered the House of God, Wa-ḳoⁿ'-da ṭsi tse oⁿ-gu'-p̣a bi a.

house of an officer, a'-ḳi-da ṭsi.

house (rear of), ṭsi da-çe.

house of refuge, ṭsi' u-ha-çe.

household, ṭsi'-wa-zhu.

housetop, ṭsi'-i-ṭa-xe.

house (brick), i'ⁿ zhu-dse i-ṭsi.

I live in a brick house, i'ⁿ' zhu-dse wiⁿ u-wa-gthiⁿ ha.

however, e-goⁿ' thoⁿ-zha.

huge, gthoⁿ'-the wa-gthiⁿ.

I saw huge trees, xtha-be gthoⁿ'-the wa-gthiⁿ ṭoⁿ-be ha.

hull (to), thi'-zhu-e.

I hull, bthi-zhu-e.

you hull, ni-zhu-e.

we hull, oⁿ-thi'-zhu-e.

hull (to) by pounding, ga-zhu'.

I hull (walnuts) by pounding, a'-zhu.

you hull (walnuts) by pounding, tha'-zhu.

we hull (walnuts) by pounding, oⁿga-zhu i.

human, ni'-ka-shi-ga e-goⁿ.

humble, wa-xpa'-thiⁿ ḳi-the (which see).

humiliated, thi'-zhu-a-zhi.

I humiliated him, bthi'-zhu-moⁿ-zhi.

you humiliated him, ni'-zhu-a-zhi.

we humiliated him, oⁿ-thi'-zhu-ba-zhi i.

humming bird, i′-xthi-wa-the zhiⁿ-ga.

hummock (a), moⁿ-ba′-ṭsi-he; (2) moⁿ′-ṭu-ṭu-be.

humorous, wa-tha′-ho-da; (2) i′-xa-e-wa-the; (3) shka-shka′-thoⁿ.

he is very humorous, i′-xa-e-wa-tha bi a, ni′-ḳa-shi-ga.

humpback, a′-ba-ḳu-ṭ’o-xa.

hunchback, same as humpback.

hungry (to be), noⁿ-p̣e′-hi.

I am hungry, noⁿ-p̣e′-a-hi.

you are hungry, noⁿ-p̣e′-thi-hi.

we are hungry, noⁿ-p̣e′-oⁿ-hi i.

hunt (to), u-ṭse′.

hunt (as for one's own), u-gi′-dse.

I am hunting for my horse, ḳa′-wa u-wa-gi-dse.

you are hunting for your horse, ḳa′-wa u-tha-gi-dse.

I go hunting; will sleep out if necessary, ṭa′-bthe zhoⁿ-bthe.

hurl (to), ga-çi′-ge.

I hurled it, a′-çi-ge.

you hurled it, tha′-çi-ge.

we hurled it, oⁿ-ga′-çi-ga i.

hurricane, zhoⁿ-bi′-çu-ge.

hurry (to), u′-noⁿ-xthiⁿ; (2) xiⁿ′-tha-tha.

I hurry, xiⁿ′-tha-tha bthe.

you hurry, xiⁿ′-tha-tha stse.

we hurry, xiⁿ′-tha-tha oⁿ-ga-tha i.

hurt (to), thi-zhu a-zhi.

you will hurt yourself, i′-tha-gtha-noⁿ ta kiⁿ do.

hurt (to be) in an accident, gthoⁿ′-the-woⁿ.

I was hurt in an accident, gthoⁿ′-the-woⁿ a-dsi noⁿ′-oⁿ-ka ha.

you were hurt in an accident, gthoⁿ′-the-woⁿ a-dsi noⁿ′-thi-ke ha.

hurt feelings, tha-ḳ’e-ḳi-the.

hurt (to be) by a broken board, noⁿ′-xoⁿ.

I was hurt on a broken board, a-noⁿ′-xoⁿ.

you were hurt on a broken board, tha-noⁿ′-xoⁿ.

we were hurt on a broken board, oⁿ-noⁿ′-xoⁿ i.

husband, i-ni′-ḳa.

husk (to), wa-thi′-ga.

I husk, wa-bthi′-ga.

you husk, wa-stsi-ga.

husk (to) corn, thi′-ga.

I husk corn, bthi′-ga.

you husk corn, stsi′-ga.

I am husking corn (w. sp.), wa-bthi′-ga a-thiⁿ he the.

I am husking corn (m. sp.), wa-bthi′-ga a-thiⁿ he tho.

hut, ṭsi zhiⁿ-ga.

hydrophobia, wa-tha′-xta-ge.

I

I, wi′-e.

I alone, wi′-shnoⁿ.

I also, wi′-shki.

I mean myself, wi-a′-wa-ḳi-kshe.

I too (for my part), wi′-shki-doⁿ.

ice, noⁿ′-xe.

The ice has melted, noⁿ′-xe a-ka da′-çkoⁿ bi a.

ice chest, noⁿ′-xe u-zhi.

icicle, noⁿ′-xe u-ba-doⁿ-the.

iciness, icy, noⁿ′-xe a-da.

identical, e′-xtsi-e.

identification mark, u′-we-ṭoⁿ-iⁿ (which see).

I made an identification mark, u′-we-ṭoⁿ-iⁿ p̣a-xe.

you made an identification mark, u′-we-ṭoⁿ-iⁿ shka-xe.

we made a mark for identification, u-we′-ṭoⁿ-iⁿ oⁿ-ga-xa i.

identified, u′-ṭoⁿ-ba.

identify (to), i′-gi-ba-hoⁿ.

I identified it, i-tha′-gi-p̣a-hoⁿ.

you identified it, i′-tha-gi-shpa-hoⁿ.

we identified it, oⁿ-thoⁿ′-gi-ba-hoⁿ i.

idler, u-thi′-shi-ga.

idolize (to), wa′-gthiⁿ o-xta-gi-the.

I idolize it, wa′-gthiⁿ o-xta-a-gi-the.

you idolize it, wa′-gthiⁿ o′-xta-tha-gi-the.

we idolize it, wa′-gthiⁿ o-xta-oⁿ-gi-tha i.

ignite (to), p̣o-e′.

I ignited it, p̣o-e′ p̣a-xe.

you ignited it, p̣o-e′ shka-xe.

we ignited it, p̣o-e′ oⁿ-ga-xa i.

ignominy, wa-we′-shtse.

ignorance, ignorant, da′-i-ba-hoⁿ a-zhi.

ill mannered, wa′-çpa-zhi.

ill-treat (to), ga-çoⁿ′.
illuminate (to), da′-ḳoⁿ-ga-xa.
I illuminated, da′-ḳoⁿ p̣a-xe.
you illuminated, da′-ḳoⁿ shka-xe.
we illuminated, da′-ḳoⁿ oⁿ-ga-xa i.
illustrious, ni′-ḳa doⁿ-he.
imbibe (to), wa-tha′-ṭoⁿ.
I imbibe, wa-btha′-ṭoⁿ.
you imbibe, wa-shpa′-ṭoⁿ.
we imbibe, oⁿ-woⁿ′-tha-ṭoⁿ i.
imitate, i′-doⁿ-be ga-xe; (2) wa-we′-ga-çkoⁿ-the.
I imitate, i′-doⁿ-be p̣a-xe.
You imitate, i′-doⁿ-be shka-xe.
we imitate, i′-doⁿ-be oⁿ-ga-xa i.
immaterial, u′-ga-xe thiⁿ-ge.
immature, noⁿ-hi′-zhi.
immerse (to), ni′-u-bi-doⁿ.
I immersed it, niu′-p̣i-doⁿ.
You immersed it, niu′-shpi-doⁿ.
we immersed it, niu′-oⁿ-gu-bi-doⁿ i.
impatience, i′-hi-dse.
I have no patience, oⁿ-thoⁿ′-hi-dse.
you have no patience, i-thi′-hi-dse.
impatient (toward another), a′-moⁿ-ḳa-zhi.
I am impatient with you, a′-wi-moⁿ-ḳa moⁿ-zhi.
you are impatient, a′-tha-moⁿ-ḳa zhi.
I am impatient with him, a′-a-moⁿ-ḳa-moⁿ-zhi.
you are impatient with me, oⁿ′-tha moⁿ-ḳa zhi.
we are impatient with him, oⁿ-ga-moⁿ-ḳa ba-zhi i.
imperfect, e′-goⁿ xtsi-zhi; (2) wa′-thu-ṭoⁿ a-zhi.
imperfection, u′-xthi.
implements, we′-ḳi-ḳ’oⁿ.
impoliteness, gi-o-shki-ga.
impose (to), thi-ho′-da.
I imposed upon him, bthi′-ho-da.
you imposed upon him, ni′-ho-da.
we imposed upon him, oⁿ-thi′-ho-da i.
impossible, e′-goⁿ thoⁿ-ṭa zhi; thoⁿ′-ṭa zhi.
it will be impossible for you to go, stse thoⁿ-ṭa zhi.
it will not be possible for you to go, ne thoⁿ-ṭa zhi.
it will not be possible for us to go, oⁿ-ga′-tha ba thoⁿ-ṭa zhi.
impotence, impotent, u′-thu-çe thiⁿ-ge.
impoverish (to), ḳi-gthi′-wa-xpa-thiⁿ.
I am impoverished, a-ḳi′-gthi wa-xpa-thiⁿ.
you are impoverished, tha-ḳi′-gthi wa-xpa-thiⁿ.
we are impoverished, oⁿ-ḳi′-gthi wa-xpa-thiⁿ i.
imprison, imprisonment, hoⁿ′-noⁿ-p̣a-çe u-ḳ’oⁿ-he.
improbable, e′-goⁿ a-zhi e-çkoⁿ.
improve (to), thi-tha′-gthiⁿ.
I improved, bthi′-tha-gthiⁿ.
you improved, ni′-tha-gthiⁿ.
we improved, oⁿ-thi-tha-gthiⁿ i.
improvidence, u′-thi-ts’a-ge i-wa-xpa-thiⁿ.
impudence, wa-ga′-ṭs’a-e-zhi.
impugn, wa-we′-gi-e.
impure, wa-çi′-hi a-zhi.
impute, a-gtha.
inability, da′-thu-ts’a-ge; (2) thu-ts’a-ga.
inactive, shkoⁿ a-zhi.
inaccurate, wa′-thu-ṭoⁿ a-zhi.
inalienable, thi-hoⁿ′-gi-the thoⁿ-ṭa-zhi.
inaudible, tha-wa′-ṭoⁿ-iⁿ a-zhi.
incandescent, da′-ḳoⁿ-çka.
incase, u-thi′-xiⁿ.
incendiary, u-ça′ bi o.
inception, p̣a-hoⁿ′-gthe tse dsi ṭoⁿ.
incessant, i′-gi-ha.
incinerate, da′-thiⁿ-ge ga-xe.
incipient, ṭse′-ga-xtsi-dsi.
incision, ga-xthu′-ge.
I made an incision in my leg, zhe-ga wi-ṭa a’-xthu′-ge ha.
you made an incision in your leg, zhe-ga thi-ṭa tha-xthu′-ge ha.
incisors, hi′-p̣a-hi-kshe.
incite (to), shkoⁿ′-wa-ga-xe.
I incited him, shkoⁿ′-wa p̣a-xe.
you incited him, shkoⁿ′-wa-shka-xe.
we incited him, shkoⁿ′-wa oⁿ-ga xa i.
incivility, gi-o-shki-ga.
incline (a steep hill), p̣a-bu′.
inclose (to), u-gthoⁿ′.
I inclosed it, u-wa′-gthoⁿ ha.
you inclosed it, u-tha′-gthoⁿ ha.
we inclosed it, oⁿ-gu′-gthoⁿ i.
include (to), u-i′-he kshi-the.
I included it, u-i′-he a-kshi-the.
you included it, u-i′-he tha-kshi-the.
we included it, u-i′-he oⁿ-kshi-tha i.
incognito, ḳi-gthi′-e-zhi.
income, u′-kshe-ṭoⁿ.

incomplete, thu-ṭsa-ge shoⁿ′ a-ka; (2) ṭse′-ga-xtsi-dse.

increase, hiu′ a-tha bi.

incubator, u-ba′-xthe-ge.

inculpate, i′-gtha-noⁿ a-gtha.

incumbent, the-goⁿ′-dsi u-gthiⁿ a-ka.

incursion, a′-do-doⁿ.

incurve, ba-shoⁿ′.

indebted, wa-thu′-çe a-thiⁿ.

I am indebted, wa-thu′-çe a-bthiⁿ.

you are indebted, wa-thu-çe a-stsiⁿ.

we are indebted, wa-thu-çe oⁿ-ga-thi-ⁿ i.

indeed, a′-tha.

indefatigable, ga-çki′-ga zhi.

indemnify (to), wa-ga′-shi-be.

indentation, ga-shki′-ge.

Independence, Kans., P̣e′-zhe i-ṭsi-ṭoⁿ woⁿ.

independent, wa-we′-gi noⁿ-zhiⁿ a-zhi.

Indian agent, Moⁿ′-hiⁿ ṭoⁿ-ga ga-hi-ge.

Indian (Red Man), Ni′-ḳa zhu-dse.

indicate. (*See* to point at.)

indict (to), wa-we′-gtha-noⁿ a-gtha.

indictment, same as indict.

indifference, u′-thoⁿ-dse shi a-zhi.

indigent, wa-xpa′-thiⁿ.

individual (as applied to person), wiⁿ′-noⁿ-the.

individual, o′-ḳoⁿ-dsi.

indolence, u′-thu-ṭs'a-ge.

indorse (to), as a check, moⁿ′-shoⁿ u-thiⁿ-ge.

I indorsed it, moⁿ′-shoⁿ u-bthiⁿ-ge.

you indorsed it, moⁿ′-shoⁿ u-stsiⁿ-ge.

we indorsed it, moⁿ′-shoⁿ oⁿ-gu-thiⁿ-ga i.

industrious, wa-thi′-ṭoⁿ-shtoⁿ.

I am industrious, wa-bthi′-ṭoⁿ-shtoⁿ.

you are industrious, wa-ni′-ṭoⁿ-shtoⁿ.

we are industrious, oⁿ-woⁿ′-thi-ṭoⁿ-shtoⁿ i.

inebriate, wa-tha′-ṭoⁿ shtoⁿ.

ineffective, ge′-goⁿ.

inert, u-thi′-ḳoⁿ thiⁿ-ge.

inevitable, u′-thoⁿ-zhi.

infallible, u′-thoⁿ-zhi e-goⁿ.

infamous, i′-çi-wa-the.

infancy, p̣a′-ṭa zhiⁿ-ga.

infant, p̣a′-ṭa zhiⁿ-ga.

infant (new-born) zhiⁿ′-ga shtoⁿ-ga.

infanticide, zhiⁿ-ga′ ṭs'e-gi-the.

infantry, moⁿ-thiⁿ′ a-ḳi-da.

infectious a′-ḳi-oⁿ-tha u-moⁿ-ḳa.

inferior, u-xtha′-zhi.

infinite, u-hoⁿ′-ge thiⁿ-ge.

infirm (as a feeble man), shkoⁿ′-thu-ṭs'a-ge hi.

inflate (to), thi-çi-tha.

I inflated it, bthi-çi-tha.

you inflated it, ni-çi-tha.

we inflated it, oⁿ-thi-çi-tha i

inflexible, ça-gi′.

influence, i′-e-u-pshe.

influenza, hu′-xpe-p̣i-zhi.

inform, gi′-tha-wa-çka.

I informed him, oⁿ′-woⁿ-tha-çka.

you informed him, the′-wa-tha-çka.

infuriate (to), thi-wa′-zhiⁿ p̣i-zhi.

I infuriated him, bthi′-wa-zhiⁿ p̣i-zhi.

you infuriated him, ni′-wa-zhi p̣i-zhi.

we infuriated him, oⁿ-thi′-wa-zhi p̣i-zhi i.

ingrate (an), tha-ḳ'e′-the tha-gthiⁿ a-zhi.

ingratitude, we′-ḳi-shoⁿ thiⁿ-ge.

inhale (to), ni-oⁿ′ btha-çu.

inhale through the mouth, tha′-stsu-tse.

I inhaled (the smoke), btha′-stsu-tse.

you inhaled (the smoke), na′-stsu-tse.

we inhaled (the smoke), oⁿ-tha′-stse tsa i.

inherit, a-gtha′-thiⁿ.

I inherited money, moⁿ′-çe çka a-gtha-bthiⁿ.

you inherited money, moⁿ′-çe çka a-gtha-ni.

inheritance, a-gtha′-thiⁿ; (2) da′-doⁿ a-gtha-thiⁿ.

inimical, tho′-da-zhi.

injure (to), wa-noⁿ′-ḳa-the.

injure (to) badly, ga-shpa′-shpa.

I injured him badly, a′-shpa-shpa.

you injured him badly, tha′-shpa-shpa.

we injured him badly, oⁿ-ga′-shpa-shpa i.

injure (to, in a bad sense), ga-çoⁿ′.

injured (to be), gthoⁿ′-the-woⁿ.

I am injured, gthoⁿ′-the-woⁿ a-dsi noⁿ′-oⁿ-ka ha.

you are injured, gthoⁿ′-the-woⁿ a-dsi noⁿ-thi-ḳa.

we are injured, gthoⁿ′-the-woⁿ a-dsi noⁿ a-wa-ka i.

injurious, u′-gi-hoⁿ a-zhi.

injury, same as injurious.

injustice, e-goⁿ′ zhi kshi-the.

inland, moⁿ-zhoⁿ-a′-ṭa.

inmost, moⁿ-tse′-ṭa-xtsi.

innermost, same as inmost.

innocence, i′-gtha-noⁿ thiⁿ-ge.

inoculate (to), moⁿ-ḳoⁿ′ u-thi-ḳ'e.

inquest, ha′-goⁿ ṭs'e tse thi′-u-pa-the.

inquire, i′-moⁿ-xe.

inquirer, wa-we′-woⁿ-xe a-ka (which see).

the one who asked me the question, wa-we′-oⁿ-woⁿ-xe a-ka.

the one who asked you the question, wa-we′-thi-woⁿ-xe a-ka.

inquiry, wa-we′-moⁿ-xe.

inquiry as to one's death, ha′-goⁿ ṭs'e tse thi′-u-pa-the.

to make inquiry about some one, i′-gthoⁿ-xe.

I made an inquiry about a relative, i-tha′-gthoⁿ-xe.

you made an inquiry about someone, i′-tha-gthoⁿ-xe.

we made an inquiry, oⁿ-thoⁿ′-gthoⁿ-xa i.

inquisition, a′-ga-çu.

inquisitive, wa-we′-woⁿ-xe shtoⁿ.

insane, wa-thi′-gthoⁿ thiⁿ-ge; (2) ṭs'e-ga.

insanity, we′-thi-gthoⁿ o-xpa-tha.

inside, moⁿ-tse′-ṭa.

insist (to) on being obeyed, i′-e o-psha bi goⁿ-tha.

I insist on being obeyed, i′-e o-psha bi ḳoⁿ-btha.

you insist on being obeyed, i′-e o-psha bi shkoⁿ-shda.

we insist on being obeyed, i′-e o-psha bi oⁿ-goⁿ-tha i.

insnared, u-ḳi′-oⁿ-the.

insolence, insolent. (*See* impudence.)

inspect, a′-ga-çu.

inspector, wa′-ga-çu.

install (to), as to place in office, wa-thi′-ṭoⁿ u-gthiⁿ kshi-the.

instantly, the goⁿ′-dsi xtsi.

instead, e′-zhi wiⁿ u-ḳ'oⁿ he.

instep, çi-shto′-zha tse.

institute (to), thi-moⁿ′-gthe.

I instituted it, bthi′-moⁿ-gthe.

institute (to)—continued.

you instituted it, ni′-moⁿ-gthe.

we instituted it, oⁿ-thiⁿ-moⁿ-gtha i.

instruct (to), kchi′-oⁿ-çe; wa-goⁿ′-çe.

I instruct, a-kchi′-oⁿ-çe.

you instruct, tha-kchi′-oⁿ-çe.

we instruct, oⁿ-kchi′-oⁿ-ça i.

instruction, wa-kchi′-oⁿ-çe.

instructor, wa-goⁿ′-çe.

insufficient, u′-sha-zhi; dsu′-ba.

insult (as an insult), u′-i-gtha-noⁿ.

insult (byword), tha-zhu′-zhi.

I insulted him, btha-zhu moⁿ-zhi.

you insulted him, shta′-zhu-zhi.

we insulted him, oⁿ-tha-zhu ba-zhi i.

insurance, wa-we′-noⁿ-xe ṭoⁿ.

intact, thi-ṭa′-tha-zhi.

integrity (moral), o′-tho-ṭoⁿ.

intellect, wa-thi′-gthoⁿ.

he has much intellect, ni-ḳa-shi-ga a-ka wa-thi-gthoⁿ u-tsi bi a.

intellectual, wa-thi′-gthoⁿ p̣i-oⁿ.

intelligible, wa-çka′.

intemperance, gthoⁿ′-thiⁿ-shtoⁿ.

intention, ga′-xe goⁿ-tha.

I intend to do it, p̣a-xe ḳoⁿ-btha ha.

you intend doing it, shka-xe shkoⁿ-shda ha.

we intend doing it, oⁿ-ga-xa oⁿ-goⁿ-tha i.

inter (to place in a grave), xe.

I shall inter him, a-xe′ ṭa mi kshe o.

you shall inter him, tha-xe′ ṭa tse o.

intercept (to), a′-noⁿ-çe.

I intercept, a′-a-noⁿ-çe.

you intercept, a′-tha-noⁿ-çe.

interchange, i′-ḳi-thi-ṭoⁿ-ga.

interdict (as to forbid), wa-we′-gi-zhu-shi.

interest (on borrowed money), u-thu′-da.

interest (paid), o-tho′-da.

interfere (to) in passing, a-p̣a-ṭs'u.

interfered, u-wa-i-e.

interim, u-ṭa′-noⁿ-gthe tse.

interior, moⁿ-tse′-ṭa.

interlay (to), u-ṭa′-noⁿ-u-ḳ'oⁿ-he.

interlope (to), a′-thi-ṭa dsi i-e.

intermarry (to), ṭoⁿ′-woⁿ-gthoⁿ ḳi-thi-ṭoⁿ-ga ḳi-gthoⁿ-ge; (2) ḳi-gthoⁿ-ge.

intermission, he′-be ba-noⁿ-the.

I waited for an intermission, he′-be ba-noⁿ-the tse oⁿ-thoⁿ a-ga-p̣a bi a.

intermittent, u-ta′-noⁿ-gtha-gtha.
intermixture, i-′ḳi-thi-bthoⁿ.
internal ear, noⁿ-xu′-dse.
interpreter, i′-e-wa-çka.
interrogate, wa-we′-woⁿ-xe.
interrupt (to), i′-e-a-noⁿ-çe; oⁿ-gi-thi-ṭa; a′-thi-ṭa dsi i-e.
interrupt (to) **a conversation**, u′-i-e.
interval, u-ṭa′-noⁿ-gthe.
intervene (to), u-ṭa′-noⁿ u-noⁿ-zhiⁿ.
interview (an), u-ḳi′-e.
intestine (large), iⁿ-gthe′ u-ṭoⁿ-ga; wa-sda.
intestine of animals, tse-shi-be.
intimate, u-ga′-ṭs’u-ga.
intimidate, wa-noⁿ′-p̣e ga-xe.
I intimidated him, wa-noⁿ′-p̣e p̣a-xe.
you intimidated him, wa-noⁿ′-p̣e shka-xe.
we intimidated him, wa-noⁿ′-p̣e oⁿ-ga-xa i.
intolerable, a′-moⁿ-ḳa-e wa-tha-zhi.
intoxicant (fire water), p̣e′-de-ni.
intoxicate (to), gthoⁿ′-thiⁿ ga-xe.
I caused him to be intoxicated, gthoⁿ-thiⁿ p̣a-xe.
you caused him to be intoxicated, gthoⁿ-thiⁿ shka-xe.
we made him intoxicated, gthoⁿ-thiⁿ oⁿ-ga-xa i.
intoxicated, gthoⁿ′-thiⁿ.
intractability, da′-e-tha-gthiⁿ a-zhi.
intrepid (to be), wa-sho′-she.
I am intrepid, a-wa′-sho-she.
you are intrepid, wa-thi′-sho-she.
we are intrepid, wa′-wa-sho-sha i.
intrenchment, noⁿ′-ça (which see).
introduce (to), ba-ha′ i-ba-hoⁿ wa-ḳi.
invade (to), gi′-do-doⁿ.
I invaded, e′-do-doⁿ.
you invaded, the′-do-doⁿ.
we invaded, oⁿ-ga′-do-doⁿ i.
invalid, o′-ḳa-wa-the a-ka.
invariable, e-goⁿ′-shoⁿ-shoⁿ-e.
invent (to), we′-ḳi-ḳ’oⁿ ga-xe.
I invented, we′-ḳi-ḳ’oⁿ p̣a-xe.
you invented, we′-ḳi-ḳ’oⁿ shka-xe.
we invented, we′-ḳi-ḳ’oⁿ oⁿ-ga-xa i.
invention (n.), we′-ḳi-ḳ’oⁿ ga-xe.
inventor, wa-ga′-xe a-ka.
inventory, da′-doⁿ wa-gtha-wa.
I took an inventory, da′-doⁿ a-gtha-wa ha.
inventory—continued.
you took an inventory, da′-doⁿ tha-gtha-wa ha.
we took an inventory, da′-doⁿ oⁿ-gtha-wa i.
investigate, u-ṭoⁿ′-be.
I investigate, u-ṭoⁿ′-be p̣a-xe.
you investigate, u-ṭoⁿ′-be shka-xe.
we investigate, u-ṭoⁿ′-be oⁿ-ga-xa i.
invincible, be′ ga-xa zhi.
inviolable, a′-xo-ba-bi.
invisible, be′-i-tha-zhi; (2) ṭoⁿ-iⁿ′ a-zhi.
invitation (a formal), gi-ḳo′.
invite (to), a′-p̣e.
I invited him, a′-a-p̣e.
you invited him, a′-tha-p̣e.
we invited him, oⁿ′-ga-p̣a i.
to invite to a feast, gi-ḳu.
I invited him to a feast, e′-ḳu.
you invited him to a feast, tha′-ḳu.
we invited him to a feast, oⁿ-ḳu i.
invoke (to), wa-gi′-ka.
I invoke, a-wa′-gi-ka.
you invoke, wa-tha′-gi-ka.
we invoke, oⁿ-woⁿ′-gi-ka i.
invulnerable, ṭs’e′-the wa-tse-xi.
inward, moⁿ-tse′-ṭa-ha.
Iowa Indians and State, Ba′-xo-dse; P̣a′-xo-dse.
iridescent, to-sni′-gthe e-goⁿ.
iron, moⁿ′-çe.
iron spoon, moⁿ′-çe ṭsiu-ge.
iron wedge, moⁿ′-çe wiu-ga doⁿ.
irrefutable, wa-gi′-zha wa-tse-xi.
irreproachable, a′-tho-ṭoⁿ.
irrigate, a′-ni-doⁿ ga-xe.
I irrigated, a′ni-doⁿ p̣a-xe.
you irrigated, a′-ni-doⁿ shp̣a-xe.
we irrigated, a′ni-doⁿ oⁿ-ga-xa i.
is (general form of to be), a-ka.
island, ni-u′-thoⁿ-da; (2) ni-ba′-çe.
isolate (to), u-ḳoⁿ′-dsi the ga-xe.
I isolated (them), u-ḳoⁿ′-dsi the p̣a-xe.
you isolated (them), u-ḳoⁿ′-dsi the shka-xe.
we isolated (them), u-ḳoⁿ′-dsi the oⁿ-ga-xa i.
issue (of Government rations), wa-ḳi′-gtha-e.
itch, tha-ḳ’i′-tha; (2) ḳi-gthi′-ḳi’-tha.
itching of the body, ba-ḳ’i′-tha.

J

jabber (to), i′-ha u-ṭsi.
I jabber, i′-ha oⁿ-woⁿ-ṭsi.
you jabber, i′-ha u-thi-ṭsi.
we jabber, i′-ha u-wa-ṭsi i.
jack (for lifting), we′-the-moⁿ-shi.
jack (playing card), zha′-ḳe.
jack rabbit, moⁿ-shtiⁿ noⁿ-ṭa-stse-e.
jack-in-the-pulpit, shoⁿ′-ge i-ṭs’e-the.
jacket (woman’s), ha-çka′.
jail (prison), hoⁿ′-noⁿ-p̣a-çe (which see).
they put me in jail, hoⁿ′-noⁿ-p̣a-çe a-woⁿ gthoⁿ i.
January, Hoⁿ′-ba-stse-dse.
javelin, we′-zha-pshe (which see).
jaw, the′-ba.
jealousy (by a woman), noⁿ′-woⁿ-çi.
I am jealous, a-noⁿ′-woⁿ-çi he.
you are jealous, tha-noⁿ′-woⁿ-çi he.
jealousy (by a man), mi′-wa-da.
I am jealous of a woman, wa-u′ wiⁿ mi-a-a-da ha.
you are jealous of a woman, wa-u′ wiⁿ mi-a-tha-da ha.
jerk (to), xa-p̣i-e′-the.
I jerked, xa-p̣i′-a-the.
you jerked, xa-p̣i-tha′-the.
we jerked, xa-p̣i′-oⁿ-tha i.
jest, wa-tha′-ho-da.
jingle (to), noⁿ-ça′-thu.
join (to) two boards or poles, a′-ḳi-ḳi-gthe.
I joined two boards, a′-a-ḳi-ḳi-gthe.
you joined two boards, a′-tha-ḳi-ḳi-gthe.
we joined two boards, oⁿ′-ga-ḳi-ḳi-gtha i.
join (to) a society; become a member, u′-thi-çoⁿ-ha.
I joined the society, u-bthi′-çoⁿ-ha.
you joined the society, u-shni′-çoⁿ-ha.
we joined the society, oⁿ-gu′-thi-çoⁿ-ha i.
joint (a), u-ḳi′-ṭse.
joints of the arm, a-u′-ḳi-te.
joke, wa-tha′-ho-da.
joker, wa-da′-iⁿ-ga.
jolt (as to jostle), ga-shoⁿ′-tha.
I jostled him, a′-shoⁿ-tha.
you jostled him, tha′-shoⁿ-tha.
we jostled him, oⁿ-ga′-shoⁿ-tha i.
journey (a), wa-moⁿ′-thiⁿ.
journey’s end, moⁿ-zhoⁿ′ hi ṭa bi thiⁿ-kshe.
joy, u′-gi-çu.
joyous, shka-shka′-thoⁿ.
Judas tree, Zhoⁿ′-sha be hi (*Cercis canadensis*).
judge. (*See* jurist.)
judge (to), a′-ga-çu wa-toⁿ-ga.
I judged, a′-a-ga-çu wa-ṭoⁿ-ga.
you judged, a′-tha-ga-çu wa-ṭoⁿ-ga.
we judged, oⁿ-ga-çu wa-ṭoⁿ-ga i.
judgment (as sound mind), wa-thi′-gthoⁿ.
judgment day, hoⁿ-ba-ha′-shi ṭse.
jug (a stone one), i’ⁿ-dse′-xe; (2) i’n′-ṭse-xe.
jugular vein, ṭa′-hiu-ḳoⁿ.
juice (of fruit), ni.
plum is full of juice, ḳoⁿ′-dse ni-u-gi-p̣i.
juicy, ni′-u-tsi.
July, Ṭse ḳi′-the-xa bi (which see).
jump (to), wi′-çi; u-i′-çi.
jump (to), as in play, u-wi′-çi.
jump (to) a fence, a′-ba-ṭa a′-u-wi-çi.
I jumped the fence, a′-ba-ṭa a-a-oⁿ-çi.
you jumped the fence, a′-ba-ṭa a′-tha-oⁿ-çi.
we jumped the fence, a′-ba-ṭa oⁿ-ga-oⁿ-çi i.
junction, u-thi′-zhoⁿ-ḳa.
June, Hiu′-wa-thi-xtha-dse zhu-dsa bi (which see); (2) Ṭse′-do-ga moⁿ-noⁿ-xa bi; (3) Ṭse-do′-ga gi-shiⁿ bi.
jungle, o-xtha′-be.
jurist, wa′-ḳi-e.
jury, a-gthiⁿ′-thoⁿ-ba ḳi-çto.
juvenile, wa-ho′-ḳ’a.

K

Kansas City (Mo.), Ni-sho′-dse ṭoⁿ-woⁿ.
katydid, ba-ce′-wa-tha-çe.
Kaw Indians, Ḳoⁿ′-çe.
keep (to), wa′-thiⁿ.
I keep, wa′-bthiⁿ.
you keep, wa′-ni.
we keep, woⁿ′-ga-thiⁿ i.

keep (as one's own), a-gtha′-thiⁿ.

I keep my own, a-gtha′-bthiⁿ.

you keep as your own, a-tha′-gtha-ni.

we keep as our own, oⁿ-ga′-gtha-thiⁿ i.

keepsake, u′-we-ṭoⁿ-iⁿ.

kennel, shoⁿ′-ge ṭsi.

kernel (of corn), çi-a′-zhi.

kerosene, a′-da-ḳoⁿ we-gthiⁿ; (2) we′-gthi.

kettle (a), ṭse′-xe.

kettle with four legs (a pot), hi′-ṭo-we.

kettle spout, ṭse′-xe pa hi.

key, we′-thi-shi-be; (2) we′-i-shi-be (which see).

I lost my door key, we′-thi-shi-be ke oⁿ-woⁿ xpa-the miⁿ-kshe o.

kick (to), ḳi′-noⁿ çi-ge.

kick off (as a shoe), a′-noⁿ-stsu-dse.

kick over, noⁿ-bthi′-zhe.

kick over (as to upset), noⁿ-a′-ḳi-gtha-shoⁿ.

little brother has upset the bucket of water, ḳa′-zhiⁿ-ga a-ka ne-xe ni-u-zhi te noⁿ-a′-ḳi-gtha-shoⁿ i ha.

I upset it with my foot, a-noⁿ′-a-ḳi-gtha-shoⁿ.

you upset it with your foot, tha-noⁿ′-a-ḳi-gtha-shoⁿ.

we upset it with our feet, oⁿ-noⁿ′-a-ḳi-gtha-shoⁿ i.

Kickapoo Indian, I′-ga-bu.

kicking, to barely miss, noⁿ′-kshiⁿ-dse.

I barely missed kicking him, a-noⁿ′-kshiⁿ-dse.

you barely missed kicking him, tha-noⁿ′-kshiⁿ-dse.

we barely missed kicking him, oⁿ-noⁿ′-kshiⁿ-dsa i.

kid (a young goat), i′-hiⁿ a-gi-dse-zhe zhiⁿ-ga.

kidney, çi-noⁿ′-bthe.

kidney fat, ho′-ḳa-çi.

kidney shape, çi-noⁿ′-bthe e-goⁿ.

kill (to), ṭs'e-the.

I killed, wa-ṭs'e-a-the.

you killed, wa-ṭs'e-tha-the.

we killed, wa-ṭs'e-oⁿ-tha i.

kill (to) an enemy, ga′-xthi.

I killed the enemy, ni′-ḳa-shi-ga wiⁿ a-xthi.

kill (to) an enemy—continued.

you killed the enemy, ni′-ḳa-shi-ga wiⁿ tha-xthi.

we killed the enemy, ni′-ḳa-shi-ga wiⁿ oⁿ-ga-xthi.

killed (to be) by lightning, gthoⁿ′-wa-ga-xthi.

the horse was killed by lightning, gthoⁿ′-wa-ga-xthi bi a, ḳa-wa thoⁿ-ḳa.

kindle (to) as a fire, dse′-the.

I kindled a fire, dse-a′-the.

you kindled a fire, dse′-tha-the.

we kindled a fire, dse-oⁿ′-tha i.

kindly disposition, u′-ḳ'oⁿ doⁿ-he.

kindred, u′-tho-da-ḳi-the.

king (in deck of cards), wa-doⁿ′.

kingfisher (a bird), ḳi-çta-ḳa.

kinnikinnick, ni-ni′-ga hi.

kinship, wa-tho′-da-ḳi-the.

Kiowa Tribe, Ḳa′-thu-wa.

kiss (to), i′-ha a-ḳi-gthe.

I kissed the child, zhiⁿ-ga zhiⁿ-ga ṭoⁿ i-ha a′-a-ḳi-gthe.

you kissed the child, zhiⁿ-ga zhiⁿ-ga ṭoⁿ i′-ha a-tha-ḳi-gthe.

we kissed the child, zhiⁿ-ga zhiⁿ-ga ṭoⁿ i′-ha oⁿ-ga-ḳi-gtha i.

kitchen, u′-hoⁿ ṭsi (which see).

kitten, iⁿ-gthoⁿ′-ga zhiⁿ-ga.

knave (a tricky person), i′-çi-e wa-the.

knee, shi-noⁿ′-dse.

kneecap, shi-thoⁿ′-dse moⁿ-shkoⁿ.

knee joint, zhe-ga u′-ḳi-tse.

kneepan, shi-thoⁿ′-dse.

kneel (to), shi-moⁿ′-kshoⁿ.

kneel on something, a′-shi-moⁿ-ḳoⁿ.

I kneel, a′-a-shi-moⁿ-ḳoⁿ.

you kneel, a′-tha-shi-moⁿ-ḳoⁿ.

we kneel on something, oⁿ-ga′-shi-moⁿ-ḳoⁿ i.

knife, moⁿ′-hiⁿ.

knock (to) at a door, ga-da′-da-xe.

I knocked at the door, ṭsi′-zhe-be-te a-da-da-xe.

you knocked at the door, ṭsi′-zhe-be-te tha-da-da-xe.

knock down (with the fist), ga-bthi′-zhe.

I knocked him down, a′-bthi-zhe.

we knocked him down, oⁿ-ga′-bthi-zha i.

knock senseless, ga-gthoⁿ′-thiⁿ.

I knocked him senseless, a′-gthoⁿ-thiⁿ.

you knocked him senseless, tha′-gthoⁿ-thiⁿ.

we knocked him senseless, oⁿ-ga′-gthoⁿ-thiⁿ i.

knock holes in ice, u-ga′-ḳ’u-dse.

knock many holes, u-ga′-ḳ’u-ḳ’u-dse.

knoll, a′-ba-du; (2) ba-do′.

knot in wood, zhoⁿ-ṭa′-xe.

know (to), i′-ba-hoⁿ.

I know, i′-p̣a-hoⁿ.

you know, i′-shpa-hoⁿ.

do you know who that is? she-the e-be te i-shpa-hoⁿ **a.**

knowledge, da′-i-ba-hoⁿ.

knuckle, sha′-ge u-ba-zhu.

L

labor, wa-thi′-ṭoⁿ.

lace (to) a shoe, a′-ba-çoⁿ-dse.

I laced my shoe, a′-p̣a-çoⁿ-dse.

you laced the shoe, a′-shpa-çoⁿ-dse.

we laced the shoe, oⁿ′-ga-ba-çoⁿ-dsa i.

lacerate, zhu′-ga-thi-xthoⁿ′-zhe (which see).

lacerate the bowel, shu′-be thi-btha-çe.

lacrosse, ga-çi′.

lacrosse stick, ṭa-be′-çu i-ba-sta-dse.

lactation, ba-çe′-ḳ’i.

ladder (wooden), zhoⁿ-a′-noⁿ-zhiⁿ.

ladle, ṭsi′-ha-ba stse-e.

laity, ni′-ḳa-shi-ga a-ga-ha ṭa kshe.

lake, dse.

lamb, ṭa-çka′ zhiⁿ-ga.

lament (to), gi′-koⁿ.

lamentations, xa-ge′.

lamp, a′-da-ḳoⁿ-gthe.

lance, we′-zha-pshe (which see).

land, moⁿ-zhoⁿ′.

landmark, moⁿ-zhoⁿ′ thi-xu.

landholder, moⁿ-zhoⁿ′-ṭoⁿ.

landowner, same as landholder.

landing for a boat, ba-dse′ o-pshe′-tse.

language, i′-e.

languid (to be), be′-ni-ha; xpe′-ga; o′-ḳa-wa-the.

I am languid, o′-woⁿ-ḳa-wa-the.

you are languid, o′-thi-ḳa-wa-the.

languidness (continued), xpe′-xpe-ga.

languish (to), i′-p̣i-zhi.

lantern, a′-da-ḳoⁿ-the.

lard, ḳo-ḳo′-ça we-gthi.

larder, u′-noⁿ-bthe u-zhi.

large, ṭoⁿ′-ga; (2) gthoⁿ′-the.

a large deer, ṭa ṭoⁿ′-ga.

lariat, we′-thiⁿ.

I stretched the lariat, we′-thiⁿ bthi ça-da.

you stretched the lariat, we′-thiⁿ stsi-ça-da.

lark (meadow), moⁿ′-ge çi ṭoⁿ-ga.

laryngitis, do′-dse ni-e.

lassie, shi′-mi zhiⁿ-ga.

lassitude, ga-çki′-ge.

last (the), u-thu′-ha-ge tse.

lasting, ça′-gi.

latch (of a door), a′-ba-xu.

latch (to) the door, ṭsi′-zhe-be u-thi-moⁿ.

I latched the door, ṭsi′-zhe-be u-bthi-moⁿ.

you latched the door, ṭsi′-zhe-be u-stsi-moⁿ.

we latched the door, ṭsi′-zhe-be oⁿ-gu′-thi-moⁿ i.

later, shoⁿ a-ka.

lateral, thi′-u-ba-he.

laugh (to), i′-xa.

I laugh, i-tha′-xa.

you laugh, i′-tha-xa.

laugh (to) heartily, i′-xa i-ga-çki.

laundress, wa-ḳ’o wa-thi′-shki.

I found a good laundress, wa-thi′-shki wa-ḳ’o tha-gthiⁿ wiⁿ i-tha-the he.

laundry, wa-thi′-shki ṭsi.

lavish (to) affection, da′-doⁿ u-thi-bo-dse.

I lavish affection, da′-doⁿ u-bthi-bo-dse.

you lavish affection, da′-doⁿ u-ni-bo-dse.

we lavish affection, da′-doⁿ oⁿ-gu-thi-bo-dsa i.

law, u′-wa-tha-dse; (2) wa′-ḳi-gtha-dse.

I obey the law, wa′-ḳi-gtha-dse u-wa-p̣a.

law—continued.

you obey the law, wa′-ḳi-gtha-dse u-tha-p̣a.

he obeys the law, wa′-ḳi-gtha-dse u-p̣a.

lawyer, wa′-ḳi-e.

lawsuit, u-ḳi′-gthiⁿ-ge.

laxative, i′-zhe moⁿ-ḳoⁿ.

lay away, to keep for future use, da′-doⁿ gi-çi.

I lay away for future use, da′-doⁿ a-gi-çi.

you lay away for future use, da′-doⁿ tha-gi-çi.

we lay away for future use, da′-doⁿ oⁿ-gi-çi i.

layman, ni′-ḳa-shi-ga a-ga-ha ṭa kshe.

laziness, u′-thi-ṭs’a-ge i-wa-xpa-thiⁿ.

lazy (to be), i′-noⁿ-hiⁿ-zhi; u′-thu-ṭs’a-ge.

he is very lazy, i′-noⁿ-hiⁿ-zhi wa-gthiⁿ bi a.

lazy man, u-thi′-sha-ge.

lead (to), wa-thi′-xo-e.

lead (to) a horse, thi-xu-we.

I lead the horse to water, ḳa-wa bthi-xu-we ni-dse.

you lead the horse to water, ḳa-wa-stsi-xu-we ni-dse.

lead pencil, zhoⁿ′-we-gthe-çe.

my lead pencil is black, zhoⁿ′-we-gthe-çe wi-ṭa ça-be.

your pencil is red, zhoⁿ′-we-gthe-çe thi-ṭa zhu-dse.

leaf or leaves, a′-be.

leaf buds, zhoⁿ′-ṭa-shpe.

lean (to) against each other, a′-ḳi-ḳoⁿ.

lean (to) on, a-ḳoⁿ.

I lean on, a′-a-ḳoⁿ.

you lean on, a′-tha-ḳoⁿ.

we lean on, oⁿ′-ga-ḳoⁿ i.

lean (thin), xtha′-zhiⁿ-ga.

leap (to), wi′-çi; (2) u-wi′-çi; (3) u-i′-çi.

I leap, u-wa′-wi-çi.

You leap, u-tha-wi′-çi.

We leap, oⁿ-gu′-wi-çi i.

learn (to), thi′-u-p̣a-the.

I learn, bthi′-u-p̣a-the.

you learn, ni-u-p̣a-the.

we learn, oⁿ-thi′-u-p̣a-tha i.

learned (possessed with knowledge), da′-doⁿ-i-ba-hoⁿ; wa-gthe′-çe p̣i-oⁿ.

lease, moⁿ-zhoⁿ′ u-wa-ḳ’i.

least (the), zhiⁿ-ga′ xtsi thiⁿ-kshe.

leather, wa-ha′.

leave out. (*See* except.)

I left it out, e-noⁿ u-ḳoⁿ-dsi bthi-dsi-çe ha.

you left it out, e-noⁿ u-ḳoⁿ′-dsi u-he tha-tha zhi.

leech, ḳi-çda′.

lee side, a′-ga-xthe.

left-handed, tha′-ṭa.

leg, hi; çi-hi′.

leg (upper part), zhe-ga′.

my leg is cramped, zhe-ga′ oⁿ-thi-ḳu-ge.

your leg is cramped, zhe-ga′ thi-thi-ḳu-ge.

my legs ache, çi-hi wi-ṭa ni-e ha.

legal action, u-thiⁿ′-ge.

legend, u′-tha-ge.

legerdemain, gthoⁿ′-xe; (2) wa-ga′-xe p̣i-oⁿ.

legislate (to), wa′-ḳi-gtha-dse ga-xe.

legislation, same as legislate.

legislature, ṭsi′-go-a-bi ḳi-çto.

legion, a′-mi-xe.

leggings (man's), hiu′-iⁿ-ge.

leggings (woman's), hiu′-iⁿ-ge da-p̣a.

leggings straps, i-tsi-oⁿ-çka.

leisure (to be at), u′-oⁿ-thiⁿ-ge.

I am at leisure, u-oⁿ′-oⁿ-thiⁿ-ge.

you are at leisure, u-oⁿ′-thi-thiⁿ-ge.

we are at leisure, u-oⁿ′ wa-thiⁿ-ga i.

lemon, ḳoⁿ-dse′-çi ṭs’a-the.

lend (to), u-ḳ’i.

I lend, u-wa′-ḳ’i.

you lend, u-tha′-ḳ’i.

we lend, oⁿ-gu-ḳ’i i.

I loaned my ax to P̣i-çi, moⁿ-hiⁿ çpe wi-ṭa P̣i-çi u-wa-ḳ’i.

lengthen (to), as a rope, we′-thiⁿ thi-gtha-wa.

I lengthened the rope, we-thiⁿ bthi-gtha-wa.

you lengthened the rope, we-thiⁿ stsi-gtha-wa.

we lengthened the rope, we-thiⁿ oⁿ-thi-gtha-wa i.

Lent (period of fasting), Gthe′-bthoⁿ do-ba zhoⁿ (which see).

lessee, moⁿ-zhoⁿ′ u-da.

lessen, dsu′-ba e-goⁿ.

lessor, moⁿ-zhoⁿ′ u-wa-ḳ’i.

lethargic, iⁿ-shta′ u-ṭs’u-xe.

letter (a), wa-gthe′-çe.

level, çnoⁿ′-çnoⁿ goⁿ-çe-goⁿ; (2) çta′-go.

lewd, u′-shki-ga.

lewdness, same as lewd.

liar, i′-xo-be shtoⁿ.

I hate a liar, ni′-ḳa-shi-ga i-xo-be shtoⁿ the i-tha′-çi ha.

libel, tha-hoⁿ′-zhi.

liberal, gi′-wa-xthi-zhi; (2) wa-xthi′-zhi.

he is a generous man, ni′-ḳa-shi-ga gi-wa-xthi-zhi bi a.

liberality, wa-ga′-the-shtoⁿ.

liberate (to), thi-shtoⁿ′-gthe ga-xe.

I liberated him, thi-shtoⁿ-gthe p̣a-xe.

you liberated him, thi-shtoⁿ′-gthe shka-xe.

we liberated him, thi-shtoⁿ′-gthe oⁿ-ga-xa i.

library (a), wa-gthe′-çe ṭsi.

lick (to), as with the tongue, tha-çta′-be.

I licked it, btha′-çta-be.

you licked it, shna-çta′-be.

we licked it, oⁿ-tha-çta ba i.

lie (to) flat, gi-çta′-ge.

lie upon, a′-zhoⁿ.

lie in wait for, bi-çpe′.

lie down (a command), zhiⁿ-ha o u.

lie side by side, ḳoⁿ′-ça-ha zhoⁿ.

let us lie side by side, ḳoⁿ′-ça-ha oⁿ-zhoⁿ.

life sentence, ni′-shoⁿ-shoⁿ-e.

he was given a life sentence, ni′-shoⁿ-shoⁿ-e a-gi-tha da bi a.

lifeless, u-thi′-ḳoⁿ thiⁿ-ge.

life-saver, ni′-ga-xe.

lift (to), thi-hoⁿ′.

I lift, bthi′ -hoⁿ.

you lift, ni′-hoⁿ.

we lift, oⁿ-thi′-hoⁿ i.

lift out with a pole, ba-shda′-dse.

I lifted it out with a pole, p̣a′-shda-dse.

you lifted it out with a pole, shp̣a′-shda-dse.

we lifted it out with a pole, oⁿ-ba′-shda-dsa i.

lift with the foot, noⁿ-çi′-ge.

light, da′-ḳoⁿ.

light (artificial), a′-da-ḳoⁿ.

light comes on me, oⁿ′-hoⁿ-ba.

light bread, wa-da′-hoⁿ.

lightning, iⁿ-gthoⁿ′-wa-thu-gthe-çe; thi-hoⁿ′-ba.

lightning (zigzag), gthoⁿ wa-gthe-çe.

light weight, ha′-ha.

likable, u′-ḳ'oⁿ-tha-gthiⁿ.

like, e′-goⁿ.

it is very like my horse, ḳa′-wa wi-ṭa e-goⁿ xtsi iⁿ da.

like taste of, o′-noⁿ-bthe gi-çu.

I like the taste of food, o′-noⁿ-bthe oⁿ-çu.

you like the taste of food, o′-noⁿ-bthe thi-çu.

we like the taste of food, o′-noⁿ-bthe wa-çu i.

limb (of a tree), small, ga-xa′ zhiⁿ-ga.

limb of a tree, zhoⁿ′-ga-xa.

limb of a large tree, ga-xa′-a-gthe.

limbs (of man or animal), a′-dsu-ṭa.

limberness, çi′-çi-e.

limit (as to distance), wa′-tha-da-bi.

limp (to), ni-a′-gtha-gtha.

I limp, ni-a′-a-gtha-gtha.

you limp, ni′-a-tha-gtha-gtha.

limpid, clear as crystal, ga-çpe′.

linden tree, hiⁿ′-dse xtsi hi.

I stood under the linden tree, hiⁿ′-dse xtsi hi tse-dse u-hni-tse u-wa noⁿ-zhiⁿ ha.

you stood under the linden tree, hiⁿ′-dse xtsi hi tse-dse u-tha noⁿ-zhiⁿ ha.

linden (dark), hiⁿ′-dse sha-be.

linden (gray), hiⁿ′-dse xo-dse.

linden (red), hiⁿ′-dse zhu-dse.

lineage, u′-thu-da ḳi-the; (2) u-ḳi′-thi-btha-btha.

liniment, i′-bi-çta.

lips, i′-ha-kshe.

corners of the lips, i′-ha ḳoⁿ-ha.

my lips are red, i′-ha ḳoⁿ-ha ke oⁿ-zhu-dse he.

liquefy, da′-çkoⁿ-the.

liquid measure, ni′ we-ḳ'u-tse.

liquor house, p̣e′-dse-ni ṭsi.

listen (to), a′-noⁿ-ḳ'oⁿ.

I listen, a′-a-noⁿ-ḳ'oⁿ.

you listen, a′-tha-noⁿ-ḳ'oⁿ.

we listen, oⁿ′-ga-ḳ'oⁿ i.

literate, wa-gthe′-çe p̣i-oⁿ.

little, zhiⁿ′-ga.

Little Arkansas River, Ni′-zhu-dse zhiⁿ-ga (which see).

Little Pond Creek, Okla., Dse ga-xa.

Little Village, Ṭoⁿ′-woⁿ zhiⁿ-ga (which see).

littoral, dse′-toⁿ-ḳoⁿ-ha.
live (to), ni; (2) ni′-moⁿ-iⁿ.
I live, a′-ni.
you live, tha′-ni.
we live, oⁿ-ni bi a.
liver, ṭse-p̣i′.
liver gall, ṭse-p̣i′-çi.
load (to), wa-hi′-oⁿ-ḳ'iⁿ.
loath, i′-noⁿ-hiⁿ a-zhi.
local, the-ga′-ha.
location, u-ṭsi.
lock (a), ṭsi′-zhe-be-ṭa-xe.
lock (to), u-thi′-moⁿ.
I locked the door, ṭse′-zhe u-bthi-moⁿ.
you locked the door, ṭse′-zhe u-stsi-moⁿ.
we locked the door, ṭse′-zhe oⁿ-gu′-thi-moⁿ i.
locust, ba′-tho.
the locust eats the leaves of trees, ba′-tho a-ba zhoⁿ-a-be ge tha-çni a bo.
lodestone, mi-ḳa′-ḳ'e moⁿ-thiⁿ a-zhi (which see).
lofty (as a mountain), moⁿ-shi′-a-dsi.
log, zhoⁿ′-gthoⁿ-the.
log house, zhoⁿ-i′-ṭsi.
loin, çiⁿ-dse′ hi.
loin cloth, hi′-tha-xa.
long (as to length), stse-dse.
long (to make), stse-dse ga-xe.
I made it long, stse-dse p̣a-xe.
you made it long, stse-dse shpa-xe.
we made it long, stse-dse oⁿ-ga-xa i.
long and curved, thi-stse′-doⁿ.
long object, she-kshe′.
longevity, u′-noⁿ stse-dse.
longing (to crave), goⁿ′-tha wa-gthiⁿ.
I have a longing for cucumbers, ku-ku-ma ḳoⁿ-btha wa-gthiⁿ.
you have a longing for sugar, zhoⁿ-ni shkoⁿ-shda wa-gthiⁿ.
longing for, tha-ḳ'e tha-bi-goⁿ-tha.
longing (desire for), wa-thoⁿ′-dse-shi.
look (to) all around, u-thi′-xi-dse.
look backward, xa′-tha-wa-doⁿ-be.
I look backward, xa-tha-wa-ṭoⁿ-be.
you look backward, xa′-tha-shtoⁿ-be.
we look backward, xa′-tha oⁿ-woⁿ′-doⁿba i.
look (to) alike, doⁿ-be-goⁿ-çe-goⁿ.
the women looked alike, doⁿ′-be-goⁿ-çe-goⁿ bi a, wa-u noⁿ-ba a-ka.
looking-glass, u-ga′-hoⁿ-ba niu-ḳi-gtha-ç'iⁿ (which see).
loon (black), do′-çe ça-be.
loose (to make), gi′-shoⁿ-tha.
loose-jointed, same as to make loose.
loosen (to), thu-shke′.
I loosen it, bthu′-shke.
you loosen it, stsiu′-shke.
we loosen it, oⁿ-thu-shka i.
lorgnette, moⁿ′-çe iⁿ-shta u-gthoⁿ.
lost (to), u-xpa′-the.
I am lost, oⁿ-woⁿ′-xpa-the.
you are lost, u-thi′-xpa-the.
we were lost, u-wa′-xpa-tha i.
loss of flesh, xtha a-thiⁿ′ hi.
loss of a relative by death, gi′-ṭs'e.
I lost a relative by death, wa-tho′da ḳi-the wiⁿ oⁿ-ṭs'e.
you lost a relative by death, wa-tho′da ḳi-the wiⁿ thi-ṭs'e.
lounge, a′-zhoⁿ.
louse, he.
lovable, u′-ḳ'oⁿ-tha-gthiⁿ; (2) u′-xta.
love (to), as a woman for a man, p̣i′-the.
love (to), wa-p̣i′-the.
I love, wa-p̣i′-a-the.
you love, wa-p̣i-tha′-the.
love (to) children, xta′-the.
I love the child, p̣i′-a-the.
you love the child, p̣i′-tha-the.
love (to make), mi′-bthi-gthoⁿ.
you made love, mi-ni-gthoⁿ.
lover, mi-thi′-gthoⁿ.
lowing, ṭse-çka ho-ṭoⁿ.
lowland (forests), u-çu′.
lowlands, xe′-ḳi.
loyal, gi′-wiⁿ-ḳe.
I am loyal, e′-wiⁿ-ḳe.
you are loyal, the′-wiⁿ-ḳa.
we are loyal, iⁿ′-wiⁿ-ḳa i.
lucid, wa-çka′.
luckily, o′-xo-be xtsi.
lucky, gi′-e-goⁿ.
ludicrous, i′-xa-e-wa-the.
luggage, wa-ba′-xte.
lukewarm, ni′-da-stsu-e.
lumbago, wa-hi′ ni-e.
lumber, noⁿ′-ha ṭsi i-ga-xe (which see).
I bought a wagon load of lumber, noⁿ′-ha ṭsi i-ga-xe u-thi′-ṭoⁿ-tha u-gi′-p̣i wiⁿ bthi-wiⁿ.

luminous, da′-ḳoⁿ.

lunch, u-we′-wa-hu-stsa.

lunch (to), same as lunch.

lungs, tha′-xi.

lurk (to), bi-çpe′.

I lurked, bi-çpe′ a-zhoⁿ.

lurk (to)—continued.

you lurked, bi-çpe′ tha-zhoⁿ.

we lurked, bi-çpe′ oⁿ-zhoⁿ i.

lying (telling falsehoods), i′-xo-be-shtoⁿ.

lynx, iⁿ-gthoⁿ′-gthe-zhe.

M

macadamize, a′-da-ga-xe.

I macadamized the road, a′-da-p̣a-xe.

you macadamized the road, a′-da-shka-xe.

we macadamized the road, a′-da oⁿ-ga-xa i.

machinery, we′-ḳi-ḳ’oⁿ (which see).

madam, wa-ḳ’o′ ni-ḳa-ṭoⁿ.

madden (to), thi-wa′-zhiⁿ p̣i-zhi.

I made him mad, bthi′-wa-zhiⁿ p̣i-zhi.

you made him mad, ni′-wa-zhiⁿ p̣i-zhi.

we made him mad, oⁿ-thi′-wa-zhiⁿ p̣i-zhi i.

maggot, wa-gthi′.

magic, wa-ḳoⁿ′ da-gi.

magnificent, wax-ḳa′-da-zhi.

magnitude, gthoⁿ′-the.

maiden, ga-çoⁿ′-çi; (2) wa′-thi-xa-zhi.

mail, wa-gthe′-çe.

mail carrier, wa-gthe′-çe ḳ’iⁿ.

maim (to), wa-noⁿ′-ḳa-the; (2) ḳi′-u.

I maimed him, noⁿ′-ḳa a-the.

you maimed it, noⁿ′-ḳa tha-the.

main, u′-zhu.

majority, i-doⁿ′.

majority (to reach manhood), ni′-ḳa noⁿ thi-shtoⁿ.

make (to), ga′-xe; wa-ga-xe.

I make, p̣a-xe.

you make, shka-xe.

we make, oⁿ-ga-xa i.

we make of them, oⁿ′-gi-the.

make (to) room, get out of the way, gi′-thi-ḳoⁿ.

make (to) way, clear the road, a′-ḳi-tha-zha-ṭa.

make (to) something for some one, kshi′-xe.

I made something for him, a-kshi′-xe.

you made something for him, tha-kshi′-xe.

we made something for him, oⁿ-kshi-xa i.

malady, wa′-dsi-ni.

malaria, ba-hni′-tse; (2) ba-ni-ṭse.

male, do-ga′.

malice, i′-çi.

malign (to, in a bad sense), ga-çoⁿ′.

mallard duck, mi′-xa p̣a-ṭo-ho (which see); (2) p̣a′-hi-ṭu.

maltreat (to), thi-hi-dse; i′-xta.

I maltreated it, bthi′-hi-dse.

you maltreated it, ni-hi-dse.

we maltreated it, oⁿ-thi′-hi-dsa i.

man, ni′-ḳa.

the man is large, ni′-ḳa a-ka ṭoⁿ-ga bi a.

the man rode the horse, ni′-ḳa a-ka ḳa-wa ṭoⁿ a-gthiⁿ bi a.

man (middle-aged), ni-ḳa-çkoⁿ-çka.

manacle, ba-xtse′.

I manacled him, p̣a′-xtse.

you manacled him, shpa′-xtse.

we manacled him, oⁿ-ba′-xtsa i.

mane of a horse, ḳa′-wa p̣a-xiⁿ.

white mane, p̣a′-xiⁿ-çka.

mange, ḳi-gthi′-ḳ’i-tha.

your dog has the mange, shoⁿ′-ge thi-ṭa a-ka ḳi-gthi-ḳ’i-tha oⁿ bi a.

manger, moⁿ-hiⁿ′-u-zhu.

manifest, wa-ṭoⁿ′-iⁿ.

I manifest, iⁿ-wa-ṭoⁿ′-iⁿ.

you manifest, thi-wa-ṭoⁿ′-iⁿ.

we manifest, we-wa′-ṭoⁿ-iⁿ i.

mankind, ni′-ḳa-shi-ga e-goⁿ.

mantel, wa′-zhu.

manufacture (to), da′-ga-xe.

I manufacture, da-p̣a′-xe.

you manufacture, da-shka′-xe.

we manufacture, da-oⁿ′-ga-xa i.

I manufacture wagons, u-thi′-ṭoⁿ-tha p̣a-xe.

you manufacture wagons, u-thi′-ṭoⁿ-tha shka-xe.

we manufacture wagons, u-thi′-ṭoⁿ-tha oⁿ-ga-xa i.

manure, ḳa′-wa iⁿ-gthe.

many, hiu.
  many horses, ḳa-wa hiu bi a.
  many birds, wa-zhiⁿ′-ga hiu bi a.
  many people, ni′-ḳa-shi-ga hiu bi a.
  many trees, zhoⁿ hiu bi a.
  there are many trees on my land, moⁿ-zhoⁿ wi-ṭa thoⁿ xtha-be ke hiu bi a.

maple sugar, we′-sha-be-the-hiu zhoⁿ-ni (which see).

maps, moⁿ-zhoⁿ′ wa-gthe-çe.

march (to), wa-moⁿ′-thiⁿ.
  the men marched away, ni′-ḳa a-ba wa-moⁿ-thiⁿ a-tha bi a.
  I marched, wa-moⁿ′-thiⁿ bthe.
  you marched, wa-moⁿ′-thiⁿ stse.

March, Mi-u′-ḳ’oⁿ thiⁿ-ge.

mare, ḳa′-wa-mị-ga.

margin, ḳoⁿ′-ha.

margin (narrow), ḳoⁿ′-ha ke zhiⁿ-ga.

margin (wide), ḳoⁿ′-ha ke ṭoⁿ-ga.

mark (to) by slitting the ears of an animal, ba′-zha-ṭa.
  I slit the horse’s ears to mark him, ba′-a-zha-ṭa.
  you slit the horse’s ears to mark him, ba′-tha-zha-ṭa.
  we slit the horse’s ears to mark it, ba′-oⁿ-zha-ṭa i.

marksman, wa-ho′-ṭoⁿ-the we-ḳu-dse p̣i-oⁿ.
  I am a good marksman, wa-ho′-ṭoⁿ-the we-ḳu-dse p̣i-moⁿ.
  you are a good marksman, wa-ho′-ṭoⁿ-the we-ḳu-dse shpi-zhoⁿ.

Marmaton, Kans., We′-ṭs’a u-zhi.

marriageable (woman), wa′-thi-xe-thoⁿ-çka.

marry (to), with reference to a woman, wa′-thu-xe.
  I am married, wa′-bthu-xe.
  I married when I was very young, oⁿ-zhiⁿ-ga′-xtsi doⁿ wa-bthi-xe.
  you married when you were very young, thi-zhiⁿ-ga xtsi doⁿ wa-ni-xe.

marry (to), refers to a man, gthoⁿ-ge.
  I am married, mi-a′-gthoⁿ-ge iⁿ do.

marsh (a), moⁿ-ni′-shki-shki-ga.

marsh grass, moⁿ-hiⁿ′ btha-çka.

marsh reed, pshi-shto′-zha (*Phragmites phragmites*).

marsh wren, moⁿ-hiⁿ′-u-zhoⁿ zhiⁿ-ga.

marshland, ni′-moⁿ-hoⁿ.

marvelous, u′-xta.

mash (to), ba-ni′ çu-dse.
  I mashed the potatoes, do′-çka tse p̣a-ni-çu-dse.
  you mashed the potatoes, do′-çka tse shpa-ni-çu-dse.
  we mashed the potatoes, do′-çka tse oⁿ-ba′-ni-çu-dsa i.

master, wa-ṭoⁿ′-ga.

masticate (to), tha-ṭoⁿ′-hoⁿ.
  I masticate, btha′-ṭoⁿ-hoⁿ.
  you masticate, shda′-ṭoⁿ-hoⁿ.
  we masticate, oⁿ-tha′-ṭoⁿ-hoⁿ i.

mastication, wa-noⁿ′-bthe-tha-ṭoⁿ-hoⁿ.

match (a), thi-po′-e; (2) thi′-p̣e-dse; (3) p̣e′-dse ga-xe.

mate (to), ḳi-gthi′-gthoⁿ.

mating (of birds or animals), ḳi′-thi-xa.

mattock, moⁿ-çe′ ḳi-tha-ha-p̣a hi; (2) we′-ḳ’e.

mattress, u-mi′-zhe.
  you must have a new mattress, u′-mi-zhe tse-ga a-ni ḳoⁿ-bthe goⁿ.

mature, ni′-ḳa noⁿ-bthi-shtoⁿ.
  I am mature, ni′-ḳa a-noⁿ-bthi-shtoⁿ.
  you are mature, ni′-ḳa tha-noⁿ-stsi-shtoⁿ.

mature (to), noⁿ.
  the girl has matured, she′-mi zhiⁿ-ga toⁿ noⁿ a-hoⁿ.

maul (to), u-tsiⁿ′.
  I mauled it, u-wa′-tsiⁿ.
  you mauled it, u-tha′-tsiⁿ.
  we mauled it, oⁿ-gu′-ṭsiⁿ i.

May, Hiu′-wa-thi-xtha-xtha zhu-dsa bi (which see); (2) Xtha-çka zhiⁿ-ga tse-the (which see).

May apple, shoⁿ′-gthiⁿ-dse.

me, wi′-e.

meadowland, moⁿ-hiⁿ′ ga-çe moⁿ-zhoⁿ.

mean (to have in mind), e′-wa-ḳa.
  I do not know what you mean, iⁿ da-doⁿ e′-wa-tha-ḳe tse a-noⁿ′-bthiⁿ.
  I meant it, e-goⁿ xti e-a-wa-ke.
  you meant it, e-goⁿ xti e-wa-tha-ke.
  he meant it, e′-goⁿ xti e-wa-ḳa i ha.
  who does he mean? be′ e-wa-ke a(?)
  who do I mean? be′ e-a-wa-ke a(?)
  who do you mean? be′ e-wa-tha-ke a(?)

meander (to), ḳoⁿ′-ha-ha.

I meandered, ni-ḳoⁿ′-ha ke u-wa-p̣a.

you meandered, ni-ḳoⁿ′-ha ke u-tha-p̣a.

we meandered, ni-ḳoⁿ′-ha ke oⁿ-gu-p̣a i.

meaningless, u′-ga-xe thiⁿ-ge.

measles, zhu′-zhu-dse; (2) zhu′-dse zhiⁿ-e.

measure (a), we′-ḳ'u-ṭse.

measurable, ha′-thoⁿ-çka.

meat, ṭa.

I cut meat thin, ṭa′ do-ḳa thoⁿ ba′-a-bthe-ḳa.

meat pie, ṭa′ u-gthoⁿ.

medal (a), moⁿ′-çe-ça wa-noⁿ-p'iⁿ.

medal (peace), same as medal.

meddle (to), u-i-e.

I meddle, u-wa′ i-e.

you meddle, u-tha i-e.

we meddle, oⁿ-gu′ i-a i.

meddler, wa-thi′-hi-dse.

mediate (to), wa-ba′-zhiⁿ.

mediation, same as mediate.

mediator, wa-ba′-zhiⁿ.

medicine, moⁿ-ḳoⁿ′.

Medicine-Man Creek, Kans., P̣a′-thiⁿ-wa-ḳoⁿ-da-gi ga-xa.

meditate (to), wa-ḳi′-gthi-gthoⁿ; (2) wa-thi′-gthoⁿ.

I meditate, wa-bthi′-gthoⁿ.

you meditate, wa-ni′-gthoⁿ.

we meditate, oⁿ-woⁿ′-thi-gthoⁿ i.

meek, wa-xpa′-thi-ḳi-the; u′-ḳ'oⁿ-tha-gthiⁿ.

meet (to), as join together, a′-zhoⁿ-gi-the.

meet face to face, ḳi′-ba-xtha.

I met them face to face, u-wa′-ḳi-ba-xtha.

you met them face to face, u′-tha-ḳi-ba-xtha.

meet together, a′-ḳi-ḳi-p̣a.

I met with them, wa′-a-ḳi-p̣a.

you met with them, wa′-tha-ḳi-p̣a.

we met in the forest, u-xtha-be ke-dse oⁿ-ga-ḳi-ḳi-p̣a i ha.

mellow, dsu′-dse.

the peach is mellow, ḳoⁿ′-dse hiⁿ stse-e a-ka dsu-dse a-ḳo.

melt (to), çkoⁿ.

melted, da′-çkoⁿ.

I melted the lead, moⁿ′çe-moⁿ da-çkoⁿ a-the.

melted—continued.

you melted the lead, moⁿ′-çe-moⁿ da-çkoⁿ tha-the o.

we melted the lead, moⁿ′-çe-moⁿ da-çkoⁿ oⁿ-tha i.

memento, u′-gi-çi-the.

memorable, gi-çi′-the wa-the.

a memorable day, oⁿ-ba′-the gi-çi-the wa-the ha.

memorial (to make a), u′-gi-çi-the ga-xe.

I made a memorial, u′-gi-çi-the p̣a-xe.

you made a memorial, u′-gi-çi-the shka-xe.

we made a memorial, u′-gi-çi-the oⁿ-ga-xa i.

memorize (to), gi-çi′-the.

I memorize, a-gi′-çi-the.

you memorize, tha-gi′-çi-the.

we memorize, oⁿ-gi′-çi-tha i.

menace (a), ḳoⁿ′-tha.

mend (to), gi-ga′-xe; (2) p̣i-gi-ḳ'oⁿ.

I mend, p̣i-a′-gi-ḳ'oⁿ.

you mend, p̣i′-tha-gi-ḳ'oⁿ.

we mend, p̣i-oⁿ′-gi-ḳ'oⁿ i.

menstruation, ḳoⁿ′-tse.

merciless, wa-tha′-ḳ'e-tha-zhi.

I have no mercy, wa-tha′-ḳ'e-a-tha moⁿ-zhi.

you have no mercy, wa-tha′-ḳ'e tha-tha-zhi.

we have no mercy, wa-tha′-ḳ'e oⁿ-tha ba-zhi i.

merriment, u′-gi-çu.

merry, gi′-çu.

I am merry, oⁿ′-çu.

you are merry, thi′-çu.

we are merry, wa-çu′ i.

messenger, wa-ba′-zhiⁿ.

metal, moⁿ-çe′.

meteor, mi-ḳa′-ḳ'e u-xpa-the.

mica, iⁿ′-ḳoⁿ-ba.

midday, mi-tho′-ṭoⁿ.

middle, u-ḳoⁿ′-çka.

middle of a lake, dse u′-çkoⁿ-çka dsi.

middle of the heaven (zenith), mi′-u-ḳoⁿ-çka.

midnight, hoⁿ′-çkoⁿ-çka; (2) hoⁿ-u-ṭoⁿ′-ga. (From a ritual.)

midriff, p̣a′-xe-noⁿ-ṭa.

midwife, wa-ni′-e-u-thiⁿ-ge.

might, wa-shkoⁿ′.

migrate, wa-hi′-oⁿ.

birds migrate, wa-zhiⁿ′-ga shki wa-hi-oⁿ noⁿ bi o.

migration, ga-xthoⁿ u-zhoⁿ-ge.

mile (a), moⁿ-zhoⁿ′ wa-tha-da-bi.

military honors, o-doⁿ′.

milk (to), ba-çe′-ni thi-stsu-e.

I milk, ba-çe′-ni bthi stsu-e.

you milk, ba-çe′-ni hni stsu-e.

we milk, ba-çe′-ni oⁿ-thi-stsu a i.

milk, ba-çe′-ni.

milky way, wa-çi′-da u-zhoⁿ-ge.

miller (a), ho′-we-ṭsi a-thiⁿ.

million, wa-tha′-wa ṭoⁿ-ga.

mimic (to), u-ḳi′-oⁿ.

mine (denoting possession), wi-wi′-ṭa.

mink, he′-xthiⁿ.

my coat is trimmed with mink, a′-ga-ha mi wi-ṭa thoⁿ he′-xthiⁿ ha a-ba-ṭa bi a.

minute (very small), wa-hu′-stsa zhiⁿ-ga; (2) wa-ho′-stsa zhiⁿ-ga.

minute (a), ṭa-çe′ kshi-the.

mirage, da′-stsu-stsu-dse. (*Compare* u-da′-bthu-bthu-e.)

I saw a mirage, moⁿ-xe da′-stsu-stsu-dse ṭoⁿ-be ha.

You saw a mirage, moⁿ-xe da′-stsu-stsu-dse shtoⁿ-be ha.

mire, moⁿ-çto′-çto.

mirror, ni-u′-ḳi-gtha ṭs′iⁿ. (*See* Osage description.)

mirthless, gi′-çu thiⁿ-ge.

miscarriage, zhiⁿ-ga′ ṭsi-the-the.

miscellaneous, e′-zhi-noⁿ-thoⁿ; (2) da′-doⁿ ho-i-sta-sta.

mischief-maker, wa-thi′-hi-dse.

mischievous, wa-çpa-zhi.

misconception, moⁿ-xe′ ḳi-the.

misconstrue, i′-e tha-e-zhi.

I misconstrue, i′-e btha-e-zhi.

you misconstrue, i′-e shta-e-zhi.

we misconstrue, i′-e oⁿ-tha e-zhi i.

misfortune, u′-ḳ′oⁿ e-goⁿ-zhi a-zhoⁿ-gi-the.

I met with misfortune, u′ḳ′oⁿ e-goⁿ-zhi a-a-zhoⁿ-gi-the.

you met with misfortune, u′-ḳ′oⁿ e-goⁿ-zhi a-tha-zhoⁿ-gi-the.

misgiving, ko′-i-pshe.

I had misgivings, a-ko′-i-pshe.

you had misgivings, tha-ko′-i-pshe.

we had misgivings, oⁿ′-ga-ḳo-i-psha i.

mishap. (*See* adversity.)

mislead (to), u-xpa′-the-ga-xe.

I mislead, u-xpa′-the p̣a-xe.

you mislead, u-xpa′-the shka-xe.

we mislead, u-xpa′-the oⁿ-ga-xa i.

mispresent (to), e-goⁿ-zhi u-tha-ge.

I mispresent, i′-e e-goⁿ-zhi u-btha-ge.

You misrepresent, i′-e e-goⁿ-zhi u-shta-ge.

We misrepresent, i′-e e-goⁿ-zhi oⁿ-gu-tha-gi oⁿ ga-ṭoⁿ.

I misrepresented him, she′ thiⁿ-ke i-e e-goⁿ-zhi u-btha-ge miⁿ-kshe.

miss (to) a mark, bo′-gthoⁿ-tha.

I missed the mark, bo′-a-gthoⁿ-tha.

you missed the mark, bo′-tha-gthoⁿ-tha.

miss (to) hold, bi′-gthoⁿ-tha.

I missed the hold of it, p̣i′-gthoⁿ-tha.

you missed the hold of it, shpi′-gthoⁿ-tha.

we missed the hold of it, oⁿ-bi′-gthoⁿ-tha i.

miss (to) an object, ba-kshiⁿ′-dse.

I missed the object, p̣a-kshiⁿ-dse.

you missed the object, shpa′-kshiⁿ-dse.

we missed the object, oⁿ-ba-kshiⁿ-dsa i.

miss (to barely) by kicking, noⁿ-kshiⁿ-dse.

I barely missed kicking it, a′-noⁿ kshiⁿ-dse.

you barely missed kicking it, tha-noⁿ′-kshiⁿ-dse.

we barely missed kicking it, oⁿ-noⁿ′-kshiⁿ-dsa i.

Mission House, Ṭa-p̣u-çka ṭsi.

Mississippi River, Ni Ṭoⁿ-ga.

Missouri River, Ni-sho′-dse.

mist (a spray), i′-ḳi-sho-dse.

mist (fine rain), ni-zhiu′-xu-ṭa.

mistake (to make a), moⁿ-xe′ ḳi-the.

I made a mistake, moⁿ-xe′ a′-ḳi-the.

you made a mistake, moⁿ-xe′ tha-ḳi-the.

we made a mistake, moⁿ-xe′ oⁿ-ḳi-tha i.

mistletoe, noⁿ-ni′-ba-ṭse (which see).

misunderstand, noⁿ′-thiⁿ.

I do not understand what you mean, iⁿ-da′-doⁿ e′-wa-tha-ḳe tse a-noⁿ′-bthiⁿ.

misuse (to, in a bad sense), ga-çoⁿ.

mittens, sha′-ge u-thi-xtha.

my mittens, sha′-ge u-thi-xtha wi-ṭa.

your mittens, sha′ge u-thi-xtha the-thi-ṭa.

mix (to), i′-ḳi-gtha-hi.

everything is mixed, da′-doⁿ ça-ni i′-ḳi-ni i-tsa bi a.

mix (to) several ingredients, i′-ga-hi.

moan (to), i′-ga-ṭoⁿ.

I moaned, i-tha′-ga-ṭoⁿ.

you moaned, i′-tha-ga-ṭoⁿ.

we moaned, oⁿ-thoⁿ′-ga-ṭoⁿ i.

I moaned with pain, oⁿ′-ni-e goⁿ i-tha-ga-ṭoⁿ.

you moaned with pain, thi′-ni-e goⁿ i′-tha-ga-ṭoⁿ.

mob (a), ni′-ḳa-shi-ga a-mi-xe (which see).

moccasin, hoⁿ-be′.

I stretched my moccasins by wearing them, hoⁿ-be′ a-gi-noⁿ-ça-da.

moccasin sole, hoⁿ-be′ a-gthoⁿ.

mock (to), wa-tha′-ho-da.

I mocked (him), wa-btha′-ho-da.

you mocked (him), wa-shda′-ho-da.

we mocked (him), oⁿ-woⁿ′-tha-ho-da.

mocking bird, iⁿ′-be-stse-e-zhiⁿ-ga.

modern (not ancient), iⁿ′-tsoⁿ.

modest, wa′-ba-gtha.

the girl is very modest, she mi zhiⁿ-ga a-ka wa-gthiⁿ wa-ba-gtha bi a.

modest (shy), moⁿ′-xi-ga.

the child is modest, zhiⁿ-ga zhiⁿ-ga a-ka moⁿ′-xi-ga bi a.

modest (as being humble), wa-xpa′-thiⁿ.

that man is modest, ni-ḳa a-ka wa-xpa′-thiⁿ bi a.

modify (to) thi-hoⁿ′-gi-the.

I modified, bthi′-hoⁿ-gi-the.

you modified, ni-hoⁿ′-gi-the.

we modified, oⁿ-thi′-hoⁿ-gi tha i.

moist, do′-ḳa; moⁿ-do′-ḳa; tsiⁿ.

moistness, same as moist.

moisten (with finger), i-u′-gtha-kshiⁿ.

molars, hiu-ṭoⁿ′-ga.

I have a hole in a molar, hiu-ṭoⁿ′-ga wiⁿ oⁿ-tha gu-dse ha.

molar tooth, we′-tha-xthoⁿ-zhe.

molasses, zhoⁿ-ni′ ça-be.

mold, u-ṭsi′-ḳ’a.

moldy, same as mold.

mole (ground animal) wa-ba′-hoⁿ.

molest (to, in a bad sense), ga-çoⁿ′.

Monday, Hoⁿ′-ba p̣a-hoⁿ-gthe.

money, moⁿ′-çe çka.

I have no money, moⁿ′-çe çka oⁿ-thiⁿ-ge.

you have no money, moⁿ′-çe çka thi-thiⁿ′-ge.

we have no money, moⁿ′-çe çka wa-thiⁿ-ga i.

monkey, hi-u′-dse.

Monster Creek, Kans., Wa-gthu′-shka i-a-bi.

month, last, mi′-oⁿ-ba ha-shi tse-dsi.

month, next, mi′-oⁿ-ba oⁿ-moⁿ ke-dsi.

month, this, mi′-oⁿ-ba-the.

monument, i’ⁿ-çka bo-ça.

moon, wa-ḳoⁿ′-da hoⁿ-doⁿ.

new moon, u-zhiⁿ′-ga.

the moon is round, mi′-oⁿ-ba thoⁿ da-p̣a.

Mormon (a), Sho′-zho-e moⁿ-thiⁿ.

morning star, mi-ḳa′-ḳ’e hoⁿ-ba-doⁿ thiⁿ-kshe.

morphine, moⁿ-ḳoⁿ′ p̣i-zhi a-u-thi ḳ’e (which see).

morrow (next day), ga-çon′-iⁿ.

mortar (used with pestle), ho′-e.

mortgage, wa-we′-noⁿ-xe ṭoⁿ (which see).

mosquito (a), tha′-p̣oⁿ-ga; (2) gtha′-p̣oⁿ-ge.

the mosquito bit me, gtha′-p̣oⁿ-ge wiⁿ oⁿ-tha-xta-ga bi a.

mother, i-hoⁿ′; i-na (when addressing the mother).

my mother, i′-noⁿ-hoⁿ.

your mother, thi-hoⁿ′.

mother-in-law, wa-ḳ’o′ zhiⁿ-ga; (2) i-ḳu-wa-ḳu zhiⁿ-ga.

mother-in-law (a man's), i-ḳoⁿ′.

motion (to make a), a′-tha-dse.

I made a motion, a′-btha-dse.

you made a motion, a′-shta-dse.

we made a motion, oⁿ′-ga-tha-dsa i.

to second a motion, u-thu-a′-ṭoⁿ a-tha-dse.

I second the motion, u-thu-a′-ṭoⁿ a-btha-dse.

you second the motion, u-thu-a′-ṭoⁿ a-shta-dse.

we second the motion, u-thu-a′-ṭoⁿ oⁿ-ga-tha-dsa i.

motion (of a rocking-chair), çoⁿ-tha′-i-tha-tha.

motionless, shkoⁿ′-thiⁿ-ge.

the leaves are motionless, zhoⁿ a-be ge shtoⁿ shti-woⁿ a-zhi.

motive, e′-woⁿ.

moult (to), hiⁿ-ba-ço′-dse.

mound, ba-do′.

mountain, ba-xu′-ṭoⁿ-ga.

mountainous, btha′-xe.

mourn (to), gi′-koⁿ.

I mourn for him, a-gi′-koⁿ.

you mourn for him, tha-gi′-koⁿ.

we mourn for him, oⁿ-gi′-koⁿ i.

mourner, wa-xpa′-thiⁿ.

mourning dove, thiu′-ṭa.

mouse, iⁿ-choⁿ′-ga zhiⁿ-ga (which see).

mouth, i-ha′.

my mouth is sore, i′-ha te oⁿ-ni-e ha.

mouth (corners), i′-the-dse.

move (to), shkoⁿ.

I move, a′-shkoⁿ.

you move, tha-shkoⁿ′.

move (to), ḳi-gthi-shkoⁿ.

I move, a-ḳi′-gthi-shkoⁿ.

you move, tha-ḳi′-gthi-shkoⁿ.

we move, oⁿ-ḳi′-gthi-shkoⁿ i.

move (to) about, thiⁿ-she′.

move (to) among a crowd, u-ṭa′-noⁿ u-moⁿ-thiⁿ.

move (to) therein, u-moⁿ-thiⁿ.

move (to) by pushing with a broom, pa-dsi′-çe.

moving pictures, ḳe′-da-xe-shkoⁿ (which see).

let us go to a moving picture, ḳe′-da-xe-shkoⁿ woⁿ-ga-ba-noⁿ oⁿ-ga-the ṭe ha.

mow (to), noⁿ-çe.

I mow, a-noⁿ′-çe.

you mow, tha-noⁿ′-çe.

we mow, oⁿ-noⁿ′-ça i.

mower, moⁿ-hiⁿ′ i-ga-çe.

mucilage, we-a′-tha-çta.

mucus (from the nose), pa-xthiⁿ′.

Mud Creek, Okla., Ga-da′-dse ga-xa.

muddle (to), i′-ḳi-ni.

I muddled everything, da′-doⁿ ça-ni i′-ḳi-ni i-tsa bi a.

you muddled everything, da′-doⁿ ça-ni i′-ḳi-ni tha-the.

we muddled everything, da′-doⁿ ça-ni i′-ki-ni oⁿ-tha i.

muddy, ni′-o-sho-dse.

muddy (as applied to the condition of a road), moⁿ-çto′-çto.

the road is muddy, u-zhoⁿ′-ge moⁿ-çto′-çto.

mug (a), ni′-i-tha-ṭoⁿ.

mulberry tree (the Indian), zho′-ṭoⁿ hi.

mulberry tree, zhoⁿ′-da-da-çe (Morus).

mule, noⁿ-ṭa′ ṭoⁿ-ga (which see).

mumps, do′-dse i-ba; (2) ṭa′-hiu i-ba.

the boy has mumps, shiⁿ′-ṭo zhiⁿ-ga a-ka ṭa′-hiu i-ba oⁿ i ha.

munificent, wa-ga′-the-shtoⁿ; (2) wa-xthi′-zhi.

murder (to), tho′-da wa-ṭs’e-the.

I committed murder, tho′-da wa-ṭs’e-a-the.

you committed murder, tho′-da wa-ṭs’e-tha-the.

we committed murder, tho′-da wa-ṭs’e-oⁿ-tha i.

murderer, tho′-da wa-ṭs’e-the shtoⁿ.

muscle of the arm, a′-ḳoⁿ.

the muscle in my arm is sore, a′-ḳoⁿ oⁿ-ni-e ha.

muscle of the jaw, hi′-zhu-ga-wa.

the muscle of my jaw aches, hi′-zhu-ga-wa ke oⁿ-ni-e.

muscle of the throat, do′-dse u-ga-wa.

muscle (large), ḳoⁿ′-ṭoⁿ-ga.

mush, u′-hoⁿ-ça-gi wa-dsu-dse.

mushroom, mi-ḳa′-ḳ’e.

muskmelon, ça′-kiu iⁿ-shta-xiⁿ i-ṭa.

muskrat, ṭa-çi′.

muss (to), u-thi′-bu-dse.

I mussed it, u′-bthi-bu-dse.

you mussed it, u′-shni-bu-dse.

we mussed it, oⁿ-gu′-bu-dsa i.

mussels, tsiu′-ge-çka.

mustache, i′-hiⁿ.

mute (a), i′-a-zhi.

mutter (to), gthoⁿ′-gthoⁿ.

I muttered, gthoⁿ′-gthoⁿ bthi.

you muttered, gthoⁿ′-gthoⁿ ni.

mutton, ṭa-çka′ ṭa.

my, wi′-ṭa.

my land, moⁿ-zhoⁿ wi′-ṭa.

mysteries, moⁿ-sho′-dse.

mysterious, u′-xta.

myth, hi′-go.

N

nag (small horse), ḳa′-wa.

nail, moⁿ′-çe ṭsi u-gthu-ga-doⁿ.

nail (to), u-ga′-doⁿ.
I nailed the floor, u-wa′-ga-doⁿ.
you nailed the floor, u-tha′-ga-doⁿ.
we nailed the floor, oⁿ-gu-ga-doⁿ i.

naked, thu-ḳa′-thiⁿ.

nap (to take a), tho′-ha zhoⁿ i-he.
I took a nap, tho′-ha a-zhoⁿ.
you took a nap, tho′-ha tha-zhoⁿ.
we took a nap, tho′-ha oⁿ-zhoⁿ i.

nape (of the neck), ṭa′-hiu.

napkin, i′-ha i-bi-ḳa.

narrate (to), o-tha′-ge.
I narrate, o-btha′-ge.
you narrate, o′-shta-ge.

narrative, u′-tha-ge.

narrow (too), u-thu-hi.

nausea, thoⁿ′-dse-ba-shtoⁿ-ga.
I am nauseated, thoⁿ′-dse-oⁿ-ba-shtoⁿ-ga.
you are nauseated, thoⁿ′-dse-thi-ba-shtoⁿ-ga.

Navajo, Ha-xiⁿ-gthe-zhe ga-xe.

navel, the′-ṭa-shoⁿ.

nay, hoⁿ′-ḳa-zhi.

near by, e-shoⁿ′.

near (close together), ba-çkiu.

near (short distance), a′-shka.
I walked a short distance, a′-shka xtsi moⁿ-bthiⁿ.
you walked a short distance, a′-shka xtsi moⁿ-ni.

near (close by), tsiu′-goⁿ tha.

nearly, hoⁿ′-ni.
I nearly struck him, hoⁿ′-ni u-wa-tsiⁿ.
you nearly struck him, hoⁿ′-ni u-tha-tsiⁿ.
we nearly struck him, hoⁿ′-ni oⁿ-gu-tsiⁿ ba-thiⁿ i.

neat, wa-çi′-hi.
I am neat, oⁿ′-woⁿ-çi-hi.
you are neat, wa-thi′-çi-hi.
the house is neat, ṭsi′tse u-çi-hi.

neck (the), ṭa′-hiu.

neck of a buffalo, ṭse-pa-hi.

neck of a deer, ṭa-pa-hu-zhu.

necklace, wa-noⁿ-p̣’iⁿ; (2) noⁿ′-p̣’iⁿ.
I wear this (necklace) around my neck, noⁿ′-a-p̣’iⁿ ṭa miⁿ-ḳe ha.
you wear the (necklace) around your neck, noⁿ-a′-p̣’iⁿ ṭa-ṭe ha.

necklace of wampum, iⁿ′-iⁿ çka wa-noⁿ-p̣’iⁿ.

necklace, bead, hiⁿ-çka′ wa-noⁿ-p̣’in.
I caused the woman to wear a necklace, wa-ḳ’u the wa-noⁿ-p̣’iⁿ toⁿ a-ḳi-the ha.

necromancer, wa-ḳoⁿ′-da-gi.

need, wa-xpa′-thiⁿ.
I am in need, oⁿ-woⁿ′-xpa-thiⁿ.
you are in need, wa-thi′-xpa-thiⁿ.
we are in need, wa-wa′-xpa-thiⁿ i.

needle, çiu′-ḳa-hiu-ḳoⁿ (which see); (2) çi′-ḳa-hiu-ḳa.
I broke my needle, çiu′-ḳa-hiu-ḳoⁿ a-gthi xoⁿ he.
give me a needle, çiu′-ḳa-hiu-ḳoⁿ wiⁿ oⁿ-ḳ’i a.

negress, ni-ḳa′ ça-e wa-ḳ’o.
I have a negress for a cook, ni-ḳa′ ça-e wa-ḳ’o wiⁿ u-hoⁿ ki-the a-bthiⁿ.
have you a negress for a cook? ni-ḳa′ ça-e wa-ḳ’o wiⁿ u-hoⁿ ki-the a-ni a(?)

negro, ni-ḳa′ ça-be.
a negro servant, ni-ḳa′ ça-be wa-ga-xthoⁿ.

neighborhood, ḳoⁿ′-ha-ha kshe.
a good neighborhood, ḳoⁿ′-ha-ha-kshe ni′-ḳa-shi-ga doⁿ-ha bi a.
a bad neighborhood, ḳoⁿ′-ha-ha-kshe ni′-ḳa-shi-ga i-çi wa-tha bi a.

neighing, ḳa′-wa ho-ṭoⁿ.

neither, oⁿ′-moⁿ noⁿ shki oⁿ-ḳa-zhi.

Neosho, Okla., Do′-çkiu-e-ga-xa.

nephew, i-ṭsu′-shka (which see).

nest, ṭsi′-he.
bird’s nest, hiⁿ′-noⁿ-xpe-gthe; (2) wa-zhiⁿ′-ga ṭsi-he.
I found a bird’s nest, wa-zhiⁿ′-ga hiⁿ′-noⁿ-xpe-gthe wiⁿ i-tha′-the ha.
you found a bird’s nest, wa-zhiⁿ′-ga hiⁿ′-noⁿ-xpe-gthe wiⁿ i′-tha-the ha.

nettle weed, ha′-do-ga (which see); moⁿ-hiⁿ′ wa-xtoⁿ ha-do-ga.

neutral, oⁿ′-moⁿ noⁿ shki u-thi-çoⁿ-ha zhi.

nevertheless, thoⁿ-zha′; (2) e-goⁿ-thoⁿ-zha; (3) e′-thoⁿ-zha.

new, iⁿ′-tsoⁿ; (2) ṭse′-ga.

newspaper, wa-gthe′-çe; (2) o′-tha-ge wa-gthe-çe.

next, u-thu-a′-ṭoⁿ.

nice, tha′-gthiⁿ.

nickel (5-cent piece), we′-the-wa-ça-ṭoⁿ.

nickname, zha′-zhe wa ho-da.

niece, i-ṭsi′-zhoⁿ; (2) i-ṭsu′-zhoⁿ-ge; (3) i-hoⁿ′ zhiⁿ-ga.

night, hoⁿ.

nighthawk, ṭse-shiⁿ′-shiⁿ-e; (2) pshoⁿ′-shka.

night singing, hoⁿ wa′-thoⁿ.

nine, gthe′-bthoⁿ ṭse wiⁿ thiⁿ-ge.

nine spot (in deck of cards), shoⁿ′-ḳa a-zhi.

nineteen, a-gthiⁿ′ gthe-bthoⁿ ṭse wiⁿ thiⁿ-ge.

nipple, ba-çe i′-ṭa-xe.

nit, he-çoⁿ zhiⁿ-ga.

no, hoⁿ′-ḳa-zhi; oⁿ′-ḳa-zhi.

nobody, be′thiⁿ-ge.

nocturnal, hoⁿ′-i-ni-do.

noise (to make a), u′-tsi-zhe ga-xa.

I make a noise, u′-tsi-zhe p̣a-xe o.

you make a noise, u′-tsi-zhe shka-xe o.

we made a noise, u′-tsi-zhe oⁿ-ga-xa i.

nominal, zha′-zhe noⁿ.

nominate (to), a′-tha-dse.

I nominate, a′-btha-dse.

you nominate, a′-na-dse.

we nominate, oⁿ′-ga-tha-dsa i.

nonchalant, a′-doⁿ-ba zhi.

nonsense, u′-ga-xe thiⁿ-ge.

noon, mi-tho′-ṭoⁿ.

North, Ba′-çoⁿ-dsi.

north wind, ṭa′-dse ba-çoⁿ tse.

nostalgia, wa-we′-gi-shu-ge.

I suffered from nostalgia, wa-gthiⁿ wa-we′-a-gi-shi-ge ha.

nostrils, p̣a-xtho′-ge; (2) p̣a-zhu′-zhe u-xthu-ḳ’a.

not, zhi; (2) oⁿ′-ḳa-zhi.

it was not, zhiⁿ da.

not so, hoⁿ-ḳa-zhi.

I do not, moⁿ-zhi′; oⁿ-ḳa moⁿ-zhi.

notch (to), ma′-çki-da.

I notched the stick, ma′-a-çki-da.

you notched the stick, ma′-tha-çki-da.

notches in a bow, miⁿ′-ṭse-ṭa-spe.

nothing, thiⁿ-ge′.

there is nothing like it in this land, moⁿ-zhoⁿ the-ga-ha′ e-goⁿ thiⁿ-ge a-thoⁿ.

notice (of a meeting), u′-thu-çe u-tha-ge.

notification, noⁿ-ḳ’oⁿ′ wa-kshi-the.

I gave notification, o′-btha-ge the-a′-the.

nourished, u′-ḳ’i bi.

nourishment, wa-noⁿ′-bthe.

novel, u′-tha-ge ga-xe.

November, Ṭa-he′-ba-xoⁿ bi; (2) Mi-ḳa′-ḳi-thi-xa bi.

now, iⁿ′-choⁿ; the-goⁿ′-dsi xtsi; (2) hau.

now (at the present moment), hiⁿ-da′; (2) the-goⁿ′-dsi.

now let me see, hiⁿ′-da ṭoⁿ-be tse.

nowadays, hoⁿ′-ba the-goⁿ-dsi.

nude, thu-ḳa-thiⁿ; nu-ḳa-thiⁿ; a′-tha-ha thiⁿ-ge.

nudge (to) **with the foot**, noⁿ-çpoⁿ′.

I nudged him, a-noⁿ′-çpoⁿ.

you nudged him, tha-noⁿ′-çpoⁿ.

we nudged him, oⁿ-noⁿ′-çpoⁿ i.

nudge (to), **to attract attention**, thi′-çpoⁿ.

I nudged him to attract attention, bthi′-çpoⁿ.

you nudged him to attract attention, ni′-çpoⁿ.

we nudged him to attract attention, oⁿ-thi′-çpoⁿ i.

nudge (to) **with the elbow**, ba-çpoⁿ′.

I nudged him with my elbow, p̣a-çpoⁿ.

you nudged him with the elbow, shp̣a′-çpoⁿ.

nuisance, a′-moⁿ-ḳa-zhi; (2) u-thu′-ṭs’a-ge.

he is a nuisance, a′-moⁿ-ḳa-zhi wa-tha bi a.

numbness (of **hands or feet**), çi-bi-da′-ṭs’e-ga.

my feet are numb, çi-te-p̣i′-da-ṭs’e-ga.

your feet are numb, çi-te-shpi′-ṭs’e-ga.

numerable, tha-wa′-u-moⁿ-ḳa.

nurse (to), u-wi′-ga shoⁿ.

I acted as nurse, u-we′-ga-shoⁿ.

you acted as nurse, u-the′-ga-shoⁿ.

we acted as nurse, oⁿ-gu′-wi-ga-shoⁿ i.

nurse (to), **as a child**, ba-çe′-iⁿ; (2) wa-tha′-doⁿ.

O

oak ball, thi-xpi′-a-xe.

oak gall, noⁿ-xu′-dse u-thi-p̣o-ḳi.

oak tree, zhoⁿ-xu′-dse hi.

oak tree (black), p̣i-çi′ ça-be.

oak tree (red), p̣i-çi hi.

oak tree (short stunted), p̣a-xpe ṭse shka.

oak tree (white), ṭa′-shka çka hi.

oak tree (small stunted), ba-xpe.

oak tree (gray), zhoⁿ xu-dse (*Quercus borealis*).

oar (for rowing a boat), ba-dse u′-thu-ga-hi.

oath (showing the hand in taking an oath), noⁿ′-be ba-ha.

oath (taken in court), sha′-ge ba-ha kshi-the (which see).

obedient, da′-e tha-gthiⁿ.

obey (to), u-gi′-p̣a.

he obeyed his father's words, i-tha′-dsi i-e u-gi′-p̣a a-ka o.

obey (to) a voice, a′-noⁿ-ḳ'oⁿ.

I obeyed the voice, a′-a-noⁿ-ḳ'oⁿ.

you obeyed the voice, a′-tha-noⁿ-ḳ'oⁿ.

we obeyed the voice, oⁿ-ga-ḳ'oⁿ i.

object (to), i′-zhu-shi.

I object, i-tha′-zhu shi iⁿ-do.

you object, i′-tha-zhu shi iⁿ do.

oblique, a′-thiⁿ-bo-ça.

obliterate, bi-ka′; (2) a′-bi-noⁿ-tha.

I obliterated it, a′-p̣i noⁿ-tha.

you obliterated it, a′-tha noⁿ-tha.

we obliterated it, oⁿ′-ga-bi noⁿ-tha i.

obnoxious, wa′-ba-ḳoⁿ-e-wa-the.

obscure (to be), wa-ṭoⁿ′-iⁿ a-zhi; (2) a-noⁿ-tha.

obstinate, a′-ho-pshe; (2) da′-e tha-gthiⁿ a-zhi.

obstruction, i-tha′-noⁿ-çe.

obtain (to), u-kshe′-ṭoⁿ.

I obtained it, u-wa′-kshe-ṭoⁿ.

you obtained it, u-tha′-kshe-ṭoⁿ.

we obtained it, oⁿ-gu′-kshe-ṭoⁿ i.

obvious, wa-ṭoⁿ′-iⁿ.

occupancy, u-gthiⁿ.

occupation, u′-thi-ṭoⁿ.

occupied, u′-gthiⁿ.

I occupied the chair, a-gthi-tse a-a-gthiⁿ.

you occupied the chair, a-gthi tse a-tha-gthiⁿ.

October, Ṭa′-ḳi-thi-xa-bi.

octogenarian, u-moⁿ-iⁿ-ḳa gthe-bthoⁿ ḳi′-e do-ba (which see).

ocular (pertaining to the eye), doⁿ′-be xtsi.

oculist, in-shta′ wa-ḳoⁿ-da-gi.

the oculist, in-shta′ wa-ḳoⁿ-da-gi a-ka.

I went to an oculist, iⁿ-shta′ wa-ḳoⁿ-da-gi wiⁿ ṭoⁿ-be p̣i.

you went to an oculist, iⁿ-shta′ wa-ḳoⁿ-da-gi wiⁿ shtoⁿ-be shi.

odious, wa′-ba-ḳoⁿ-e-wa-the.

odor, bthoⁿ.

the flower has a pleasant odor, xtha çka a-ka bthoⁿ tha-gthiⁿ bi o.

off, we′-hi-dse.

I went way off, we′-hi-dse pshi.

you went way off, we′-hi-dse shi.

offend (to), gi′-ba-ḳoⁿ ga-xe.

I offend, gi′-ba-ḳoⁿ p̣a-xe.

you offend, gi′-ba-ḳoⁿ shka-xe.

we offend, gi′-ba-ḳoⁿ oⁿ-ga-xa i.

offensive language, wa-tha-zhu a-zhi.

I used offensive language, wa-btha′-zhu moⁿ-zhiⁿ.

you used offensive language, wa-shda′-zhu a-zhi.

we used offensive language, oⁿ-woⁿ′-tha-zhu ba-zhi i.

offensive smell, bthoⁿ′ p̣i-zhi.

offer (an), da′-doⁿ ba-ha.

I made him an offer, bthi wiⁿ ḳoⁿ-btha e-goⁿ da-doⁿ e′-p̣a-ha.

you made him an offer, shni wiⁿ shkoⁿ-shda e-goⁿ da-doⁿ the′-shpa-ha.

offhand, i′-thi-gthoⁿ thiⁿ-ge i-e.

office, u′-thi-ṭoⁿ.

I went to my office, u′-thi-toⁿ ti wi-ṭa te-di bthe.

are you going to your office? u′-thi-toⁿ ti thi-ṭa te-di shni a(?)

officer, a′-ḳi-da.

officer of high rank, a′-ḳi-da wa-ṭoⁿ-ga.

officious, wa-ga′-ṭs'a-e-zhi.

oil (for lubricating), we′-çta-the.

I want oil for my wagon, u-thi-ṭoⁿ-tha wi-ṭa we′-çta-the a-gi ḳoⁿ-btha.

oilcloth, a-thi′-btha.

oil well, a′-da-ḳoⁿ we-gthiⁿ ni-hni.
an oil well is on my land, a′-da-ḳoⁿ we-gthiⁿ ni-hni wiⁿ moⁿ-zhoⁿ thoⁿ-di a-bthiⁿ ha.

oily, tho′-tho.

ointment, ni-e′ i-çda-the.

old (as to age of man or beast), ṭs'a-ge.

old (worn out), thi-xthi′-ge.

older brother (woman's), wi-tsiⁿ′-do.

Old Village Site, Ṭoⁿ′-woⁿ thi-xthi-ge.

omelet, ba′-ṭa zhe-gthoⁿ.
I like an omelet, ba′-ṭa zhe-gthoⁿ oⁿ-tha-gthiⁿ.
do you like an omelet? ba′-ṭa zhe-gthoⁿ thi-tha-gthiⁿ a(?)

Omaha, Nebr., U-moⁿ′-hoⁿ.

omen, o′-be-hni.
he believes in omens, o-be-hni ge wiⁿ ke a-zhi a bo.

omit (to), u-i′-he kshi-tha-zhi.
I omitted it, u-i′-he a-kshi-tha moⁿ-zhi.
you omitted it, u-i′-he tha-kshi-tha zhi.
we omitted it, u-i′-he oⁿ-kshi-tha ba-zhi i.

omnipresent, e-dsi′ zhi the thiⁿ-ge.

on (adv.), a.
I rode on a horse, ḳa′-wa ṭoⁿ a-a-gthiⁿ.
I sat on a chair, a-gthiⁿ thoⁿ a-a-gthiⁿ.
I sat on a hill, p̣a-he thoⁿ a-a-gthiⁿ.

once, wiⁿ′-xtsi-oⁿ; (2) wiⁿ-a′-xtsi-oⁿ.

one, wiⁿ; (2) wiⁿ-xtsi.
I want one, wiⁿ-xtsi ḳoⁿ-btha.

one by one, wiⁿ′-thoⁿ-thoⁿ.

one time, wiⁿ-a′-xtsi-oⁿ.

one of two, oⁿ′-moⁿ.

one hundred, gthe′-bthoⁿ hu-zhiⁿ-ga.

onions, moⁿ-zhoⁿ′-xe.
I like onions, moⁿ-zhoⁿ′-xe a-tha-gthiⁿ.
do you like onions? mon-zhoⁿ′-xe thi-tha-gthiⁿ a(?)

onward, moⁿ-thiⁿ′-the.
I go onward toward the west, bthe a-thiⁿ he-tha mi-hi-the kshe ṭa-ha.

open (to), as a door, thi-shu′-be; thi-i′-ga-wa.
I opened the door, ṭsi′-zhe bthi-shu-be.

open (to), as a door—continued.
you opened the door, ṭsi′-zhe stsi-shu-be.
(2) I opened the door, ṭsi′zhe bthi-i-ga-wa.
you opened the door, ṭsi′-zhe ni-i-ga-wa.
we opened the door, ṭsi′-zhe oⁿ-thi-i-ga-wa i.

open (to) wide, ga-wa.

open (to) eyes wide, iⁿ-shta′-ga-btha.
I opened my eyes wide, iⁿ-shta′ 'a-btha.

open (to) eyes on some object, a′-ga-btha.
I opened my eyes on it, iⁿ-shta a′-a-ga-btha.
you opened your eyes on it, iⁿ-shta a′-tha-ga-btha.
we opened our eyes on it, iⁿ-shta oⁿ-ga′-ga-btha i.

open (to) a sore, ba-dsu′-zhe.
I opened the sore, p̣a-dsu-zhe.
you opened the sore, shpa′-dsu-zhe.
we opened the sore, oⁿ-ba′-dsu-zha i.

open (to) a covered box, thi-shi′-be.
I opened the box, bthi′-shi-be.

openly, wa-ṭoⁿ′-iⁿ-xtsi.

operation, p̣a-da′-bi.

opinion (a bad), p̣i′-zhi a-zhiⁿ.

oppose (to), a′-tho-ṭoⁿ.
I oppose, a′-a-ḳi-tho-ṭoⁿ.
you oppose, a′-tha-ḳi-tho-ṭoⁿ.
we oppose, oⁿ′-ga-ḳi-tho-ṭoⁿ i.

opposite, a′-ḳi-thu-ṭoⁿ.

opossum, çiⁿ′-e-sta.

orange, ḳon′-dse çi.
I want an orange, ḳoⁿ′-dse çi wiⁿ ḳoⁿ-btha.
you want an orange, ḳoⁿ′-dse çi wiⁿ shkoⁿ-shda.

orange tree, ḳoⁿ′-dse-çi hi.

orange blossom, ḳoⁿ-dse′-çi xtha.

oration, ḳi-çto′-i-e.
he delivered a fine oration, i-e tha-gthiⁿ ga-xa bi a.
your oration was good, i-e tha-gthiⁿ shka-xe o.

orbit (path of a star), mi-ḳa′-ḳ'e u-zhoⁿ-ge.

order (to), a′-ga-zhi.

order (an), da′-doⁿ a-gi-tha-da.

ordinance, wa′-ḳi-gtha-dse.

orifice, u-ḳ'u′-dse.

original, pa-hoⁿ′-gthe.

originate (to), thi-moⁿ′-gthe.
I originate, bthi-moⁿ′-gthe.
you originate, ni′-moⁿ-gthe.
we originated it, oⁿ-thi′-moⁿ-gtha i.

originator, moⁿ′-gthe-tha; (2) wa-moⁿ′-gthe-the a-ka.

oriole, xiu-tha′ e-goⁿ zhiⁿ-ga.

Orion's Belt, Ṭa-tha′-bthiⁿ.

orison (a prayer), wi′-gi-e.

orphan (an), wa-hoⁿ′ thiⁿ-ge; (2) wa-hoⁿ′-iⁿ-ge.

orphanage, wa-hoⁿ′-iⁿ-ge ṭsi.

Osage orange, miⁿ′-dse-shta hi.

osprey, sho′-sho-ḳa.

other (the), i-moⁿ; (2) oⁿ′-moⁿ.

other side, go′-da thi-shoⁿ.

other side (at the), moⁿ-çoⁿ-i′-ṭa.

Oto Tribe, Wa-zho′-xtha.

otter, ṭo-hnoⁿ′-ge (which see).

otter-skin cap, ṭo-hnoⁿ′-ge wa-tha′-ge.

oust (to), a′-shi-oⁿ-tha.
I ousted him, a′-shi-oⁿ-btha.
you ousted him, a′-shi-tha-oⁿ-shna.
we ousted him, a′-shi-oⁿ-oⁿ-tha i.

outdistance (to), ga-xa′.
I outdistanced him, a′-xa.
you outdistanced him, tha′-xa.
we outdistanced him, oⁿ-ga′-xa i.

outermost, ga-sha′-be a-ta-xtsi.

outline (an), moⁿ-zhoⁿ′-thi-xu kshe.

outlying, a′-ga-ha.

outrun, ga-xa′.
I can outrun you, ḳi-ba-noⁿ tse wi-a-xa tse zha-mi.
You can outrun me, ḳi-ba-noⁿ tse oⁿ-tha-xa tse zha-mi.
I outrun, a′-xa.
You outrun, tha′-xa.
We outrun, oⁿ-ga′-xa i.

outside, a-shi′-ṭa.

outside (on the) of, a′-ga-ha.
I am outside of the house, ṭsi tse a-ga-ha a-noⁿ-zhi.
you are outside of the house, ṭsi tse a-ga-ha tha-noⁿ-zhi.

outskirts, a-ga-ha-ṭa.

outstanding (debt), wa-thu′-çe ga-shi-ba-zhi shoⁿ-tse.

outstep, wa-ga′-xa.

outstretch, ba-ça′-da.

outstrip, ga-xa′; (2) wa-ga′-xa.

oval, çnu′-ḳa.
the egg is oval, ba-ṭa a-ba çnu-ḳa noⁿ bi a.

oven, o-xtho′-ḳ'a.
I roast meat in the oven, moⁿ-çe o-xtho′-ḳ'a ke wa-zhe a-gthoⁿnoⁿ.
You roast meat in the oven, moⁿ-çe o-xtho′-ḳ'a ke wa-zhe tha-gtha noⁿ.

overcome (to), u-hi′.
I overcome, u-wa′-hi.
you overcome, u-tha′-hi.
we overcome, oⁿ′-gu-hi i.

overalls, u-thu′-gi-noⁿ-zhiⁿ a-ga-ha.
my overalls, u-thu′-gi-noⁿ-zhiⁿ a-ga ha wi-ṭa.
your overalls, u-thu′-gi-noⁿ-zhiⁿ a-ga-ha thi-ṭa.

overhanging, a′-ga-stse-dse.
the branches are overhanging, zhoⁿ′ ga-xa a-ga-stse-dse.

overshadow, a′-noⁿ-tha.

overtake (to), u-xthe′.
I overtook him, u-wa′-xthe pshi.
you overtook him, u-tha′-xthe.
we overtook him, oⁿ-gu′-xtha i.

owl (burrowing lives with prairie dog), moⁿ-thiⁿ xo-dse wa-da-ghte.

owl (gray), wa-po′-ge.

owl (white), i′-ṭoⁿ çka.

owl (yellow), i′-ṭoⁿ çi hi.

owner, wa-we′-ṭa.
I am owner of this house, ṭsi the′ wi-wi-ṭa.
you are the owner of this house, ṭsi the′ thi-thi-ṭa.

oysters, ṭsiu′-ge-çka.
I eat oysters, ṭsiu′-ge-çka wa-btha-tse noⁿ a-tha.
do you eat oysters? ṭsiu′-ge-çka wa-na-tse noⁿ a.

oyster shell, ṭsiu′-ge ni-shku-shku.

ooze (to), as sap from a tree, a-xṭhu-e.

P

pacify (to), wa-tho′-da-the.
I pacified the people, ni′-ḳa-shi-ga ba tho-da ki-the wa-pa-xe.

pacify (to)—continued.
you pacified the people, ni′-ḳa-shi-ga ba tho-da ki-the wa-shka-xe.

pack (to), wa-ba′-xte.

I pack, wa-p̣a′-xte.

you pack, wa-shpa′-xte.

we pack, oⁿ-woⁿ′-ba-xta i.

packet (a small parcel), wa-ba′-xtse zhiⁿ-ga.

paddle (to), u-thu′-ga-hi.

I paddle, u-thu′-wa-ga-hi.

you paddle, u-thu-tha-ga-hi.

paid, a-gi′-shi-be.

I paid the boy, shiⁿ′-to zhiⁿ-ga ṭoⁿ a-gi-shi-be.

you paid the man, ni′-ḳa ṭoⁿ tha-gi-shi-be.

we paid the man, ni′-ḳa ṭoⁿ oⁿ-gi′-shi-ba i.

pail (tin), ṭse′-xe.

I have a tin pail, moⁿ′-çe ṭse-xe wiⁿ p̣a-xe.

you have a tin pail, moⁿ′-çe ṭse-xe wiⁿ a-ni.

pain (to be in), wa-ni′-e.

my foot is in pain, çi-oⁿ ni′-e.

your foot is in pain, oⁿ thi-ni′-e.

we have a pain in our feet, çi-wa′-ni-a i.

pain (to have), an ache, zhu′-ga ni-e.

I have a pain, zhu′-i-ga a-ni-e.

you have a pain, zhu-i-ga thi-ni-e.

paint (for the house), we′-çda-the.

I paint the house, ṭsi wiⁿ çda-a-the.

you paint the house, ṭsi wiⁿ çda-tha-the.

pallet, same as mattress.

pallor, çi′-hi.

pancake, wa-dsiu′-e btha-ḳ’a.

I want pancakes, wa-dsiu′-e btha-ḳ’a ḳoⁿ-btha.

you want pancakes, wa-dsiu′-e btha-ḳ’a shkoⁿ-shta.

pancreas, ṭa′-u-ḳoⁿ-çka.

pane of glass, u-ga′-hoⁿ-ba wa-ho-stsa.

panic, o′-ḳoⁿ-di-the.

I was in a great panic, o′-ḳoⁿ-di-the gthoⁿ-the a-zhoⁿ-a-gi-the.

you were in a panic, o′-ḳoⁿ-di-the u-moⁿ-ni.

pant (to), he-he′.

I pant, a′-he-he.

you pant, tha′-he-he.

we pant, oⁿ-he′-ha i.

Panther Creek, Okla., Iⁿ-gthoⁿ-ga ga-xa.

panther, iⁿ-gthoⁿ-ga.

pantry, wa-noⁿ′-bthe u-zhi.

pants, u-thu′-gi-noⁿ-zhiⁿ.

I tore my pants, u-thu′-gi-noⁿ-zhiⁿ a-gi-noⁿ btha-çe.

you tore your pants, u-thu′-gi-noⁿ zhiⁿ oⁿ-tha-noⁿ-btha-çe.

I patched my pants, u-thu′-gi-noⁿ-zhiⁿ a-a-gi p̣a-çta.

pantaloons, same as pants.

papaw, ṭo′-zhoⁿ-ge (which see); hiⁿ-dse-hiu (which see).

papaw tree, ṭo-zhoⁿ hi.

paper, ṭa-noⁿ′-ḳ’a.

parallel, ça-ḳi′-ba.

parasol, u-i′-hni-zhiⁿ-ga.

I have a parasol, u-i′-hni zhiⁿ-ga wiⁿ a-bthiⁿ.

you have a parasol, u-i′-hni zhiⁿ-ga wiⁿ a-ni.

parch (to), u′-thi-çoⁿ.

I parched the corn, wa-toⁿ′-çi te u-bthi-çoⁿ.

you parched the corn, wa-toⁿ′-çi te u-ni-çoⁿ.

we parched the corn, wa-toⁿ′-çi te oⁿ-gu′-thi-çoⁿ i.

pare (to), ba′-zha-be.

I pared the apple, she tse ba-a-zha-be.

you pared the potato, do-çka tse ba-tha-zha-be.

we pared the apples, oⁿ-ba′-zha-ba i.

parrakeet, wa-zhiⁿ′-ṭu.

parrot, wa-zhiⁿ′-to.

Parsons, Kans., Wa-gthi′-shka i-a-bi ṭoⁿ-woⁿ.

part (to), he′-be.

parted, zha′-ṭa. (*See* cloven.)

partial, he′-be-noⁿ.

pass (to) by, i′-pshe.

men pass by, ni′-ḳa du-ba i-pshe.

pass (to) by an object, gthi-gthe′.

pass (to) along, ṭsi-the′-the.

I saw you pass along, tha-ṭsi′-ne i-wi-the.

you saw me pass along, a-ṭsi-bthe oⁿ-thoⁿ-tha-the.

passages, xthu′-ge zhiⁿ-ga (which see).

past time, previous date, thoⁿ-dsi.

patch (to), a′-ba-çta.

I patch my pants, u-thu′-gi-noⁿ-zhiⁿ a-a-gi-p̣a-çta.

you patch your pants, u-thu′-gi-noⁿ-zhiⁿ a-tha-gi shpa-çta.

we patched our pants, u-thu′-gi-noⁿ-zhiⁿ oⁿ-ga-gi ba-çta i.

patch (to) a quilt, ha-çka u-ḳi-p̣a-tse.

path, u-zhoⁿ′-ge.

path in buffalo hunting, ga-xthoⁿ′ u-zhoⁿ-ge.

patience (to have), da′-a-moⁿ-ḳa.

I have patience, da-a′-a-moⁿ-ḳa.

you have patience, da-tha′-a-moⁿ-ḳa.

we have patience, da-oⁿ-ga-moⁿ-ḳa i.

I have no patience with him, a′-a-moⁿ-ḳa moⁿ-zhi (applied to an unruly boy).

patient, wa-zhiⁿ′-stse-dse.

pattern, i′-goⁿ-çe.

pauper, moⁿ′-çe çka thiⁿ-ge.

the man is a pauper, ni′-ḳa-shi-ga thiⁿ-ke moⁿ-çe-çka thiⁿ-ge.

pause, ga-ṭoⁿ′.

pause (n.), he′-be ba-noⁿ-the.

pausing, gthiⁿ′-i-thoⁿ-thoⁿ.

pave (to) a road, a′-da-ga-xe u-zhoⁿ-ge.

I paved the road, a′-da-p̣a-xe u-zhoⁿ-ge ke.

you paved the road, a′-da-shka-xe u-zhoⁿ-ge ke.

we paved the road, a′-da-oⁿ-ga-xa i u-zhoⁿ-ge ke.

Pawnee Tribe, P̣a′-thi-moⁿ-hoⁿ; (2) P̣a-iⁿ.

paws; sha′-ge.

pay (to) a debt, ga-shi′-be.

I paid a debt, wa-thu′-çe tse a-shi-be.

you paid a debt, wa-thu′-çe tse tha-shi-be.

we paid a debt, wa-thu′-çe tse oⁿ-ga′-shi-ba i.

pay (to) a salary, u-kshe′-ṭoⁿ.

I paid him a salary, u-kshe′-ṭoⁿ a-ki-e-tho.

you paid me a salary, u-kshe′-ṭoⁿ oⁿ-tha-ki e-tho.

payment (by the Government), wa-ḳi′-gtha-e wa-ga-shi-be.

peace, tho′-da.

peaceful, wa-shta′-ge.

peaches, ḳoⁿ-dse hiⁿ stse-e.

peaches (yellow), ḳoⁿ-dse hiⁿ stse-e tse çi.

the yellow peaches are ripe, ḳoⁿ-dse hiⁿ stse-e tse çi a-ba dsu-dse a bo.

peak, ba-xu′-p̣a-çi.

pecans, wa-da′-çto-çta.

pecan tree, wa-da′-çto-çta hi.

peck (a measure), we′-ga-xtoⁿ wa-ho-stsa.

I want a peck of potatoes, do′-çka we-ga-xtoⁿ wa-ho-stsa wiⁿ a-xtsi ḳoⁿ-btha.

you want a peck of potatoes, do′-çka we-ga-xtoⁿ wa-ho-stsa wiⁿ a-xtsi shkoⁿ shta.

peel (to), ba′-zha-be.

peel (to) bark off, thi-zha′-be.

I peeled the bark off, bthi′-zha-be.

you peeled the bark off, ni-zha-be.

peel (to) skin off, thi-xtho′-dse.

I peeled the apple, bthi′-xtho-dse.

you peeled the apple, ni-xtho-dse.

peep (to), u-ga′-ṭs’iⁿ.

I peeped in the door, ṭsi′-zhe u-wa-ga-ṭs’iⁿ.

you peeped in the door, ṭsi′-zhe u-tha-ga-ṭs’iⁿ.

we peeped in the door, ṭsi′-zhe oⁿ-gu-ga′-ṭs’iⁿ i.

pelts (animal skins), wa-ha′.

pelvis, çiⁿ-dse-xthu-ḳ’a.

pemmican, ṭa′-pshe.

I like pemmican, ṭa′-pshe oⁿ-çu.

you like pemmican, ṭa′-pshe thi-çu.

pen (writing), wa-gthe′-çe i-ga-xe.

I have a good pen, wa-gthe′-çe i-ga-xe tha-gthiⁿ xtsi a-bthiⁿ.

you have a good pen, wa-gthe′-çe i-ga-xe tha-gthiⁿ xtsi a-ni.

pencil, we′-gthe-çe-the.

my pencil is black, we′-gthe-çe-the wi-ṭa ça-be.

your pencil is red, we′-gthe-çe-the thi-ṭa zhu-dse.

peninsula, ni-u′-ga-xthi i-ha tse (which see).

penitence, u-thu′-ba.

penitentiary, moⁿ-çoⁿ′ thiⁿ-ṭa-a-ba-sda (which see).

penknife, moⁿ′-hiⁿ zhiⁿ-ga.

I gave him a penknife, moⁿ′-hiⁿ zhiⁿ-ga wiⁿ a-ḳ’i ha.

you gave him a penknife, moⁿ′-hiⁿ zhiⁿ-ga wiⁿ tha-ḳ’i.

we gave him a penknife, moⁿ′-hiⁿ zhiⁿ-ga wiⁿ oⁿ-ḳ’i i.

penniless, moⁿ′-çe çka thiⁿ-ge.

pennyroyal, p̣e′-zhe-ṭu-hu.

mosquitoes do not like pennyroyal, tha′-p̣oⁿ-ge a-ba p̣e′-zhe ṭu-hu i-çi bi a.

pension, a′-ḳi-da wa-gi-shi-be.
penurious, wa-ṭse′-xi.
Peoria, Indian Tribe, Tho′-thoⁿ.
pepper, moⁿ-ḳoⁿ′-p̣a.
pepper (black), moⁿ-ḳoⁿ′-p̣a ça-be.
pepper (red), moⁿ-ḳoⁿ′-p̣a zhu-dse.
pepper (white), moⁿ-ḳoⁿ′-p̣a çka.
perceive, doⁿ′-be.
I perceive, a′-ṭoⁿ-be.
you perceive, a′-shkoⁿ-be.
we perceive, oⁿ-ga′-doⁿ-ba i.
perceptible, wa-ṭoⁿ′-iⁿ.
perch (a fish), hu-btha′-çka zhiⁿ-ga.
perch are good to eat, hu-btha′-çka zhiⁿ-ga a-ba tha-tse tha-gthiⁿ bi a.
perch (flat) ho-btha′-çka.
percolate (to), u-xtoⁿ′.
I percolate the coffee, moⁿ-ḳoⁿ′ ça-be tse u-xtoⁿ p̣a-xe.
you percolate the coffee, moⁿ-ḳoⁿ′ ça-be tse u-xtoⁿ shka-xe.
we percolate the coffee, moⁿ-ḳoⁿ′ ça-be tse u-xtoⁿ oⁿ-ga-xa i.
percussion, da′-p̣o-ḳi.
perennial, i′-gi-ha u-i.
the rose is perennial, xtha-çka a-ba i-gi-ha u-i shna bi a.
perfection, tha′-gthiⁿ xtsi.
perfidy, u′-shki-ga.
perforate (to), ba-xtho′-ge.
I perforated my ears, noⁿ-ṭa wi-ṭa p̣a-xtho-ge.
you perforated your ears, noⁿ-ṭa thi-ṭa shpa-xtho-ge.
we perforated our ears, noⁿ-ṭa oⁿ-ba-xtho-ga i.
perforation, u-ḳ'u-dse.
perform (to), ga′-xe.
I perform, p̣a′-xe.
you perform, shka′-xe.
we perform, oⁿ-ga′-xa i.
performer, ga′-xe a-ka.
he is a good performer, da-ga′-xe p̣i-oⁿ bi a.
perhaps, ṭse′-çkoⁿ.
pericardium (sac surrounding the heart), thoⁿ′-dse u-thi-xiⁿ (which see).
peril, perilous, i′-ḳo-i-pshe.
perish (to), xi′-tha.
I perish, a-xi-btha.
you perish, tha-xi-shda.
flowers perish, xtha-çka ba-shki xi-tha-noⁿ bi a tha.
perjure (to), i′-xo-be.
you perjured yourself, i-thi xo-be a-tha.
permanency, permanent, ça-gi′ shoⁿ-shoⁿ-e.
permissible, i′-gi-noⁿ-hiⁿ thoⁿ-ṭse.
permission (to give), i′-gi-noⁿ-hiⁿ.
I gave permission, i-tha′-gi-noⁿ-hiⁿ.
you gave permission, i′-tha-gi-noⁿ-hiⁿ.
permit (to), same as permission.
perpendicular, tho′-ṭoⁿ-tse.
perplexing, hoⁿ′-ṭse gi′-wa-ṭse-xi.
perplexity, noⁿ′-thiⁿ; (2) o-ḳ'oⁿ wa-noⁿ-tha-zhi (which see).
perquisites, u′-wa-ga-shi-be a-gthiⁿ-ha.
persecute (to), thi-hi′-dse.
I persecute, bthi′-hi-dse.
you persecute, stsi′-hi-dse.
we persecute, oⁿ-thi′-hi-dsa i.
persecutor, wa-thi′-hi-dse a-ka.
persimmon, çta-iⁿ′-ge.
persimmon tree, çta-iⁿ′-ge hi.
persistence, da′-a-moⁿ-ḳa.
personally, u-zhu′ a-ka.
I who stand here, u-zhu a′-ṭoⁿ-he.
you who stand here, u-zhu tha-ṭoⁿ she.
personate, e-e′-ḳi-ḳa-xe.
personify, tha-ni′-ḳa-shi-ga; (2) ni′-ḳa-shi-ga ga-xe.
perspiration, u-da′-bthi.
perspire (to), ba-xi′-dse.
I perspire, oⁿ′-ba-xi-dse.
you perspire, thi′-ba-xi-dse.
perspiring, u-da′-bthi.
I am perspiring, oⁿ-woⁿ′-da-bthi.
You are perspiring, u-thi′-da-bthi.
We are perspiring, u-wa′-da-bthi i.
pestle (used with a mortar), ho′-we-p̣a.
persuade (to), a′-p̣e.
I persuade, a′-a-p̣e.
you persuade, a′-tha-p̣e.
we persuade, oⁿ′-ga-p̣a i.
persuade (to) **against,** i-gi-zhu-shi.
I persuaded against it, i-tha′-gi-zhu-shi.
you persuaded against it, i′-tha-gi-zhu-shi.
we persuaded against it, oⁿ-thoⁿ-gi-zhu-shi i.
pertaining to, e-ṭa′-o-ba-he.

perverse, u′-shki-ga.

he is perverse, u′-shki-ga bi a.

perversion, thi-e′-zhi.

perversity, u′-shki-ga.

petition, wa-da′.

petrify (to), i′ⁿ-ḳi-the (which see).

petroleum, a′-da-koⁿ we-gthiⁿ.

pettifogger, wa′-ḳi-e.

I dislike a pettifogger, wa′-ḳi-e zhiⁿ-ga ba we-a-çi.

pharmacy, moⁿ-ḳoⁿ′ ṭsi.

phlegm, ho′-xpe-xthi-xthi.

photograph, iⁿ-dse′ wa-gtha-çe.

physician, wa-ḳoⁿ′-da-gi.

I sent for a physician, wa-ḳoⁿ′-da-gi gi-boⁿ the a-wa-ki-the ha.

pick (to) from the ground, ba-hi′.

I picked from the ground, pa′-hi.

you picked from the ground, shpa′-hi.

we picked from the ground, oⁿ-ba′-hi i.

pick (to) up, i′-ba-sda-dse.

I pick up, ipa′-sda-dse.

you pick up, i-shpa′-sda-dse.

we pick up, oⁿ-thoⁿ-sda-dsa i.

pick (to) fruit, ḳoⁿ-dse thu-we.

I pick fruit, ḳoⁿ-dse thu-we.

you pick fruit, ḳoⁿ-dse stsu-we.

pick (to) corn, ha′-ba thu-çe.

I pick corn, ha-ba bthu-çe.

you pick corn, ha′-ba ni-çe.

we pick corn, ha′-ba oⁿ-thu-ça i.

pick (to) flowers, thi′-çe.

I pick flowers, xtha-çka bthi-çe.

you pick flowers, xtha-çka ni′-çe.

we pick flowers, xta-çka oⁿ-thi′-ça i.

pickerel, ho-gthe′-zhe; (2) hu-gthe′-zhe; (3) ho′-stse-e-zhiⁿ-ga.

picket (post stuck in the ground), we′-u-ga-shke gthoⁿ.

pickles, ḳo-ḳo-ma ṭs'a-the.

pickles (sweet), ḳo-ḳo-ma çki-the.

pie, ḳoⁿ′-dse u-gthoⁿ; (2) wa-dsiu′-e ḳoⁿ-dse u-gthoⁿ.

meat pie, wa-dsiu-e ṭa u-gthoⁿ.

piece (of anything), he′-be.

piece by piece, he′-be thoⁿ-thoⁿ.

pierce (to), ba-xtho′-ge.

I pierced (my ears), pa′-xtho-ga.

you pierced (your ears), shpa′-xtho-ga.

we pierced (our ears); oⁿ-ba′-xtho-ga i.

pierced for earrings, noⁿ-ṭa′-ba-xthu-ge.

pig, ḳo-ḳo′çi.

pigsty, ḳo-ḳo′-çi a-ba-ṭa.

pigeon, thi-ṭa.

pigeon (white), thi-ṭa çka.

pigeon (gray), thi-ṭa xo-dse.

pignut, ça′-gthu-hi; poⁿ′-ṭoⁿ-ga zhiⁿ-ga.

pile (to place in a pile), a′-ḳia-çta.

I piled the wood, zhoⁿ′ tse a-ḳia-çta pa-xe.

you piled the wood, zhoⁿ′ tse a-ḳia-çta shka-xe.

we piled the wood, zhoⁿ′ tse a-ḳia-çta oⁿ-ga-xa i.

pilfer (to), wa-moⁿ′-thoⁿ.

it is bad to pilfer, wa-moⁿ′-thoⁿ tse pi-a-zhi ha.

pillow, iⁿ′-be-hiⁿ.

pillow (feather), moⁿ′-shoⁿ iⁿ′-be-hiⁿ.

pillow (hard), iⁿ′-be-hiⁿ ça-gi.

pillow (large), iⁿ′-be-hiⁿ ṭoⁿ-ga.

I like a soft pillow, iⁿ-be-hiⁿ shtoⁿ-ga xta a-the ha.

you like two pillows, iⁿ-be-hiⁿ thoⁿ-ba xta tha-the ha.

pimples, iⁿ-dse′-ha moⁿ-çta.

pin (common), çiu′-ḳa hiu-ḳa ṭa-xe (which see).

pincers, we′-thi-stsu-e.

I lost the pincers, we′-thi-stsu-e ke u-xpa′-the a-the ha.

you found the pincers, we′-thi-stsu-e ke i′-tha-the ha.

pine tree, ba′-çoⁿ hi.

I like the smell of the pine tree, ba′-çoⁿ hi tse u-thi-btha xta a-the ha.

pinion, moⁿ′-shoⁿ xu-be.

pink, zhi-hi.

a pink rose, xtha-çka zhi′-ni wiⁿ the tse.

pinkish, zhu′-dse e-goⁿ.

pious, wa-ḳoⁿ′-da i-thi-gthoⁿ (which see).

he is very pious, wa-ḳoⁿ′-da i-thi-gthoⁿ i-ha.

pipe (for smoking), noⁿ-ni′-oⁿ-ba.

I cleaned the bowl of my pipe, noⁿ-ni′-oⁿ-ba a-gi pa′-gu-dse.

you cleaned the bowl of your pipe, noⁿ-ni′-oⁿ-ba tha-gi shpa-gu-dse.

pippin (an apple), she′-ṭoⁿ-ga.

I want a red apple, she′-ṭoⁿ-ga zhu-dse wiⁿ ḳoⁿ-btha.

you want a sweet apple, she′-ṭoⁿ-ga çki-the wiⁿ shkoⁿ-shta.

piqued, gi′-ba-ḳoⁿ.

I am piqued, oⁿ′-ba-ḳoⁿ ha.

you are piqued, thi′-ba-ḳoⁿ ha.

pirogue, ba-dse′ zhiⁿ-ga.

pistol, wa-ho′-ṭoⁿ-the pa.

I have a pistol, wa-ho′-ṭoⁿ-the pa wiⁿ a-bthiⁿ ha.

you have a pistol, wa-ho′-ṭoⁿ-the pa wiⁿ a-stiⁿ ha.

pitcher (water), i′ⁿ-ḳoⁿ-ba ni-u-tho-zhu.

pitcher (glass), ni′-u-thu-zhu.

pitchfork, moⁿ-hiⁿ′ i-ba-xthoⁿ-ge.

lend me your pitchfork, moⁿ-hiⁿ′ i-ba-xthoⁿ-ge thi-thi ṭa-ke oⁿ-woⁿ ḳ'i o!

pith, zhoⁿ′-u-çu.

pitiless, wa-tha′-ḳ'e-tha-zhi.

pity (to), tha-ḳ'e′-wa-the.

I pity them, tha-ḳ'e′-a-wa-the.

you pity them, tha-ḳ'e′-wa-tha-tha.

we pity them, tha-ḳ'e′-oⁿ-woⁿ-tha i.

pity (to) one's self, tha-ḳ'e-ḳi-the.

placard, u′-we-ṭoⁿ-iⁿ ga-xe.

place (to) one object on another, a′-gthoⁿ.

I placed it on the other, ga-ha a-a-gthoⁿ.

you placed it on the other, ga-ha′ a-tha-gthoⁿ.

we placed it on the other, ga-ha′ oⁿ-ga-gthoⁿ i.

place (to) a round object on another, a′-ḳi-gthoⁿ.

place (to) something perpendicular on another, a-gthe.

I placed it standing on the other, a′-a-gthe.

you placed it standing on the other, a-tha-gthe.

we placed it standing on the other, oⁿ-tha-gtha i.

place (to) small object on a saddle, a′-ṭa-gthe.

I placed it on the saddle, a′-a-ṭa-gthe.

You placed it on the saddle, a′-tha-ṭa-gthe.

we placed it on the saddle, oⁿ′-ga-ṭa-gtha i.

place frequently, u-gtha′-gtha.

he placed, i-tse′-the. (From a ritual.)

placid (as a quiet lake), niu′-thu-btha-ge.

placid (as applied to water), ni-xthu′-zhi.

plan (to) to benefit another, wa-gi′-thi-gthoⁿ.

plank (board), noⁿ′-ha btha-çka.

I walked on a plank, noⁿ′-ha btha-çka a-a-pshe.

you walked on a plank, noⁿ′-ha btha-çka a-tha-pshe.

plank (floor board), noⁿ′-ha-a-noⁿ-ḳu-ge.

plant (to), a′-moⁿ-gthe.

plant (to place a pole in the ground), bo′-ça.

I planted the pole, zhoⁿ gthe ke bo′-a-ça ṭoⁿ-dse ke dsi.

you planted the pole, zhoⁿ gthe ke ṭoⁿ-dse ke no′-tha-ça.

plant (to), u′-zhu.

I plant corn, ha′-ba u-wa-zhu.

you plant corn, ha′-ba u-tha-zhu.

we plant corn, ha′-ba oⁿ-gu′ zhu i.

I have been to plant corn, u-zhu pshi a-tha.

you have been to plant corn, u-tha zhu she a-tha.

we have been to plant corn, u-zhu′ oⁿ ga-hi bi a-tha.

plaster, ṭsi-a′-bi-shta-be.

plate (a dish), hiⁿ′-dse btha-ḳ'a.

I put the plate on the table, hiⁿ′-dse btha-ḳ'a tse a-wa-noⁿ-bthe ga-ha i tse a-the.

plate (china), hiⁿ′-dse btha-tha; hiⁿ′-dse btha-xe.

plats (of land, as charts), moⁿ-zhoⁿ′ wa-gthe-çe.

Platte River, Nebr., Ni-btha′çka.

play (to), as to frolic, shka′-dse.

I play, a-shka′-dse.

you play, tha-shka′-dse.

we play, oⁿ-shka′-dse i.

play (to) upon, a′-gi-shka-de.

play (to) a trick on some one, thi′-ho-da.

I played a trick on him, bthi′-ho-da.

you played a trick on him, ni′-ho-da.

we played a trick on him, oⁿ-thi′-ho-da i.

playful, wa-da′ thiⁿ-ge.

pleasantry, wa-tha′-ho-da.

pleased (to be), tha-gthiⁿ.

I am pleased, oⁿ′-tha-gthiⁿ.

you are pleased, gi′-tha-gthiⁿ.

pleasing to look at, u-ṭa′-ça.

pleasure, gi′-çu; (2) gi-doⁿ-hoⁿ; (3) u′-gi-çu.

Pleiades, Ṭa-p̣a.

plenty, u-ṭsi; u-she.

plenty (to have), da′-doⁿ ṭoⁿ.
I have plenty, da′-doⁿ a-ṭoⁿ.
you have plenty, da′-doⁿ tha-ṭoⁿ.
we have plenty, da′-doⁿ oⁿ-ṭoⁿ i.

plenty (enough), u-thu′-thiⁿ-ga-zhi.
I have plenty for all, u-thu′-thi-thiⁿ-ga moⁿ-zhi.
you have plenty for all, oⁿ-thoⁿ′-woⁿ thiⁿ-ga a-zhi.

plentiful, u′-she.
the corn is plentiful, wa-ha′-ba u-she.

pliers, we′-thi-stsu-e.

plover (a), tsiⁿ′-zhiⁿ-ga.

plow (to), we.
I plow, a-wa′-e.
you are plowing, wa-tha′-e.
we are plowing, oⁿ-woⁿ′-a i.

plow (n.), moⁿ′-çe we-e.
lend me your plow, moⁿ′-çe-we-e oⁿ-woⁿ ki o.
I broke my plow, moⁿ′-çe-we-e a-gthi-xoⁿ.
you broke your plow, moⁿ′-çe-we-e tha-gthiⁿ-xoⁿ.

pluck (to) a feather, thu-shta.
I plucked the chicken, çiu-ḳa zhiⁿ-ga thiⁿ-ke bthu-shta.
you plucked the chicken, çiu-ḳa zhiⁿ-ga thiⁿ-ke stsu-shta.
did you pluck the goose? mi-xa thiⁿ-ke ni-shta a(?)

pluck (to) corn, xa-p̣e-noⁿ.

plum, ḳoⁿ′-dse.
I am eating plums, ḳoⁿ′-dse btha-tse mi kshe o.
you are eating plums, ḳoⁿ′-dse sta-tse ni kshe o.

plumage, moⁿ′-shoⁿ.

plume (a), same as plumage; also, wa′-gthe.

plume, ornamental, çka′-gthe wa-gthe.

plunder (to take or rob), da′-doⁿ wa-gi′-sha.

plunge (to), ni′-u-bi-doⁿ.
I plunged, niu′-p̣i-doⁿ.
you plunged, niu′-shpi-doⁿ.
we plunged, niu′-oⁿ-gu-bi-doⁿ i.

pneumonia, thiu′-e ni-e.
he has pneumonia, thiu′-e ni-e oⁿ bi o.

pocket, u′-zhu.

pocketbook, moⁿ′-çe-çka u-zhu.

pocket gopher, moⁿ-ni′-ga; (2) moⁿ-iⁿ′-ga.

pockmark, iⁿ-dse′ xtho-xtho-ge.

point (to), a′-ba-çu.
I point at the tree, zhoⁿ tse a′-p̣a-çu.
you point at the tree, zhoⁿ tse a′-shpa-çu.
we point at the tree, zhoⁿ tse oⁿ-ga-ba-çu i.

point (to) with the finger, i-tha′-ba-çu.

point (to) the muzzle of the gun, ba-hi′-dse.
I pointed the gun lower, p̣a-hi-dse.
you pointed the gun lower, shpa′-hi-dse.
we pointed the gun lower, oⁿ-ba-hi-dsa i.

point, p̣a-çi′.

pointer (a), we′-a-ba-çu.

poison, moⁿ-ḳoⁿ′ p̣i-zhi.
he drank poison, moⁿ-ḳoⁿ′ p̣i-zhi tha-ṭoⁿ.

poker (a), noⁿ′-xpe.

pokeweed, ba-çu′.

polemic, wa-zha′-shtoⁿ.

pole (ridgepole of tent), i′-ça-e.

polestar, mi-ḳa′-ḳ’e moⁿ-thiⁿ-zhi; (2) mi-ḳa-ḳ’e wa-çpe.

policeman, a′-ḳi-da; (2) u′-thiⁿ-ge.

polish (to) metal, bi-ṭse′-ga.
I polish the gun, wa-ho-ṭoⁿ-the ke p̣i-ṭse-ga.
you polish the gun, wa-ho-ṭoⁿ-the ke shpi-ṭse-ga.

polish (to) wood or stone, ba-shta′-ha.
I polish stone, i’ⁿ p̣a-shta-ha.
you polish stone, i’ⁿ shpa-shta-ha.
we polish stone, i’ⁿ oⁿ-ga-ba-shta-ha i.

polisher, we′-bi-shda-ha.

poll tax, we′-thi-xthi ga-shi-be.
the poll-tax must be paid, we′-thi-xthi ga-shi-be tse oⁿ-ga′-shi-be ṭa i ke.

pollute (to) water, ni′-i-çi-çi-ge ga-xe.
I polluted the water, ni′-i-çi-çi-ge p̣a-xe.

pollute (to) water—continued.

you polluted the water, ni′-i-çi-çi-ge shka-xe.

we polluted the water, ni′-i-çi-çi-ge oⁿ-ga-xa i.

pomme blanche (white apple), do′-gthe (which see).

pommel, noⁿ′-ḳa-gthe-p̣a.

Ponca language, P̣oⁿ′-ḳa i-e.

Ponca Tribe, P̣oⁿ′-ḳa.

pond (a), ni′-da-p̣a.

ponderous, çki′-ge.

see the ponderous fish, ho′-ho gthoⁿ-the çki-ge ke doⁿ-ba.

poniard, monⁿ-hiⁿ′-p̣a-çi-ço-be.

pontoon, ba-dse′-btha-çka.

the soldiers made a pontoon, a-ḳi′-da a-ba ba-dse-btha-çka wiⁿ ga-xa bi a.

pony, ḳa-wa zhiⁿ-ga.

I ride my pony, ḳa′-wa zhiⁿ-ga a-a-gi-gthiⁿ.

you ride your pony, ḳa′-wa zhiⁿ-ga a-tha-gi-thiⁿ.

poor, u-thu′-ṭa-thiⁿ; (2) wa-xpa′-thiⁿ.

I am very poor, oⁿ-woⁿ′-xpa-thiⁿ wa-gthiⁿ.

you are very poor, wa-thi′-xpa-thiⁿ wa-gthiⁿ.

pop corn, ha′-ba da-po-ḳi.

I like pop corn, ha′-ba da-po-ḳi oⁿ-çu noⁿ a-tha.

popgun, ba-po′-ḳi.

I have a popgun, ba-po′ḳi wiⁿ a-bthiⁿ.

you have a popgun, ba-po′-ḳi wiⁿ a-ni.

poppy mallow, moⁿ-ḳoⁿ′ ṭoⁿ-ga zhiⁿ-ga (which see).

populous, ni′-ḳa-shi-ga u-ṭsi′.

porch, a′-noⁿ-ḳu-ge.

I have a nice porch, a′-noⁿ-ḳu-ge tha-gthiⁿ wiⁿ a-bthiⁿ.

you have a big porch, a′-noⁿ-ḳu-ge gthoⁿ-the wiⁿ a-ni.

porcupine, p̣a′-hiⁿ (which see); (2) hiⁿ′-wa xa-ga.

pork, ḳo-ḳo′-çi ṭa.

I like pork, ḳo-ḳo′-çi ṭa oⁿ-çu noⁿ a-tha.

do you like pork? ḳo-ḳo′-çi ṭa thi-çu a.

portend (to), u′-be-hni.

porter, ṭsi′-zhe-be a-ḳi-da.

portion, he′-be.

portly, shiⁿ ṭoⁿ-ga; ṭse′-çe gthoⁿ the; wi′-u-gthe e-zhi.

he is portly, shiⁿ′ṭoⁿ-ga bi a.

portress, wa-ḳ’o′ ṭsi-zhe-be a-ḳi-da (which see).

position, u′-thi-ṭoⁿ.

I am in a good position, u′-thi-ṭoⁿ tha-gthiⁿ xtsi u-wa-noⁿ-zhi.

you have a good position, u′-thi-ṭoⁿ tha-gthiⁿ xtsi a-ni.

possess (to), ṭoⁿ.

I possess, a′-ṭoⁿ.

you possess, tha′-ṭoⁿ.

we possess, oⁿ-ṭoⁿ i.

possible, e-goⁿ thoⁿ-ṭse; thoⁿ-ṭa′; he′-goⁿ.

it is possible I can go, bthe′ thoⁿ-ṭse a-tho.

it is possible you can go, stse′ thoⁿ-ṭse a-tho.

it is possible we can go, oⁿ-ga′-the thoⁿ-ṭse a-tho.

postage stamp, wa-gthe′-çe wa-tha-çta; (2) wa′-tha-çta-gthoⁿ.

I want five postage stamps, wa-gthe′-çe wa-tha-çta ça-ṭoⁿ ḳoⁿ-btha.

posterity, i′-ḳi-da-the-the.

postman, wa-gthe′-çe-ḳ’iⁿ.

the postman brought the paper, wa-gthe′-çe-ḳ’iⁿ a-ba u-tha-ge wa-gthe-çe wiⁿ a-thi a-tsi bi a.

Postmaster General, Wa-gthe′-çe u-tsi gi-wa ṭoⁿ-ga.

post oak, zhoⁿ′-xo-dse hi. Ṭhis tree is sometimes known as the iron oak, but should not be confused with the ironwood.

post office, wa-gthe′-çe u-ṭsi (which see).

pot, ṭse′-xe.

potato, do (which see).

Irish potato, do′-çka.

potent, moⁿ-ḳoⁿ′ u-tha-ṭoⁿ e-noⁿ.

pothanger, ṭse′-xe i-ḳoⁿ the.

pothook, ṭse′-xe i-ḳoⁿ-the.

pottery, moⁿ-iⁿ′-ḳa tse-xe.

pottery is made of clay, moⁿ-iⁿ′-ḳa tse-xe tse moⁿ-iⁿ′-ḳa-çka i-ga-xa bi a.

poultry, çiu′-ḳa zhiⁿ-ga.

pounce upon (to), wa-ḳoⁿ′-tha.

I pounced upon (him), a-wa′-ḳoⁿ-btha.

pounce upon (to)—continued.

you pounced upon (him), wa-tha′-ḳoⁿ-shta.

we pounced upon (him), oⁿ-woⁿ′-ḳoⁿ-tha i.

pound, u-tsiⁿ′.

pour (to), ni′-ga-xtoⁿ; (2) wa-ga′-xtoⁿ.

I pour water, ni′ a-xtoⁿ.

you pour water, ni′-tha-xtoⁿ.

pout (to), xthoⁿ.

I pout, a-xthoⁿ.

you pout, tha′-xthoⁿ.

we pout, oⁿ-ga′-xthoⁿ i.

poverty stricken, wa-xpa′-thiⁿ.

the people are poverty stricken, ni′-ḳa-shi-ga a-ba wa-xpa-thiⁿ bi a-tha.

powerful, wa-shkoⁿ′ gthoⁿ-the.

practical, we′-ga-xe thoⁿ-tse.

prairie (belonging to), ṭoⁿ′-dse-gi.

prairie chicken, moⁿ′-noⁿ-iⁿ.

prairie dog, moⁿ-thiⁿ′ xo-dse.

prairie fire, u-gtha′-ge.

praise (to), tha-doⁿ′-he.

I praised him, btha′-doⁿ-he.

you praised him, shta′-doⁿ-he.

we praised him, oⁿ-tha-doⁿ-ha i.

pray (to), wi′-gi-e.

I pray, wi-a′-gi-e.

you pray, wi′-tha-gi-e.

prayer, wi′-gi-e.

praying mantis, wa-gthu′-shka iⁿ-shta ṭoⁿ-ga.

preach (to), wa-goⁿ′-çe.

I preach, wa-p̣oⁿ′-çe.

you preach, wa-shkoⁿ′-çe.

we preach, oⁿ-wo-ⁿ′-goⁿ-ça i.

precarious, hoⁿ′-tse wa-ha-gi-the.

precede (to), p̣a-hoⁿ′-gthe the.

I precede, p̣a-hoⁿ′-gthe bthe ha.

you precede, p̣a-hoⁿ′-gthe shne ha.

preceptor, wa-goⁿ′-çe.

preceptress, wa-goⁿ′-çe wa-ḳ'o.

precious, u′-xta.

precious stone, i'ⁿ u-xta wiⁿ.

he sells precious stones, i'ⁿ u-xta we-thi-wiⁿ noⁿ bi a.

precipice, moⁿ′-ha stse-dse.

precipitately, u′-he-ça-zhi u-xpa-the.

precise, e-goⁿ xtsi.

preeminence, da′-wa-ga-xa (which see).

preempt, i-ṭa′-ḳi-the.

I preempt, p̣a-hoⁿ′-gthe i-ṭa-a-ḳi-the.

you preempt, p̣a-hoⁿ′-gthe i-ṭa-tha-ḳi-the.

prefer (to), goⁿ′-tha.

I prefer white, çka te ḳoⁿ-btha.

you prefer black, ça-be tse shkoⁿ-shta.

pregnancy, wa-ṭse′-çe u-thiⁿ-ge.

prejudiced, gi′-hoⁿ a-zhi thi shtoⁿ.

I am prejudiced, oⁿ′-hoⁿ moⁿ-zhi iⁿ do.

you are prejudiced, thi′-hoⁿ a-zhi iⁿ do.

premature (as applied to birth), zhiⁿ-ga′ u-ṭs'e.

preparation, i′-ḳi-gthi-shtoⁿ.

prepare (to), i′-ḳi-gthi-shtoⁿ.

I prepared the meat for cooking, ṭa u-wa-hoⁿ koⁿ-btha thoⁿ i′-ḳi-gthi-shtoⁿ p̣a-xe he.

you prepared the meat for cooking, ṭa u-wa-hoⁿ shkoⁿ-shta thoⁿ i′-ḳi-gthi-shtoⁿ shka-xe he.

present to another, ḳ'i.

I presented it to him, a-ḳ'i.

you presented it to him, tha-ḳ'i.

we presented it to him, oⁿ-ḳ'i i.

preside, a′-gthiⁿ-gi-wa-ṭoⁿ-ga.

I preside, a′-gthiⁿ-gi-wa-ṭoⁿ-ga bthe.

you preside, a′-gthiⁿ-gi-wa-ṭoⁿ-ga ni.

President, Tsi′-go-a-bi wa-ṭoⁿ-ga.

press (to) the ground, a′-bi-çoⁿ-dse.

I press to the ground, a′-p̣i-çoⁿ-dse.

you press to the ground, a′-shpi-çoⁿ-dse.

we press to the ground, oⁿ′-ga-ba çoⁿ-dsa i.

press down (to), making compact, u-ba′-çki.

I pressed it compact, u-p̣a-çki.

you pressed it compact, u-shpa-çki.

we pressed it compact, oⁿ-gu′-ba-çki i.

pretend (to), wa-moⁿ′-xe-the; goⁿ-çe.

I pretend, p̣oⁿ-çe′.

you pretend, shkoⁿ-çe′.

we pretend, oⁿ-goⁿ′-ça i.

pretext, wa-thoⁿ′-dse-shi goⁿ-çe (which see).

pretty, u-ṭa′-ça.

it is very pretty, u-ṭa′-ça wa-gthiⁿ.

prevail (to), u-hi′.
I prevail, u-wa′-hi.
you prevail, u-tha′-hi.
we prevail, oⁿ-gu′-hi i.

prevent (to) anything from blowing, a′-noⁿ-çoⁿ-dse.
I prevented it, a′-a-noⁿ-çoⁿ-dse.
you prevented it, a′-tha-noⁿ-çoⁿ-dse.

prevent (to) from moving, a′-ba-ṭ’u.
I prevented it from moving, a′-p̣a-ṭ’u.
you prevented it from moving, a′-shpa-ṭ’u.
we prevented it from moving, oⁿ′-ga-ba-ṭ’u i.

prickly, wa-xa′-ga.

primary, p̣a-hoⁿ′-gthe.

principal, wa-ṭoⁿ′-ga; (2) wa-ba′-xi; (3) u′-zhu.

print, da′-gthe-zhe the.
I print, da′-gthe-zhe a-the ha.
you print, da′-gthe-zhe tha-the ha.
we print, da′-gthe-zhe oⁿ-tha i.

prison, hoⁿ′-noⁿ-p̣a-çe ṭsi.
he went to prison, hoⁿ′-noⁿ-p̣a-çe ṭsi tse u-gthiⁿ a-tha bi a.

privacy, as a consultation, noⁿ-xthoⁿ′ ha.
I want a private consultation with him, noⁿ-xthoⁿ ha u-wa-ḳi-e ḳoⁿ-btha ha.

private (a soldier), a′-ḳi-da zhiⁿ-ga.

prize (to), u′-xta.
I prize it, u′-xta p̣a-xe.
you prize it, u′-xta shka-xe.
we prize it, u′-xta oⁿ-ga-xa i.

prized, gi′-wa-xthi.
I prized it, oⁿ′-wa-xthi-ha.
I prized my watch, mi u′-tha-ge thoⁿ oⁿ-wa-tse-xthi ha.
you prize it, thi′-wa-xthi ha.
you prize your ring, noⁿ-be u′-thi-xtha thoⁿ oⁿ-wa-tse xthi ha.

probate (to), wa-gthe′-çe ga-xe.
I probated it, wa-gthe′-çe p̣a-xe.
you probated it, wa-gthe′-çe shka-xe.
we probated it, wa-gthe′-çe oⁿ-ga-xa i.

probe (to), search, a′-ga-çu.
I probe, a′-a-ga-çu.
you probe, a′-tha-ga-çu.
we probe, oⁿ-ga′-ga-çu i.

probe (to) a wound, ba-gu′-dse.
I probed (the wound), p̣a-gu-dse.

probe (to) a wound—continued.
you probed (the wound), shpa′-gu-dse.
we probed (the wound), oⁿ-ba′-gu-dsa i.

proceed (to), wa-moⁿ′-thiⁿ-the.
I proceed, çi bthu′-the ha wa-moⁿ-thiⁿ te.
you proceed, çi-ni′-the ha wa-moⁿ-thiⁿ te.
we proceed, çi oⁿ-thu′-tha i wa-moⁿ-thiⁿ te.

proceeds, o′-kshe-ṭoⁿ.

proclaim (to), o-tha′-ge the-the.
I proclaim, o-btha′-ge the-a-the.
you proclaim, o-sta′-ge the-tha-the.
we proclaim, oⁿ-gu′-thu-ge the-oⁿ-tha i.

procreator, wa-moⁿ′-pshe-the.

prodigious, gthoⁿ′-the.

profusion, u-bu′-dse.
there were flowers in profusion, xtha-çka keu-bu-dse ga-xa bi a.

prominence, u-zhu-a′-gi-zhiⁿ-bi.

promissory note, moⁿ′-çe-çka u-da wa-gthe-çe.
I gave a promissory note, moⁿ′-çe-çka u-thu-da wiⁿ a-wa-ki.

promptly, thu-e′-xtsi.
he went promptly, thu-e′-xtsi a-tha bi a.

pronounce (to), tha-dse′.
I pronounce, btha′-dse.
you pronounce, shda′-dse.
we pronounce, oⁿ-tha′-dsa i.

proposal (a), da′-doⁿ ba-ha.

prosperous, ni′-ḳa-doⁿ-he.

prostrate (to), kshe.

prostrate (to lie), ga-ça′-da hi-zhoⁿ.
I lay prostrate, oⁿ-a′-ça-da hi-zhoⁿ.
you lay prostrate, thi-a′-ça-da hi-zhoⁿ.

protect (to), a′-ḳi-noⁿ-zhiⁿ.
I protect, a′-a-noⁿ-zhiⁿ ha.
you protect, a′-tha-noⁿ-zhiⁿ.
you protect him, ni′-ḳa-shi-ga ṭoⁿ a-tha gi-noⁿ-zhiⁿ.
we protect, oⁿ-ga′-gi-noⁿ-zhiⁿ i.

protégé, da′-i-tha-doⁿ-ba bi.

protest (to), i′-zhu-shi.
I protest, i-wi-gi-zhu-shi.
you protest, i-tha-zhu-shi.
we protest, oⁿ-thoⁿ′-zhu-shi i.

protrude (to), u-ba′-he.
my foot protrudes, çi-te u-ba-ha ṭa e-oⁿ-thoⁿ-be ha.
your foot protrudes, çi-te u-ba-ha de e-thi-thoⁿ-be ha.

provender, wa-da-gthe wa-noⁿ-bthe.

provoke (to), u′-ba-ḳoⁿ.
I provoked him, gi-ba-ḳoⁿ p̣a-xe ha.
you provoke me, gi-ba-ḳoⁿ oⁿ-shka-xe ha.

provoking, wa′-ba-ḳoⁿ-e-wa-the.

prowess, wa-çi′-çi-ge.

prunes, ḳoⁿ′-dse ça-be.
I eat prunes, ḳoⁿ′-dse ça-be btha te ha.
you eat prunes, ḳoⁿ′-dse ça-be shta tse ha.

prudence, noⁿ′-xe ga-çi′.

public, ni′-ḳa-shi-ga ça-ni.

pucker (to) the mouth, u-thi′-xthoⁿ.
I puckered my mouth, i-te u-bthi′-xthoⁿ.
you puckered your mouth, i-te u-ni′-xthoⁿ.
we puckered our mouths, i-te oⁿ-gu′-thi-xthoⁿ i.

Pueblo Tribe, I′ⁿ′-da-p̣a we-tsiⁿ.

pugilism, da-ge′.

pugilist, da′-ge ni-ḳa-shi-ga.
I like to see a good pugilist, da-ge ni-ḳa-shi-ga p̣i-oⁿ the doⁿ-be oⁿ-çu noⁿ a-tha.

pull (to) with the hands, thi′-doⁿ.
I pull, bthi′-doⁿ.
I pulled the boat, be-dse ke bthi-doⁿ ha.
you pull, ni′-doⁿ.

pull (to) boots or shoes on, u-thiu-xtha.

pull (to) hard, u′-he-ça-zhi thi-doⁿ.

pull (to) for some one, gi′-thi-doⁿ.

pull (to) the hair, thi-p̣a-moⁿ-ḳe-dse.
I pulled his hair, bthi′-p̣a-moⁿ-ḳe-dse.
you pulled his hair, ni′-p̣a-moⁿ-ḳe-dse.

pull (to) one to the ground, thi-xi′-tha.
I pulled him to the ground, bthi-xi-tha.
you pulled him to the ground, ni′-xi-tha.
we pulled him to the ground, oⁿ-thi′-xi-tha i.

pull (to) bark off a tree, thi-xthu′-dse.
I pulled the bark off, bthi′-xthu-dse.
you pulled the bark off, ni′-xthu-dse.
we pulled the bark off, oⁿ-thi′-xthu-dsa i.

pullet, çiu′-ḳa mi-ga zhiⁿ-ga.
I have a white pullet, çiu′-ḳa mi-ga zhiⁿ-ga çka wiⁿ a-bthiⁿ.

pulsation, ḳoⁿ-bo′-çi-çi.

pulse (the), bu′-çi-çi.

pulverize (to), ga-ṭo′-be.
I pulverized the sugar, zhoⁿ-ni′ te a-ṭo-be ha.

pulverize (to), smash ripe fruit, thi-xthoⁿ′-zhe; ga-sho-ge.
I pulverized it, bthi-xthoⁿ-zhe.
you pulverized it, ni′-xthoⁿ-zhe.
we pulverized it, oⁿ-thi′-xthoⁿ-zha i.

pulverized, to′-ba-the.

puma, iⁿ-gthoⁿ′-ga.

pump (a), ni i′-thi-çe.
the town pump, ṭoⁿ′-woⁿ ni-i-thi-çe te.
I went to the pump for water, ni i′-thi-çe te dse ni a-p̣i-p̣i ha.

pumpkin, wa-ṭoⁿ′.
the pumpkin is yellow, wa-ṭoⁿ′ thoⁿ çi.

pumpkin vine, wa-ṭoⁿ′ hi.

pumpkin pie, wa-ṭoⁿ′ ḳoⁿ-dse u-gthoⁿ.

punch (to) holes, u-ba′-ḳu-dse.

punch (to) with an awl, ba-xthu′-ge.
I punched, p̣a-xthu-ge.
you punched, shpa′-xthu-ge.
we punched, oⁿ-ba′-xthu-ga i.

punch (to) full of holes, ba-dsu′-tha.
I punched, p̣a-dsu-tha.
you punched, shpa′-dsu-tha.
we punched, oⁿ-ba′-dsu-tha i.

punishment (for violating law), we′-ça-be wa-kchi-xe.

punk (decayed wood), zhoⁿ′-ṭsi-ḳ′a (which see).

purchase (to), thi-wiⁿ′; wa-thi-wiⁿ.
I purchase, bthi′-wiⁿ; wa-bthi-wiⁿ.
you purchase, ni′-wiⁿ; wa-stsi-wiⁿ.
we purchase, oⁿ-thi′-wiⁿ i.
I will purchase the house, ṭsi′ tse bthiⁿ-wiⁿ ṭa a-ṭoⁿ hi o.

purify (to), wa-çi′-hi ga-xe.
I purify, wa-çi′-hi p̣a-xe.
you purify, wa-çi′-hi shka-xe.
we purify, wa-çi′-hi oⁿ-ga-xa i.

purple, ṭu-hu zhu-dse e-goⁿ.

purse, moⁿ′-çe-çka u-zhu.
pursue (to), thi-xe′.
I pursue, bthi′-xe.
you pursue, ni′-xe.
we pursue, oⁿ-thi′-xa i.
pursued, xthi′-bi.
I pursued him, bthi′-xe ha.
you pursued me, oⁿ′-thi-xa i ha.
push (to), ba-doⁿ′.
I push, p̣a′-doⁿ.
you push, shpa′-doⁿ.
we push, oⁿ-ba′-doⁿ i.
push (to) against, a′-ba-çoⁿ-dse.
push (to) apart, ba-ḳi-tha-ha.
I pushed apart, p̣a-ḳi-tha-ha.
you pushed apart, shpa′-ḳi-tha-ha.
we pushed apart, oⁿ-ba-ḳi-tha-ha i.
push (to) away to make clean, noⁿ-ḳ'u.
push (to) down from a height, u-ba′-spa-the.
push (to) one's self in a boat, ḳi-p̣a-doⁿ.
I push myself, a-ḳi′-p̣a-doⁿ.
you push yourself, tha-ḳi′-p̣a-doⁿ.
we push ourselves, oⁿ-ḳi′-p̣a-doⁿ i.
push (to) one backward, ba-moⁿ′-the i-the-the.
I pushed him backward, p̣a-moⁿ′-the i-the-a-the.
you pushed him backward, shpa-moⁿ′-the i-the-tha-the.
we pushed him backward, oⁿ-ba-moⁿ-the i-the-oⁿ-tha i.
push (to) and make slide, ba-xu-e.
I pushed it and made it slide, p̣a′-xu-e.
you pushed it and made it slide, shpa-xu-e.
we pushed it and made it slide, oⁿ-ba-xu-a i.
push (to) down with the hands, ba′-ṭa-the.
I pushed it down, p̣a-ṭa-the.
you pushed it down, shpa-ṭa-the.
we pushed it down, oⁿ-ba-ṭa-tha i.
push (to) till one falls, ba-xi′-tha.
I pushed till he fell, ni′-ḳa-shi-ga p̣a-xi-tha.
you pushed till he fell, ni′-ḳa-shi-ga shpa-xi-tha.
we pushed till he fell, ni′-ḳa-shi-ga oⁿ-ba-xi-tha i.
push (to) one back, a′ba-ṭs'u.
I pushed him back, a′-p̣a-ṭs'u.
you pushed him back, a′-shpa-ṭs'u.
we pushed him back, oⁿ-ga′-ba-ṭs'u i.
push (to) through a thicket, ba-tsi′-tsi-zhe.
I pushed through the thicket, p̣a′-tsi-tsi-zhe.
you pushed through the thicket, shpa′-tsi-tsi-zhe.
push (to) upside down, ba-ḳi′-gtha-shoⁿ.
I pushed it upside down, p̣a′-ḳi-gtha-shoⁿ.
you pushed it upside down, shpa′-ḳi-gtha-shoⁿ.
we pushed it upside down, oⁿ-ba′-gtha-shoⁿ i.
put (to) away food, p̣i′-gthe.
I put food away, wa-noⁿ-bthe te p̣i-a-gthe.
you put food away, wa-noⁿ-bthe te p̣i-tha-gthe.
put (to) away one's things, i-thoⁿ′-gi-the; i-te-the.
I put my plow away, moⁿ′-çe-we-e thoⁿ i-thoⁿ-a-gi-the.
you put your plow away, moⁿ′-çe-we-e thoⁿ i-thoⁿ tha-gi-the.
put (to) forth greatest effort, ha′-xti-ḳ'oⁿ.
I put forth great effort, ha′-xti-a-ḳi-ḳ'oⁿ.
you put forth great effort, ha′-xti-tha-ḳi-ḳ'oⁿ.
we put forth great effort, ha′-xti-oⁿ-ḳi-ḳ'oⁿ i.
put (to be) out of one's house, a′-shi-oⁿ-tha.
I was put out of my house, a′-shi-oⁿ-oⁿ-tha i ha ṭsi wi-ṭa te-di toⁿ.
you were put out of your house, a′-shi-thi-oⁿ-tha i ha ṭsi thi-ṭa di toⁿ.
put (to) out a fire, ga-gthe′-zhe.
I put out the fire, a′-gthe-zhe.
you put out the fire, tha′-gthe-zhe.
we put out the fire, oⁿ-ga′-gthe-zha i.
put (to) wood on the fire, zhoⁿ′ u-woⁿ.
I put wood on the fire, zhoⁿ u′-wa-oⁿ.
you put wood on the fire, zhoⁿ′ u- tha-oⁿ.

put (to) on shoes, hoⁿ-be′ u-toⁿ.
I put on my shoes, hoⁿ-be u-wa-toⁿ.
you put on your shoes, hoⁿ-be u-tha-toⁿ.
we put on our shoes, hoⁿ-be oⁿ-gu-toⁿ i.

put (to) down something erect, ḳi′-i-tse-the.
I put it down, ḳi′-i-tse-a-the.
you put it down, ḳi′-i-tse-tha-the.
we put it down, ḳi′-i-tse-oⁿ-tha i.

put (to) down to rest, ḳi′-i-noⁿ-the.
I put it down to rest, ḳi′-i-noⁿ-a-the.

put (to) down to rest—continued.
you put it down to rest, ḳi′-i-noⁿ-tha-the.
we put it down to rest, ḳi′-i-noⁿ-oⁿ-tha i.

putrefied, do-zha′-the.

putrefy, tsi′-ḳ’a.

puzzle (to), gi-noⁿ′-thiⁿ ga-xe.
I puzzled him, gi-noⁿ′-thiⁿ p̣a-xe ha ni-ḳa-shi-ga thiⁿ.
you puzzled him, gi-noⁿ′-thiⁿ shka-xe ha.
we puzzled him, gi-noⁿ′-thiⁿ oⁿ-ga-xa i.

Q

quadruped, wa-dsu′-ṭa hi u-gthe do-ba (which see).

quaff (to), tha-ṭoⁿ′.

quail (a), u′-shi-ṭsi-the wa-ga-xe; (2) shoⁿ′-pa-gthe-çe (which see).

quandary, noⁿ′-thiⁿ.
I am in a quandary, a-noⁿ′-bthiⁿ.
you are in a quandary, tha-noⁿ′-ni.
we are in a quandary, oⁿ-noⁿ′-thiⁿ i.

Quapaw Creek, Okla., U-ga′-xpa ga-xa.

quarrel (to), ḳi-ḳi′-zhiⁿ.
I quarrel, a-ḳi′-zhiⁿ.
you quarrel, tha-ḳi′-zhiⁿ.

quarrelsome, da-ge′-shtoⁿ.

quart (a), ni′-we-ḳ’u-tse.
a quart of milk, ba-çe′-ni ni-we-ḳ’u-tse wiⁿ.

quarter of a dollar, ga-shpe′ thoⁿ-ba.
give me a quarter, ga-shpe′ thoⁿ-ba wiⁿ oⁿ-ḳ’i o. (*See* bit.)

queen (in deck of cards), zhe-ga′-zhiⁿ-ga (which see).

question (to), i-thoⁿ-xe.
I questioned the boy, shiⁿ-ṭo-zhiⁿ-ga the i′-bthoⁿ-xe ha.

question (to)—continued.
did you question him? i′-shtoⁿ-xe a(?)

question, wa-we′-moⁿ-xe.
he asked you a question, wa-we′-thi-moⁿ-xa i.

quick, wa-ṭo′-ge.

quick movement, thiⁿ-hau.

quicksand, p̣i-ça′ ga-da-dse.

quickly, woⁿ-goⁿ.
go quickly, woⁿ-goⁿ tha thiⁿ ho.

quick-tempered, thoⁿ′-dse wa-he-he.
he is quick tempered, thoⁿ′-dse wa-he-ha i ha.

quick-witted, wa-thi′-gthoⁿ çi-çi.

quiet, wa′-çpe; xthi-u′-zhi.

quietly, xthu′-zhi.

quiet water, ni-xthu′-zhi.

quill, moⁿ′-shoⁿ u-ça-gi.

quinine, a-tsiⁿ ga-ba-xe.

quirt, we′-ga-zhiⁿ.

quiver (a), moⁿ′-zhu (which see); moⁿ′-zhi.
I have a puma-skin quiver, iⁿ-gthoⁿ′-ga moⁿ-zhu wiⁿ a-bthiⁿ ha.

quoits, da′-p̣a.

R

rabbit, moⁿ-shtiⁿ′-ge (sometimes called cottontail).
I searched the woods for a rabbit, hu-xtha-be ke ho′-ṭoⁿ-be p̣a-xe moⁿ-shtiⁿ-ge wiⁿ i-tha-the ḳoⁿ-btha.

rabbit (jack), moⁿ-shtiⁿ-ge noⁿ-ṭa-stse e.
I shot a jack rabbit, moⁿ-shtiⁿ noⁿ-ṭa stse e a-ḳu′-dse ha.

raccoon, mi-ḳa′.

raccoon tail, mi-ḳa′ çiⁿ-dse.

race (to), ḳi′-ba-noⁿ.
I ran a race, a-ḳi′-ba-noⁿ.
you ran a race, tha-ḳi′-ba-noⁿ.
we ran a race, oⁿ-ḳi′-ba-noⁿ i.
radiant, thi-gthi′-gthi-e.
the sun is radiant, mi a-ka thi-gthi-gthi-a i ha.
radiate, da′-stsu-dse.
radish, do′-gthe-zhu-e.
I like radishes, do′-gthe zhu-e oⁿ-çu noⁿ a-tha.
raft, zhoⁿ-ni′ (which see).
rage, gi′-ba-ḳoⁿ.
he was in a rage, wa′-gthiⁿ gi-ba-ḳoⁿ bi a.
ragged, btha-btha′-çe; (2) dsiu′-tha.
I am ragged, oⁿ-dsiu′-a-tha.
you are ragged, thi-dsiu′-a-tha.
we are ragged, wa-dsiu-a-tha i.
to wear to rags, bi-dsiu′-tha.
I wore my clothes to rags, p̣i-dsiu′-tha.
you wore your clothes to rags, shpi′-dsiu-tha.
we wore our clothes to rags, oⁿ-bi′-dsiu-tha i.
ragweed, moⁿ-hiⁿ′-p̣a.
raid (a), ḳoⁿ′-tha.
he was killed in a raid, wa-ḳoⁿ′-tha i-doⁿ t’e-tha i ha.
rail (to, in a bad sense), ga-çoⁿ′.
railroad station (depot), u-ba′-noⁿ-the.
meet at the railroad station, u-ba′-noⁿ-the te-di oⁿ-ḳi-p̣a tse.
railroad ticket, wa-gthe′-çe zhiⁿ-ga (which see).
I lost my railroad ticket, wa-gthe′-çe zhiⁿ-ga oⁿ-woⁿ-xpa-the iⁿ do.
rain, ni-zhiu′.
It was a hard rain, ni-zhiu′ wa-gthiⁿ bi a-tho.
the rain has stopped, ni-zhiu′ a-ka thi-shtoⁿ a-ka o.
rainbow, ṭo-sni′-gthe; (2) ṭu-hni-gthe.
I saw the rainbow, ṭo-sni′-gthe ke i-tha-the ha.
rained (to be) on, a′-noⁿ-zhiⁿ.
it rained on you, a′-thi-noⁿ-zhiⁿ.
it rained on me, oⁿ′-noⁿ-zhiⁿ.
it rained on us, wa-noⁿ′-zhiⁿ i.
raise (to), lift up, ba-hoⁿ′.
raise (to) an object by pushing, ba-moⁿ′-shi.
I raised it with my hands, p̣a-moⁿ′-shi.
you raised it with your hands, shpa′-moⁿ-shi.
we raised it with our hands, oⁿ-ba′-moⁿ-shi i.
raisins, ha′-çi biu-çe.
rake (to), as dead leaves from the ground, wa-thu′-xa.
I raked leaves from the ground, wa-bthu′-xa.
you raked leaves from the ground, wa-ni′-xa.
we raked leaves from the ground, oⁿ-woⁿ′-thu-xa i.
rake (garden), we′-thu-xe.
ram (to), as a gun, u-ba′-çki.
I rammed the gun, wa-hu-ṭoⁿ-the ke u-p̣a′-çki.
you rammed the gun, wa-hu-ṭoⁿ-the ke u-shpa′-çki.
we rammed the gun, wa-hu-ṭoⁿ-the ke oⁿ-gu′-ba-çki i.
ramrod, wa-ho′-ṭoⁿ-the i-thi-çi-hi.
ran away, ḳo′-pshe.
I ran away, a-ḳo-pshe.
you ran away, tha-ḳo′-pshe.
we ran away, oⁿ′-ga-ḳo-phsa i.
I ran away from harm, a-ha′-çe.
rancor, gi′-ba-ḳoⁿ.
random, hoⁿ′-shki.
he went at random, hoⁿ′-shki a-tha bi a.
rape (to), mi′-a bi-çoⁿ-dse.
rapids, niu′-i-xa-xa; (2) niu′-ga-hi-tha.
rare, i′-ts’a-the.
rare (as uncooked meat), dsu′-dsa-zhi e-goⁿ.
rascal (a), ni′-ḳa-shi-ga wa-ba-ḳoⁿ e-wa-the.
raspberries, ṭse′-xtha-ṭsi.
the raspberries are good to eat, ṭse′-xtha-ṭsi a-ba tha-tse tha-gthiⁿ bi a.
rat, iⁿ-choⁿ′-ṭoⁿ-ga.
rat poison, iⁿ-choⁿ′ toⁿ-ga i-ṭs’e-the.
rattle (to), thi-ça′-thu.
I made it rattle, bthi′-ça-thu.
you made it rattle, ni′-ça-thu.
we made it rattle, oⁿ-thi′-ça-thu i.

rattle (to) by pushing, ba-ça′-thu.

rattlesnake, she′-ki.

I am afraid of rattlesnakes, she′-ki noⁿ a-wa-p̣e.

raven, ḳa′-xe ṭoⁿ-ga.

ravenous, wa-noⁿ-bthe ṭoⁿ-ga.

I am ravenous, wa-noⁿ′-bthe ṭoⁿ-ga bthe.

you are ravenous, wa-noⁿ-bthe ṭoⁿ-ga ni.

we are ravenous, wa-noⁿ-bthe ṭoⁿ-ga oⁿ-tha i.

ravine, o-ḳ’o′-be; u-ḳ’u′-be.

raw, ça-ḳa.

raze (to), as to tear down, ga-ṭa′-the.

I razed the house, ṭsi tse bthi-ṭa-the.

you razed the house, ṭsi tse ni-ṭa-the.

we razed the house, ṭsi tse oⁿ-ga-ṭa-tha i.

razor (a), iⁿ-dse-hiⁿ i-ga-ṭs’u (which see).

the razor is sharp, iⁿ-dse-hiⁿ i-ga-ṭs’u ke p̣a-hi wa-gthe.

reach (to) u-hi. (From a ritual.)

reach (to) over the head, u-thu-hi′.

reach (to) home, ḳi; (2) kshi.

I reached home, a-ḳi.

you reached home, tha-ḳi.

(2) has he reached home? kshi a.

Yes, he has reached home, ho′-we, a-kshi bi a.

read (to), wa-gthe′-çe tha-dse.

I read, wa-gthe′-çe btha-dse.

you read, wa-gthe′-çe stsa-dse.

ready (to be), ha′-ha.

I am ready, ha′-ha aḳi-the ha.

you are ready, ha′-ha tha-ḳi-the ha.

real, reality, e-goⁿ′-xtsi.

reap (to), wa-bo′-çke ga-çe.

I reap, wa-bo′-çke a-çe.

you reap, wa-bo′-çke tha-çe.

we reap, wa-bo′-çke oⁿ-ga-ça i.

reaper, wa-bo′-çke i-ba-xtse.

rear, ha shi′-ṭa.

rear (in the), da′-çe-ṭa-ha.

I sat in the rear, da′-çe-ṭa-ha a-gthiⁿ ha.

you sat in the rear, da′-çe-ṭa-ha tha-gthiⁿ ha.

we sat in the rear, da′-çe-ṭa-ha oⁿ-gthiⁿ i.

reassert (to), shi e′-gi-thoⁿ.

I reassert, shi e′-gi-p̣e.

reassert (to)—continued.

you reassert, shi e′-gi-she.

we reassert, shi e′-oⁿ-gi-thoⁿ i.

reason, e′-woⁿ.

the reason, a′-i-the.

recall (to), i′-gthi-gthoⁿ.

I recall, i-tha′-gthi-gthoⁿ.

you recall, i′-tha-gthi-gthoⁿ.

we recall, oⁿ-thoⁿ′-gthe-gthoⁿ i.

recapture, wa-gi′-gtha-she.

recede (after a flood), a′-tha-xiⁿ.

recede (to), ni-a′-tha-doⁿ.

He threw himself upon the waters,
Moⁿ′-ḳi-çiⁿ-dse tsi-the doⁿ a′
And the waters receded.
Ni′-a-tha doⁿ i-he-the toⁿ a′.
(From a ritual.)

receipt for money paid, u′-we-ṭoⁿ-iⁿ gi-ḳ’i.

receive (to), thu-çe′.

I receive, bthu′-çe.

you receive, ni′-çe.

we receive, oⁿ-thu′-ça i.

recent, i′-tsoⁿ-ga.

recently, ṭse′-ga.

he has come recently, ṭse′-ga a-gthi bi a.

receptacle, u′-zhu.

recess, ba-noⁿ′-the.

reciprocate, ḳi-gthi′ xo-be; (2) tho′-da-the.

reciprocity, tho′-da-the.

recite (to), a′-tha-de.

I recited, a′-btha-de.

you recited, a′-na-de.

we recited, oⁿ′-ga-tha-da i.

reckless, i′-thi-gthoⁿ thiⁿ-ge.

I am reckless, i′-thi-gthoⁿ thiⁿ-ge p̣a-xe ha.

you are reckless, i′-thi-gthoⁿ thiⁿ-ge shka-xe ha.

recklessness, same as reckless.

reckon (to), tha-wa′.

I reckon, btha-wa′.

you reckon, shta-wa′.

we reckon, oⁿ-tha′-wa i.

reclaim (to), gi-ḳoⁿ-tha.

I reclaimed my land, moⁿ-zhoⁿ′ thoⁿ a-gi-ḳoⁿ btha ha.

you reclaimed your land, moⁿ-zhoⁿ′ thoⁿ tha-gi-shkoⁿ-shda ha.

recline (to), as when attacking, a′-thi-ḳoⁿ.

recline (to), as asleep, a′-thi-ḳoⁿ zhoⁿ.
I reclined, a′-thi-ḳoⁿ a-zhoⁿ.
you reclined, a′-thi-ḳoⁿ tha-zhoⁿ.
we reclined, a′-thi-ḳoⁿ oⁿ-zhoⁿ i.
recluse (a), a′-ga-ha-ţa moⁿ-thiⁿ.
recognize (to), i′-gi-ba-hoⁿ.
I recognized him, i-tha′-gi-p̣a-hoⁿ.
you recognized him, i′-tha-gi-shpa-hoⁿ.
we recognized him, oⁿ-thoⁿ-gi-ba-hoⁿ i.
recollect (to), gi-çi′-the.
I recollect, a-gi′-çi-the.
you recollect, tha-gi′-çi-the.
we recollect, oⁿ-gi′-çi-tha i.
recommend (to), tha-tha′-gthiⁿ.
I recommend, btha′-tha-gthiⁿ.
you recommend, shta′-tha-gthiⁿ.
we recommend, oⁿ-tha′-tha-gthiⁿ i.
recompense (to), wa-gi′-shi-be.
I recompensed him, a-gi′-shi-be.
you recompensed him, tha-gi′-shi-be.
we recompensed him, oⁿ-gi′-shi-ba i.
reconnoiter (to), ṭoⁿ′-woⁿ a-be-ṭoⁿ wa-doⁿ-be.
reconcile (to), ḳi-wiⁿ′-doⁿ.
reconciliation ḳi-wiⁿ′-doⁿ; (2) tho′-da-ḳi-e.
reconsider (to), o-tho′-ha ge i-gthi-gthoⁿ.
I reconsidered, o-tho′-ha-ge i′-tha-gthi-gthoⁿ.
you reconsidered, o-tho′-ha-ge i-tha′-gthi-gthoⁿ.
we reconsidered, o-tho′-ha-ge oⁿ-thoⁿ-gthi-gthoⁿ i.
recorder (a), u′-we-ṭoⁿ-iⁿ ga-xe a-ka.
recount (to), wa-gtha′-wa.
recover from illness, gi-ni′.
I am recovering from an illness, oⁿ-gi′-ni bthe.
recover (to) one's property, wa-gi′-gtha-she; (2) u-gi′-kshe-ṭoⁿ; (3) gthu′-çe.
I recovered my land, a-gthu′-çe.
you recovered your land, tha-gthu′-çe.
we recovered our land, oⁿ-gthu-ça i.
recreate (to), gi-ḳ'oⁿ-çe ḳi-the.
recriminate (to), e-goⁿ gi-ḳ'oⁿ ga-çoⁿ a-ka (which see).
recruit (a), a′-ḳi-da u-noⁿ-zhi ṭse-ga.
rectify (to), gthi′-tho-ṭoⁿ.
I rectified it, a-gthi′-tho-ṭoⁿ.
you rectified it, tha-gthi′-tho-ṭoⁿ.
we rectified it, oⁿ-gthi′-tho-ṭoⁿ i.
rectitude, o′-tho-ṭoⁿ.
recuperate, wa-shkoⁿ-gi-ṭoⁿ.
I have recuperated, wa-shkoⁿ-a-gi-ṭoⁿ ha.
you have recuperated, wa-shkoⁿ-tha-gi-ṭoⁿ ha.
we have recuperated, wa-shkoⁿ′-oⁿ-gi-ṭoⁿ i.
red, zhu-dse; (2) zhiu-dse.
red clay, wa-çe′ zhu-dse.
redbud tree, zhoⁿ sha-be hi.
reddish, zhi-hi.
redeem (to), gthi′-wiⁿ.
I redeemed it, a-gthi′-wiⁿ.
you redeemed it, tha-gthi′-wiⁿ.
we redeemed it, oⁿ-gthi′-wiⁿ i.
redeemable, gthi′-wiⁿ wa-the.
redolence, bthoⁿ-tha-gthiⁿ u-ga-bthoⁿ.
redolent, bthoⁿ-tha-gthiⁿ (which see).
redoubt (to), u-ha′-çe.
red stone, i'ⁿ zhu-dse.
reduce (to) the price of, thi-hi′-dse p̣a-gthe.
I reduced the price of it, bthi′ hi-dse p̣a-gthe.
you reduced the price of it, ni′ hi-dse p̣a-gthe.
we reduced the price of it, oⁿ-thi′-hi-dse p̣a-gtha i.
reduce to ashes, da′-thiⁿ-ge ga-xe.
reduce to poverty, thi-wa′-xpa-thiⁿ.
I reduced him to poverty, bthi′-wa-xpa-thiⁿ.
you reduced him to poverty, ni′-wa-xpa-thiⁿ.
we reduced him to poverty, oⁿ-thi′-wa-xpa-thiⁿ i.
reel (to), ṭoⁿ-ṭoⁿ′-tha.
I reel, ṭoⁿ-ṭoⁿ′-tha bthe.
you reel, ṭoⁿ-ṭoⁿ′-tha stse.
we reel, ṭoⁿ-ṭoⁿ′-tha oⁿ-ga-tha i.
referee (a), wa-wiu′-doⁿ-be.
refinement, o′-ḳ'oⁿ doⁿ-he.
refrain from, thoⁿ′-zhi-the.
I refrained from action, thoⁿ′-zhi a-gi-the.
you refrained from action, thoⁿ′-zhi tha-gi-the.
we refrained from action, thoⁿ′-zhi oⁿ-gi-tha i.

refrain in a song, çiⁿ′-dse tse.

refresh (to), gi-ṭse′-ga.

refresh the memory, i′-gthi-gthoⁿ.

refrigerator, noⁿ′-xe u-zhi.

refuge, a-ha′-çe.

I took refuge in a forest, u-xtha-be dsi u-wa′-ha-çe.

you took refuge in a forest, u-xtha-be dsi u-tha′-ha-çe.

refulgent, da′-ḳoⁿ-i-the.

refund (to), wa-thu′-çe ga-shi-be.

I refunded, wa-thu′-çe ga-shi-be pshi.

you refunded, wa-thu′-çe ga-shi-be shi.

we refunded, wa-thu′-çe ga-shi-be oⁿ-ga-hi i.

refusal, i-zhu′-shi.

refuse (discarded), da′-doⁿ p̣i-zhi.

regalia, we′-ḳi-gthi-wiⁿ.

regain, gi-ṭoⁿ.

regain (to) possession of, u-gi-kshe-ṭoⁿ.

I regained possession, u-a-gi-kshe-ṭoⁿ.

you regained possession, u-tha-gi-kshe-ṭoⁿ.

we regained possession, oⁿ-gu-gi-kshe-ṭoⁿ i.

regent (a), u-gi′-noⁿ-zhiⁿ a-ḳa.

regency, u′-thu-noⁿ-zhiⁿ.

regicide, wa-ṭoⁿ′-ga ṭ’se-the.

register (a), u′-we-ṭoⁿ-iⁿ.

register (to), u′-we-ṭoⁿ-iⁿ

I registered, u′-we-ṭoⁿ-iⁿ p̣a-xe iⁿ do.

you registered, u′-we-ṭoⁿ-iⁿ shka-xe iⁿ do.

we registered, u-we′-ṭoⁿ-iⁿ oⁿ-ga-xa i.

regret (to), pi′-zhi; u-thu-ba.

I regret, u-thu′-wa-ba.

you regret, u-thu′-tha-ba.

regret (mental distress), u-thu′-gtha.

he regrets not meeting you, u-thu′-thi-gtha.

regulate (to), thi-tho′-ṭoⁿ.

I regulate, bthi-tho′-ṭoⁿ.

you regulate, ni-tho′-ṭoⁿ.

we regulate, oⁿ-thi′-tho-ṭoⁿ i.

rehabilitate, da′-doⁿ xa-tha gi-ḳ’i.

the town was rehabilitated, ṭoⁿ-woⁿ thoⁿ e-gi-goⁿ ga-xa bi a.

rehearse (to), i′-gi-ḳ’u-tse.

I rehearsed, i-tha′-gi-ḳ’u-tse.

you rehearsed, i′-tha-gi-ḳ’u-tse.

we rehearsed, oⁿ-thoⁿ′-gi-ḳ’u-tsa i.

rehearsal, same as rehearse.

rein, ga-dsiⁿ tha-pshe i-ḳoⁿ-the.

reiterate, shi′ e-gi-thoⁿ.

I reiterate, shi e′-gi-pe.

you reiterate, shi e′-gi-she.

we reiterate, shi e′-oⁿ-gi-thoⁿ i.

reject (to), thu-ça′-zhi.

I reject, bthi-ça′-moⁿ-zhi ha.

you reject, ni-ça′ zhi ha.

we reject, oⁿ-thu′-ça ba-zhi i.

rekindle (to), p̣i-a′-gi-ḳ’oⁿ.

I rekindled the fire, p̣i-a-gi-ḳ’oⁿ dse a-the.

you rekindled the fire, p̣i-tha-gi-ḳ’oⁿ dse the.

we rekindled the fire, p̣i-oⁿ′-gi-ḳ’oⁿ dse-oⁿ-tha i.

relapse (to), u-gi′-kshi-he.

relate (to), u-tha′-ge.

I related, u-btha′-ge.

you related, u-shta′-ge.

we related, oⁿ-gu′-tha-ga i.

relation, wa-tho′-da-ḳi-the.

relative, same as relation.

I have many relatives, u′-tho-da-ḳi-the hiu a-wa-ṭoⁿ ha.

relay, ḳa′-wa-i-ḳi-ha-wiⁿ ga-xe.

release (to) from prison, thi-shtoⁿ′-gthe ga-xe.

I released him from prison, thi-shtoⁿ-gthe p̣a-xe.

you released him from prison, thi-shtoⁿ-gthe shka-xe.

we released him from prison, thi-shtoⁿ-gthe oⁿ-ga-xa i.

release (to) let go, bi′-gthoⁿ-tha.

I released the rabbit, p̣i-gthoⁿ-tha.

you released the rabbit, shpi′-gthoⁿ-tha.

we released the rabbit, oⁿ-bi′-gthoⁿ-tha i.

relent (to), tha-ḳ’e′-the.

I relented, tha-ḳ’e-a-the.

you relented, tha-ḳ’e′-tha-the.

we relented, tha-ḳ’e′-oⁿ-tha i.

religion, wa-ḳoⁿ′-da i-gi noⁿ-zhiⁿ (which see).

relinquish (to), thi-shtoⁿ′.

I relinquish, bthi′-shtoⁿ.

you relinquish, ni′-shtoⁿ.

we relinquish, oⁿ-thi′-shtoⁿ i.

relish (to), o′-noⁿ-bthe gi-çu.

I relish my food, o′-noⁿ-bthe oⁿ-çu.

relish (to)—continued.

you relish your food, o′-no^n-bthe thi-çu.

we relish our food, o^n-no^n-bthe wa-çu i.

remain (to), tha′-zhi.

I remain, btha′ mo^n-zhi.

you remain, sda zhi.

we remain, o^n-ga′-tha ba-zhi i.

remained, u-shtse′-tse; u-shtse′.

remake (to), shi ga′-xe.

I remade, shi p̣a′-xe.

you remade, shi-shka′-xe.

we remade, shi o^n-ga′-xa i.

remedy, we′-stse-the.

quinine is a good remedy, a-tsi^n i-ga-ba-xe a-ba we′-stse-the tha-gthi^n bi a.

remember (to), gi-çi′-the.

I remember, a-gi′-çi-the.

you remember, tha-gi′-çi-the.

remembrance, u′-gi-çi-the.

remind (to), gi-çi′-the ga-xe.

I reminded him, gi-çi′-the p̣a-xe.

you reminded him, gi-çi′-the shka-xe.

we reminded him, gi-çi′-the o^n-ga-xa i.

reminder, u-gi′-çi-the.

remnant, p̣a-çi′-he-be u-stse.

remonstrate (to), wa-we′-gi-zhu-shi.

I remonstrate, we′-a-gi-zhu-shi.

you remonstrate, we′-tha-gi-zhu-shi.

we remonstrate, we-o^n′-gi-zhu-shi i.

remorse, u-thu′-ba. (*See* regret.)

the man is filled with remorse, ni′-ḳa-shi-ga u-thu′-ba wa-gthi^n bi a.

remorseless, u-thu′-gtha thi^n-ge.

remote, gi′-thi-ho^n.

remount (to), shi a′-gi-gthi^n.

I remounted my horse, shi a′-a-gi-gthi^n.

you remounted your horse, shi′ a-tha-gi-gthi^n.

remove (to), wa-hi′-o^n.

remove from office, thi-dsi′-çe.

I removed him from office, bthi′-dsi-çe ha.

you removed him from office, ni′-dsi-çe.

we removed him from office, o^n-thi′-dsi-ça i.

to remove one's family, thi-ha′-ṭsi.

I removed my family, bthi′-ha-ṭsi.

remove from office—continued.

you removed your family, ni′-ha-ṭsi.

we removed our families, o^n-thi-ha-ṭsi i.

remove (to) **entrails**, thi-ḳ'u′.

I removed the entrails, bthi′-ḳ'u.

you removed the entrails, ni′-ḳ'u.

we removed the entrails, o^n-thi′-ḳ'u i.

rendezvous, u′-wa-thi-çki.

renew, gthi′-ṭse-ga.

I renew it, a-gthi′ ṭse-ga.

you renew it, tha-gthi′ ṭse-ga.

renounced, thu-ça′-zhi.

renovate (to), gthi′-ṭse-ga.

I renovated my blanket, mi′ tho^n a-gthi-ṭse-ga ha.

you renovated your blanket, mi′ tho^n tha-gthi-ṭse ga.

we renovated the blanket, mi′ tho^n o^n-gthi-ṭse-ga i.

rent (money paid), mo^n-zho^n′ u-da wa-ga-shi-be.

repair (to), tse′-ga gi-ka-xe; (2) gi-ga′-xe; (3) gi-ḳa-xe.

I repaired it, a-gi′-p̣a-xe.

you repaired it, tha-gi′-shka-xe.

we repaired it, o^n-gi-ga-xa i.

reparation, wa-ga′-shi-be.

repay (to), wa-thu′-çe ga-shi-be.

repeat (to try again, to mend), p̣i′-gi-k'o^n.

I tried again to mend the clothes, p̣i-a′-gi-k'o^n.

you tried again to repair the tools, p̣i′-tha-gi-k'o^n.

we tried again to mend the tools, p̣i-o^n′-gi-k'o^n i.

repeat (to), i′-e u-gi-p̣a no^n e-gi tho^n (which see).

repeatedly, i-tho^n′-tho^n; (2) shi′-no^n.

repel (to), ba-a′-çe.

I repelled him, p̣a-a′-çe.

you repelled him, shpa-a′-çe.

we repelled him, o^n-ba′-a-ça i.

repent (to), u-thu′-gtha.

I repented, u-thu′-wa-gtha ha.

you repented, u-thu′-tha-gtha ha.

we repented, o^n-tho^n-gu-gtha i.

repine (to), gi′-ho^n a-zhi.

I repine, o^n′-ho^n mo^n-zhi.

you repine, thi′-ho^n a-zhi.

we repine, wa-ho^n ba-zhi i.

replace (to), u-gi′-noⁿ-zhiⁿ ga-xe.

I replaced it, u-gi′-noⁿ-zhiⁿ p̣a-xe.

you replaced it, u-gi′-noⁿ-zhiⁿ shka-xe.

we replaced it, u-gi′-noⁿ-zhiⁿ oⁿ-ga-xa i.

replete, u-gi′-p̣i.

reply (to), u-ḳi′-e.

I replied, u-wa′-ḳi-e.

you replied, u-tha′-ḳi-e.

we replied, oⁿ-gu′-ḳi-a i.

report, same as rumor.

report of a gun, thi-p̣o′-ki.

reprehend (to), ga-çoⁿ′.

Representative, Ḳi-çto′ u-moⁿ-thiⁿ.

reproachful, u′-i-stse.

reproduce (to), shi′-ba-ha.

I reproduced it, shi p̣a-xe goⁿ p̣a ha.

you reproduced it, shi shka-xe goⁿ shpa ha.

reptile, we′-ṭs’a.

repudiate (to), oⁿ-tha.

I repudiate, a-oⁿ′-btha.

you repudiate, tha-oⁿ′-shta.

we repudiate, oⁿ-oⁿ-tha i.

repurchase, gthi′-wiⁿ.

I repurchased it, a-gthi′-wiⁿ.

you repurchased it, tha-gthi′-wiⁿ.

we repurchased it, oⁿ-gthi′-wiⁿ i.

request (to), da.

I request, a-da′.

you request, tha-da′.

we request, oⁿ-da i.

rescue (to), gi-gtha-she.

I rescued him, a-gi′-gtha-she.

you rescued him, tha-gi′-gtha-she.

we rescued him, oⁿ-gi′-gtha-sha i.

resembling, goⁿ-çe′ ḳi-goⁿ.

resent (to), gi-hoⁿ a-zhi.

I resent, oⁿ-hoⁿ moⁿ-zhi.

you resent, thi′-hoⁿ zhi.

we resent, wa-hoⁿ ba-zhi i.

resentment, o′-ba-ḳoⁿ.

reservation, da′-doⁿ gi-çi.

reside (to), ṭsi′-gthe.

residue, da′-doⁿ-u-stse-tse.

resolved (to be), u-thu′-doⁿ-be.

I am resolved, u-thu′-ṭoⁿ-be bthi shtoⁿ.

you are resolved, u-thu′-shtoⁿ-be ni shtoⁿ.

we are resolved, oⁿ-thoⁿ′-gu-doⁿ-ba i oⁿ thi shtoⁿ.

respect (to), u-zhu a′-zhiⁿ.

I respect, u-zhu a′-a-zhiⁿ.

you respect, u-zhu a′-tha-zhiⁿ.

respect (to have) for sacred things, u′-ḳoⁿ a-xo-be.

I have respect, u′-ḳoⁿ a′-a-xo-be.

you have respect, u-ḳoⁿ a-tha′-xo-be.

we have respect, u-ḳoⁿ oⁿ-ga-xo-ba i.

respiration, he-he′.

respite, gi′-tse-gi-the.

rest (to), ḳ’oⁿ′-çe-gi-the.

to rest one’s self, gi-ḳ’oⁿ-çe-ḳi-the.

I am resting myself, gi-ḳ’oⁿ′-çe a-ḳi-the.

You are resting yourself, gi-ḳ’oⁿ′-çe tha-ḳi-the.

rested, gi′-oⁿ-çe.

I am rested, oⁿ-gi-oⁿ-çe.

you are rested, thi-gi oⁿ-çe.

he has rested, oⁿ-gi-oⁿ-çe.

rest (to) when weary, ḳ’oⁿ′-çe-gi-the.

I am resting, ḳ’oⁿ′-çe-a-gi-tha ha.

you are resting, ḳ’oⁿ′-çe-tha-gi-theha.

we are resting, ḳ’oⁿ′-çe-oⁿ-gi-tha i.

restore (to), gi′-ḳ’i.

I restored it, a-gi′-ḳ’i.

you restored it, tha-gi′-ḳ’i.

we restored it, oⁿ-gi′-ḳ’i i.

resume, as friendly relations, ḳi-gthi′-wiⁿ-doⁿ.

retake (to), a-gi′-gtha-she.

retake one’s own, a-gthi-çe.

retaliation, e′-goⁿ-gi-ḳ’oⁿ.

retaliation of a tribe, e′-gi-wa-gi-ḳ’oⁿ.

retch (to), gthe′-be.

I retched, a′-gthe-be.

you retched, tha′-gthe-be.

we retched, oⁿ-gthe-ba i.

reticent, u′-wi a-zhi.

he is very reticent, u′-wi a-zhi wa-gthi bi a.

retirement, noⁿ-xthoⁿ′-ha.

retrace (to), u-gi′-p̣a.

I retraced my steps, çi-gthe u-wa-gi-p̣a.

you retraced your steps, çi-gthe u-tha-gi-p̣a.

retreat (to), ḳi-gthu′-çe; (2) xa-tha ṭa thi-shoⁿ ha-çe.

I retreated, a-ḳi′-gthu-çe.

you retreated, tha-ḳi′-gthu-çe.

we retreated, oⁿ-ḳi′-gthu-ça i.

retrieve (to), wa-gi′-gtha-she.

retrograde, xa-tha-gthe′.

return, a-gi; (2) gi′-e.

he has been after or returned from getting something, a-gi′-hi.

return to court, xa′-tha gthe ga-xe.

return in one's own steps, u-gi′-pshe.

returning, a-gthi′.

return to one's own seat, a-ḳi′-gthiⁿ.

after I return, a-ḳi-tha′-ha.

reveal (to), thi-wa′-ṭoⁿ-iⁿ.

I revealed it, bthi′-wa-ṭoⁿ-iⁿ.

you revealed it, ni′-wa-ṭoⁿ-iⁿ.

we revealed it, oⁿ-thi-wa-ṭoⁿ-iⁿ i.

revelry, wa-zha′-wa.

revenge, e′-gi-wa-gi-ḳ'oⁿ.

reverie, wa-thi′-gthoⁿ.

reverse (to), thi-çoⁿ′-tha.

I reversed it, bthi-çoⁿ′-tha.

you reversed it, shni-çoⁿ′-tha.

I reversed my blanket, ha-xiⁿ thoⁿ a-gthi-çoⁿ-tha ha.

you reversed your blanket, ha-xiⁿ tha-gthi-çoⁿ-tha ha.

revile (to), gthoⁿ; (2) wa-gthoⁿ′.

I reviled him, a-gthoⁿ′.

you reviled him, tha-gthoⁿ′.

we reviled him, oⁿ-gthoⁿ′ i.

revile (to, in a bad sense), ga-çoⁿ′.

revive (to) after fainting, gi-noⁿ′-xe-çka.

I revived the woman, wa-ḳ'o thiⁿ-ke gi-noⁿ′-xe-çka p̣a-xe.

you revived the woman, wa-ḳ'o thiⁿ-ke gi-noⁿ′-xe-çka shka-xe.

we revived the woman, wa-ḳ'o thiⁿ-ke gi-noⁿ′-xe-çka oⁿ-ga-xa i.

revolver (a), wa-ho′-ṭoⁿ-the p̣a zhiⁿ-ga.

revulsion, a′-gtha-ge.

rheumatism, wa-hi′ ni-e.

rhubarb, ḳoⁿ-dse u-gthoⁿ i-ga-xe.

ribbon, ha′-bthe-ḳa.

the ribbon is red, white, and blue striped, ha′-bthe-ḳa zhu-dse, çka tu-hu u-ḳi-ḳi-ba he.

ribbons, wa′-ba-ṭse.

ribs, thi′-tsi.

rice, bo′-çu.

I like rice, bo′-çu oⁿ-tha-gthiⁿ ha.

you like rice, bo′-çu thi-tha-gthiⁿ ha.

rich, da′-doⁿ-ṭoⁿ.

I am rich, da′-doⁿ a-ṭoⁿ.

you are rich, da′-doⁿ tha-ṭoⁿ.

we are rich, da′-doⁿ oⁿ-ṭoⁿ i.

ride (to) horseback, ḳa′-wa a-gthiⁿ.

I ride horseback, ḳa′-wa a-a-gthiⁿ.

you ride horseback, ḳa′-wa a-tha-gthiⁿ.

we ride horseback, ḳa′-wa oⁿ-ga-gthiⁿ i.

ride (to) in a boat, u-gthiⁿ′.

ridge (a), a′-thiⁿ; (2) ba-xu′.

ridgepole, zho′-tsiu-he.

ridiculed (to be), i-xa′-xa; u-ḳi-oⁿ.

I do not like to be ridiculed, ni′-ḳa-shi-ga wa-we′-xa-xa the i-tha′-çi.

ridicule (to), tha′-ho-da.

I ridicule, wa-btha′-ho-da.

I ridiculed you, wi′-btha ho-da.

you are ridiculed, thi′-tha ho-da.

rifle (a), wa-ho′-ṭoⁿ-the a-ba-ha-çi.

rifle (to), moⁿ-thoⁿ.

right hand, side, or arm, i′-sdo-ge.

the village on the right, ṭoⁿ-woⁿ i′-sdo-ge.

rigid, ça′-da.

I am rigid, bthi′-ça-da.

you are rigid, ni′-ça-da.

we are rigid, oⁿ-thi′-ça-da.

rim, ṭse′-xe a-thi-be-çiⁿ.

ring (to) a bell, thi-ḳa′-moⁿ.

I rang the bell, bthi′-ḳa-moⁿ.

you rang the bell, ni′-ḳa-moⁿ.

we rang the bell, oⁿ-thi′-ḳa-moⁿ i.

ring for finger, noⁿ-be′ u-thi-xtha.

ringworm, zha′-be wa-tha-ḳ'i-tha.

rinse (to), shi-thi′-zha.

I rinsed the clothes, ha-çka tse bthi-zhe he.

riot, da-ge′; (2) u′-tsi-zhe ga-xe; (3) wa-ḳ'oⁿ′-tha; (4) u′-tsi-zhe.

riotous, u′-tsi-zhe ga-xe shtoⁿ.

rip (to), thi-çnoⁿ′-the.

I ripped, bthi′-çnoⁿ-tha.

you ripped, ni-çnoⁿ-tha.

we ripped, oⁿ-thi′-çnoⁿ-tha i.

ripe, dsiu′-dse.

the plum is ripe, ḳoⁿ′-dse xo-dse a-ba dsiu-dsa bi o.

rise (to), noⁿ-zhiⁿ; gi-p̣a′-hoⁿ.

I rise, a-gi′-p̣a-hoⁿ.

you rise, tha-gi′-shpa-hoⁿ.

we rise, oⁿ-gi′-p̣a-hoⁿ i.

rise (to), as does bread, da-hoⁿ.

risk, i-ḳ'u-tse.

I risk, i-tha′-ḳ'u-tse.

you risk, i′-tha-ḳ'u-tse.

we risk, oⁿ-thoⁿ-ḳ'u-tsa i.

rite, u′-ḳ'oⁿ.

rivalry, a′-ḳi-tha.

river, ni.

rivulet, same as river.

rivet (a), moⁿ′-çe u-ga-tsa-ge; moⁿ′-çe a-ga-tsa-ge.

give me a large rivet, moⁿ′-çe u-ga-tsa-ge ṭoⁿ-ga ge-wiⁿ oⁿ-i o(!)

roached hair cut, ba-xa′-dse.

I had a roached hair cut, ba-xa′-dse p̣a-xe.

you had a roached hair cut, ba-xa′-dse shka-xe.

we had a roached hair cut, ba-xa′-dse oⁿ-ga-xa i.

road, a dirt road, u-zhoⁿ′-ge.

roam (to), u-ba′-wiⁿ-xe.

I roam about, u-p̣a-wiⁿ-xe.

you roam about, u-shpa′-wiⁿ-xe.

we roam about, oⁿ-gu′-ba-wiⁿ-xa i.

roan (a color), as a horse, ḳa′-wa xo-dse.

roar (to), u-tsi′-zhe.

roar (to), as the wind, xo-e′.

roast (to) on a spit, wa-ba′-çnoⁿ.

I roast (meat) on a spit, wa-p̣a′-çnoⁿ.

you roast (meat) on a spit, wa-shpa′-çnoⁿ.

we roast (meat) on a spit, oⁿ-woⁿ′-ba-çnoⁿ i.

roast meat on a sharpened stick, ba-çnoⁿ′.

I roast (meat) on a sharpened stick, p̣a′-çnoⁿ.

you roast (meat) on a sharpened stick, shpa′-çnoⁿ.

we roast (meat) on a sharpened stick, oⁿ-ba′-çnoⁿ i.

robbery, da′-doⁿ wa-noⁿ-she.

robe (a), as a blanket, miⁿ.

buffalo robe, miⁿ′-ṭoⁿ-a.

I have a large buffalo robe, miⁿ′-ṭoⁿ-a gthoⁿ-the wiⁿ a-bthiⁿ.

robin redbreast, shiⁿ′-ḳu-ḳu-ge.

robust, a-gtha′-gthe thiⁿ-ge.

I am robust, a′-a-gtha-gthe thiⁿ-ge.

you are robust, a-tha-gtha-gthe thiⁿ-ge.

we are robust, oⁿ-ga′-gtha-gthe thiⁿ-ga i.

rock (big), i'ⁿ ṭoⁿ-ga; i'ⁿ-gthoⁿ-the.

I sat on a big rock, i'ⁿ ṭoⁿ-ga wiⁿ a-a-gthiⁿ miⁿ-kshe.

rocking-chair, a′-gthiⁿ çoⁿ-çoⁿ-tha.

rocks or pebbles, i'ⁿ zhiⁿ-ga.

rode (past of ride), a′-gthiⁿ.

you rode the horse till it was gentle, shpi′-wa-shta-ge.

roily water, ni′-o-sho-dse.

roll (to), as a heavy object, u-ba′-ṭoⁿ-tha.

I rolled (a heavy object), u-p̣a′-ṭoⁿ-tha.

you rolled (a heavy object), u-shpa′-ṭoⁿ-tha.

roll over and over, u-ḳi′-p̣a-ṭoⁿ-tha.

roll food in the mouth, i-u-tha′-moⁿ-çe.

roll (to), thi-ṭoⁿ′-tha.

I roll, bthi′-ṭoⁿ-tha.

you roll, ni′-ṭoⁿ-tha.

we roll, oⁿ-thi′-ṭoⁿ-tha i.

roll, as an animal when killed, bi-shu′-ḳa.

rolling, ṭoⁿ-tha.

I shot it and sent it rolling, bu-a′-ṭoⁿ-tha.

rolling-pin, we′-bi-ṭoⁿ-tha.

I have no rolling pin, I can not make biscuits, we′-bi-ṭoⁿ-tha oⁿ-thiⁿ-ge goⁿ wa-bu-çka da-p̣a p̣a-xe bthi-tsa gi he.

roof of the mouth, ḳoⁿ-btha′-dse.

rooster, çiu′-ḳa-do-ga.

roots, ḳoⁿ.

roots of a tree, zhoⁿ-ḳoⁿ.

rope, we′-thiⁿ.

rose (a), xtha-çka′ (which see).

the rose is perennial, xtha-çka′ a-ba i-gi-ha u-i shna bi a.

rosy, xtha-çka e-goⁿ (which see).

rotten, tsi′-ḳ'a; (2) do-zha′-the; (3) xthi-ba-tha.

the apple is rotten, she′ a-ka xthi-ba-tha bi a.

rotund, da′-p̣a.

round, btho′-ga; (2) da′-p̣a.

Round Stone Ford, Okla., I'ⁿ′ Da-p̣a u-pshe.

rouge, wa-çe zhu-dse.

rough, xa′-xa-ga.

my hands are rough, noⁿ-be tse oⁿ-xa-xa-ga ha.

rove (to), u-ba′-wiⁿ-xe.

I rove, u-p̣a′-wiⁿ-xe.

you rove, u-shpa′-wiⁿ-xe.

we rove, oⁿ-gu′-ba-wiⁿ-xa i.

row (a fight), u′-tsi-zhe.

rubber, wa-çi′-çi-e.

a rubber ball, wa-çi′-çi-e ṭa-be.

rubber boots, wa-ci′-çi-e hoⁿ-be ste-ṭse.

rubber shoe, wa-çi′-çi-e hoⁿ-be.

rubber tree, wa-çi′-çi-e hi.

rubbish, u-thi′-bu-dse; (2) da′-doⁿ p̣i-zhi.

ruddy complexion, iⁿ-dse′ zhu-dse.

rude, wa-ga′-ṭs'a e-zhi.

ruffian, ni′-ḳa-shi-ga p̣e-zhi.

ruin (to) by cutting, thi-p̣i′-zhi.

I ruined it by cutting, bthi′-p̣i-zhi.

you ruined it by cutting, ni′-p̣i-zhi.

we ruined it by cutting, oⁿ-thi′-p̣i-zhi i.

ruins, ṭa-tha′.

the ruins of the town, ṭoⁿ-woⁿ thoⁿ-di ṭi ṭa-tha u-tsi.

rummage, wa-we′-thu-e.

rumble (to), as thunder, xo-e′.

rumble of feet, moⁿ-noⁿ′-ṭi-de.

I heard the rumble of feet, moⁿ-noⁿ′-ṭi-de a-wa-noⁿ-oⁿ ha.

rumor, u-noⁿ′-ḳ'oⁿ.

I heard a rumor, u-tha-ge wiⁿ a-noⁿ-ḳ'oⁿ.

you heard a rumor, u-tha-ge wiⁿ tha-noⁿ-ḳ'oⁿ.

we heard a rumor, u-tha-ge wiⁿ oⁿ-noⁿ-ḳ'oⁿ i.

rumple (to), thi-xthoⁿ′-xthoⁿ.

I rumpled it, bthi′-xthoⁿ-xthoⁿ.

you rumpled it, ni′-xthoⁿ-xthoⁿ.

rumple (to)—continued.

we rumpled it, oⁿ-thi-xthoⁿ-xthoⁿ i.

rumpus, u′-tsi-zhe.

he made quite a rumpus, u-tsi-zhe ga-xa bi a.

runlet, ga′-xa zhiⁿ-ga.

run (to), ṭoⁿ′-thiⁿ.

I run, a′-ṭoⁿ-bthiⁿ.

you run, tha′-ṭoⁿ-ni.

we run, oⁿ-ṭoⁿ-thiⁿ i.

run (to) a race, ḳi′-ba-noⁿ.

I ran a race, a-ḳi′-ba-noⁿ.

you ran a race, tha-ḳi′-ba-noⁿ.

we ran a race, oⁿ-ḳi′-ba-noⁿ i.

run (to) as one goes, he′-noⁿ-noⁿ-ge.

run (to) over a person, a′-noⁿ-ge.

I ran over him, a′-a-noⁿ-ge.

you ran over him, a′-tha-noⁿ-ge.

we ran over him, oⁿ-ga′-noⁿ-ga i.

runaround (on the finger), sha′-ge ni-e.

running at full speed (as a horse), ga-btha′-btha-zhe.

rupture, ṭse′-çe btha-çe.

rupture (a), shi′-be u-ba-stsu-e.

rush (a weed), mi′-he-ga.

rush (a plant), ça′-u-dse-ṭoⁿ-ga; (2) ça.

rust, u-çi′-hi.

rustling, noⁿ-chi′-çe.

rustling of grass or leaves, noⁿ-ça′-thu.

rut, u-thi′-xthu-xtha.

rye, wa-bo′-çke hiⁿ stse-e.

S

Sabbath, Oⁿ′-ba wa-ḳoⁿ-da-gi.

saber, moⁿ′-hiⁿ ṭoⁿ-ga.

sack (jacket), u′-zhu-ha.

I have a warm sack, u′-zhu-ha stsu-dse xtsi wiⁿ a-bthiⁿ.

sack for carrying wool after shearing, ṭa-çka hiⁿ u-zhi.

Sac Indians, Ça-ge′-wa.

sacred, ṭa′-ḳo; (2) wa-ḳoⁿ′-da-gi.

sacrum, ṭa-ḳiⁿ′-de.

saddle, noⁿ′-ḳa-gthe (which see).

saddler, noⁿ′-ḳa-gthe ga-xe.

safe (beyond fear), ha-ṭs'e′ thiⁿ-ge.

I am safe at home, ṭsi wi-ṭa tse-dsi ha-ṭs'e-oⁿ thiⁿ-ge.

sagacious, da′-i-ba-hoⁿ.

sail (a), u-ga′-bi-xoⁿ.

the boat has three sails, ba-dse a-ba u-ga-bi-xoⁿ tha-bthiⁿ wa-ṭoⁿ bi a.

St. Louis, Mo., Sho-do′ ṭoⁿ-woⁿ (which see).

salary, u′-wa-ga-shi-be.

sale (a) da′-doⁿ we-thi-wiⁿ.

salesman, da′-shki we-thi-wiⁿ.

saliva, ṭa-ṭo′-xa; (2) i′-xthi.

sallow, u-ga′-çi-çi-hi; (2) zhu′-i-ga çi-hi.

his face is sallow, Iⁿ-dse thoⁿ u-ga′-çi-çi-hi bi a ni′-ḳa-shi-ga a-ka.

saloon, p̣e′-dse ni-ṭsi.

salt, ni-çki′-the.

salt, rock, ni-çki′-the ça-gi.

the cattle like rock salt, ṭse-çka a-ba gi-çu bi a ni-çki-the ça-gi.

salve, nia′-nia i-çda-the.

sample (as taste), i-ḳ’u-tse.

sand, p̣i-ça′.

sand (white), p̣i-ça′-çka.

sand bur, ṭse′-wa-xa-ga zhiⁿ-ga.

sand martin, ni-shku′-shku.

sandpaper, ṭa-noⁿ-ḳ’a we-bi-shda-ha; (2) we′-bi-shda-ha.

sandpiper, ṭoⁿ-iⁿ′ (which see).

sandstone, i’n-shtoⁿ-ga.

Sand Creek, Okla., Pi-ça′ u-gthe ga-xa.

sandwich, ṭa′-u-kia-hoⁿ u-gthoⁿ.

sane, noⁿ′-xe-çka.

sap, ni a-xthu-e.

sapling, ga-he′-xpa.

sapsucker, ṭo′-çka; (2) ṭu′-çka; (3) p̣a′-bo-gthi-ha-ha. (Belongs to the woodpecker family.)

sash (worn as a girdle), i′-p̣i-tha.

Satan, Ts’a′ ṭoⁿ-ga (which see).

satchel, wa′-ça-a-çka.

I have a new satchel, wa′-ça-a-çka tse-ga wiⁿ a-bthiⁿ.

satiate, we′-noⁿ-de.

satisfaction, gi′-doⁿ-he.

satisfied, shoⁿ i da.

I am satisfied (w. sp.), she′-shoⁿ e-the.

I am satisfied (m. sp.), she′-shoⁿ e-tho.

satisfied with food, i′-noⁿ-dse.

saturate (to), ga-da′-xe.

I saturated it, oⁿ-a′-da-xe.

you saturated it, thi-a′-da-xe.

Saturday, Hoⁿ′-ba u-ga-xe-thiⁿ-ge (which see).

sauce, wa-çki′-the.

sauce, apple, she wa-çki′-the.

saunter (to), wa-stse′-hoⁿ.

I sauntered, wa-stse′-hoⁿ xtsi moⁿ-bthiⁿ.

you sauntered, wa-stse′-hoⁿ xtsi moⁿ-ni.

sausage, ṭoⁿ′-pshe.

sausage, smoked, ṭoⁿ′-pshe sho-de bthoⁿ.

Savannah sparrow, ṭe′-iⁿ shta-tha-xu-be.

save (to), u-tha′-shte.

I saved, u′-btha-shte.

save (to)—continued.

you saved, u′-na-shte.

we saved, oⁿ-gu′-tha-shta i.

save (to) a life, ni′-ga-xe.

savory smell (from cooking), wa-da′-bthoⁿ tha-gthiⁿ.

saw (for wood), zhoⁿ i′-ba-tsiu.

saw (to), u-ba-stse-ge.

I saw wood, zhoⁿ u-p̣a-stse-ge.

you saw wood, zhoⁿ u-shpa-stse-ge.

we saw wood, zhoⁿ oⁿ-gu-ba-stse-ga i.

sawmill, zhoⁿ′-u-thi-stse-ge.

say, e.

I say, e-pshe or e′-gi-pshe.

you say, e-she.

we said, e-oⁿ-gi-thoⁿ i.

they said, a′-bo-u.

scabbard, moⁿ′-hiⁿ-u-he.

scald (to), da′-xthiⁿ.

I scald, ni-da-ḳa-dse oⁿ-thoⁿ-da-xthiⁿ.

you scald, ni-da-ḳa-dse i-thi-da-xthiⁿ.

scald (a), ni′-da-ḳa-dse i-da-xthiⁿ.

scales for weighing, we′-the-çpoⁿ; (2) i′-thi-çpoⁿ.

scalp, we′-thi-xthi xiⁿ-ha.

scalp lock, he-ga′-xa.

scaly head, we′-thi-xthi ḳ’i-tha.

he has a scaly head, we′-thi-xthi ḳ’i-tha bi a-tha.

scant, dsu′-ba.

I have a scant supply of food, wa-noⁿ-bthe dsu-ba a-bthi miⁿ-kshe o.

scar, ça-moⁿ. (*See* moⁿ′-tha-çta.)

I have a scar on my face, iⁿ-dse′ moⁿ-tha-çta oⁿ-gthoⁿ ha.

you have a scar on your hand, noⁿ-be te moⁿ-tha-çta a-thi-gthoⁿ ha.

scarce, u′-sha-zhi.

buffalo are very scarce, ṭse a-ba u-sha-zhi bi o.

scare (to), wa-noⁿ′-p̣e ga-xe.

he scared me, wa-noⁿ′-p̣e oⁿ-ga-xa bi o.

I scared him, wa-noⁿ′-p̣e p̣a-xe.

you scared him, wa-noⁿ′-p̣e shka-xe.

we scared him, wa-noⁿ′-p̣e oⁿ-ga-xa i.

scarlatina, da′-ḳa-dse i-thoⁿ-be.

scarlet, zhu′dse.

a scarlet blanket, ha-xiⁿ zhu-dse.

scarlet tanager, wa-zhiⁿ′ zhu-e.

scent, bthoⁿ.

I like the scent of the flowers, xtha-çka u-thi-bthoⁿ oⁿ-tha-gi-the.

sciatica, çiⁿ-dse′hi ni e (which see).

scatter (to), thi-u′-ga-e-btha; (2) u-thi′-bu-dse.

scatter here and there, ge′-noⁿ.

scatter (to) in every direction, u-ga′-e-btha.

I scattered in every direction, u-ga-e-btha p̣a-xe.

you scattered in every direction, u-ga-e-btha shka-xe.

we scattered in every direction, u-ga-e-btha oⁿ-ga-xa i.

scatter (as falling leaves), zhoⁿ a-be u-xpa-xpa e-goⁿ.

school, wa-gthe′-çe ṭsi.

I established a school, wa-gthe′-çe ṭsi wiⁿ bthiⁿ-moⁿ-gthe a-tha.

you established a school, wa-gthe′-çe ṭsi wiⁿ stse-moⁿ-gthe a-tha.

school-teacher, ṭa′-p̣u-çka.

I like my school-teacher, ṭa′-p̣u-çka wi-ṭa u-xta a-gi-the.

scissors, p̣a-hiu′-thi-çe.

scissors (large), p̣a-hiu′-thi-çe ṭoⁿ-ga.

scissors (small), p̣a-hiu′-thi-çe zhiⁿ-ga.

scoff (to), wa-tha′-ho-da.

I scoffed, wa-btha′-ho-da.

you scoffed, wa-shda′-ho-da.

we scoffed, oⁿ′-woⁿ′-tha-ho-da i.

scoffer (a), wa-tha′ ho-da-shtoⁿ.

scold (a), wa-ga′-çoⁿ-shtoⁿ.

scold (a), quarrelsome woman, wa-ḳ’o′ da-ge shtoⁿ.

scold (to), ga′-çoⁿ.

I scold, a′-çoⁿ ha.

you scold, tha′-çoⁿ ha.

we scold, oⁿ-ga′-çoⁿ i.

scoop (to), thi′-dse.

I scoop from a hollow place, bthi′-dse.

you scoop from a hollow place, ni′-dse.

we scoop from a hollow place, oⁿ-thi′-dsa i.

scoop shovel, noⁿ-xthe′ i-thi-çe ṭoⁿ-ga (which see).

scorch, da′-çi-çe; da′-shta.

I caused it to be scorched, da′-çi-çe a-the.

you caused it to be scorched, da′-çi-çe tha-the.

scorch—continued.

we caused it to be scorched, da′-çi-çe oⁿ-tha i.

scorpion, çiⁿ′-dse xa-tha.

scour (to), thi-çi′-hi.

I scoured, bthi′-çi-hi.

you scour, ni′-çi-hi.

we scour, oⁿ-thi′-çi-hi i.

scrape (to), ga-dsi′-çe; thi-çke-be.

I scrape, a′-dsi-çe.

you scrape, tha′-dsi-çe.

we scrape, oⁿ-ga′-dsi-ça i.

scrape (to) for tanning, ba-çke′-be.

I scraped it for tanning, p̣a-çke′-be.

you scraped it for tanning, shp̣a′-çke-be.

we scraped it for tanning, oⁿ-ba′-çke-ba i.

scrape (to) with an ax, ga-çke′-be.

scrape (to) with the feet, noⁿ-çi′-hi.

I scrape with my feet, a-noⁿ-çi-hi.

you scrape with your feet, tha-noⁿ-çi-hi.

we scrape with our feet, oⁿ-noⁿ′-çi-hi i.

scraper, we′-ṭoⁿ-the i-ba.

scraping sound, ḳ’a-xe.

scratch (to) a mark on rocks, thi′-xu.

I scratched a mark on the rocks, bthi′-xu.

you scratched a mark on the rocks, ni′-xu.

we scratched a mark on the rocks, oⁿ-thi′-xu i.

screech owl, hi-tha′-da-da-xe.

screen, we′-ga-zhiⁿ.

screws, we′-u-thi-moⁿ; (2) wi-u′-thi-moⁿ.

scrip, wa-gthe′-çe.

scrotum, shoⁿ-dse′.

scrub (to), wa-thu′-zha.

scrub (to) a house, ṭi-thu′-zha.

you must scrub the house clean, ṭi-thu′-zha tse wa-çe-hi ga-xa o(!)

scrutinize, doⁿ-be; u-ga-gi.

scum (on stagnant water), da-a-ga-ha.

scurrilous, wa-tha′-zhu a-zhi.

scythe handle, moⁿ-hiⁿ′-ga-çe i-ba.

seamstress, wa-ba′-tse wa-ḳ’o.

I want to find a seamstress, wa-ba′-tse wa-ḳ’o wiⁿ i-tha-the ḳoⁿ-btha.

search (to), ho′-ṭoⁿ-be.

I searched the woods for a rabbit, hu-xtha-be ke ho′-ṭoⁿ-ae pa-xe moⁿ-shtiⁿ-ge wiⁿ i-tha-the ḳoⁿ-btha.

second (to), as a motion, u-thu-a′-ṭoⁿ a-tha-dse.

I second the motion, u-thu-a′-ṭoⁿ a-btha-dse.

you second the motion, u-thu-a′-ṭoⁿ a-shta-dse.

secondhand goods, wa-thi′-xthi-ge.

secrecy, noⁿ-xthoⁿ′-ha.

secrete (to), a′-noⁿ-xthe.

I secrete, a′-a-noⁿ-xthe.

you secrete, a′-tha-noⁿ-xthe.

we secrete, oⁿ-ga-noⁿ-xtha i.

secrete (to), hide something, noⁿ-xthoⁿ′ i-noⁿ-the.

I secreted it, noⁿ-xthoⁿ′ i-noⁿ-a-the.

you secreted it, noⁿ-xthoⁿ′ i-noⁿ-tha-the.

we secreted it, noⁿ-xthoⁿ′ i-noⁿ-oⁿ-tha i.

secretive (to be), noⁿ-xthoⁿ′-ha.

he is secretive, da-doⁿ a′-noⁿ-xthe shtoⁿ bi a.

secretary, ḳi-çtu′ wa-gthe-çe ga-xe.

Secretary of the Interior, Wa-gthe′-çe ga-xa gi-wa-ṭoⁿ-ga.

section of land, moⁿ-zhoⁿ′ u-shpe.

I sold a section of land, moⁿ-zhoⁿ′ u-shpe he-be we-bthi wiⁿ ha.

secure, i′-ḳu-i-pshe thiⁿ-ge.

sedge (grass), moⁿ-hiⁿ′ ṭs'a-zhi (which see).

sediment, the′-dse-wa-çpe.

there is sediment in the coffee, moⁿ-ḳoⁿ′ ça-be the′-dse-wa-çpe u-tsi a-tho.

sedition, u-ḳi′-gthi-stse-ge ḳi-ḳi-zhiⁿ.

see (to), we′-the; (2) doⁿ′-be.

I see, ṭoⁿ′-be.

you see, shtoⁿ′-be.

you saw them, wa-shtoⁿ′-be.

seed of squash, wa-ṭoⁿ′-çu.

seed of pumpkin, wa-ṭoⁿ′-u-çi.

seedling, u-çi′ u-zhi.

seeds, çi-a′-zhi; (2) wa-moⁿ′-dse.

seedsman, wa-moⁿ′-dse we-thi-wiⁿ.

seedy, u-çi u-tsi′.

the watermelon has many seeds. ça-çkiu a-ka u-çi′ u-tsi bi a.

seek (to), u-dse′

I seek, u-wa′-dse ha.

you seek, ub-th′-dse ha

we seek, oⁿ-gu′-dsa i

seething of food, u′-hoⁿ a-bi-xe.

segregate (to), ḳi′-tha-ha ga-xe; u-ḳoⁿ′-dsi ga-xe.

I segregated them, ḳi′-tha-ha pa-xe.

you segregated them, ḳi′-tha-ha shka-xe.

we segregated them, ḳi′-tha-ha oⁿ-ga-xa i.

seine (fish net), hu′-u-thu-thiⁿ-ge.

seize (to), wa-thu′-çe; u-thoⁿ; u-thiⁿ′-ge.

I seized it, u-bthiⁿ′-ge.

you seized it, u-stsiⁿ′-ge.

we seized it, oⁿ-gu′-thiⁿ-ga i.

seldom, woⁿ′-da.

select (to), a′-ba-çu. (*See* a′-tha-dse.)

I selected, a-pa-çu.

you selected, a′-shpa-çu.

we selected, oⁿ′-ga-ba-çu i.

select (to) from many, ba-hi′.

select (to) the good, tha-gthiⁿ-ge noⁿ ba-hi.

I selected the good, tha-gthiⁿ-ge noⁿ pa-hi.

you selected the good, tha-gthiⁿ-ge noⁿ shpa-hi.

we selected the good, tha-gthiⁿ-ge noⁿ oⁿ-ba-hi i.

self, u-zhu′ a-ka.

self-esteem, a′-ḳi-zhiⁿ.

self-interest, u-zhu′ a-ka i-ṭa bi ge.

self-pity, tha-ḳ'e′-ḳi-the.

selfish, wa-xthi′.

he is very selfish, wa-xthi′ wa-gthiⁿ bi a.

sell (to), wa-thi′-wiⁿ.

I sell, we′-bthi-wiⁿ.

you sell, we′-stsi-wiⁿ.

we sell, oⁿ-woⁿ-thi-wiⁿ i.

selvage, ḳoⁿ′-ha; (2) wa-ṭo′ ḳoⁿ-ha kshe.

semimonthly, mi′-oⁿ-ba u-ḳi-çte hi e noⁿ.

Senate, Ḳi-çto′.

Senator, Ḳi-çto′ u-moⁿ-thiⁿ.

send (to), the′-ga-xe.

I sent it, the′-pa-xe.

you sent it, the′-shka-xe.

we sent it, the′-oⁿ-ga-xa i.

send (to), the′-the.

let us send him, the′-oⁿ-the.

senility, noⁿ-hi′.

senior, wa-noⁿ′.

he is my senior, e-noⁿ i ha, wi oⁿ-woⁿ u-ḳ’a.

sense, wa-thi′-gthoⁿ.

senseless, wa-thi′-gthoⁿ thiⁿ-ge.

sensible, wa-thi′-gthoⁿ ṭoⁿ.

sensitive, wa-zhiⁿ′ a-shka.

sentence (a court), hoⁿ′-ba gi-tha-de.

sentence (jail), hoⁿ′-noⁿ-p̣a-çe u-gthiⁿ.

separate (distant), we-hi-dse.

separate (to), e-zhi oⁿ-ḳoⁿ′-dsi; u-ḳoⁿ′-dsi; ḳi-tha-ha.

separate (to) by force, ga-ḳi′-tha-ha.

I separated them by force, a′-ḳi-tha-ha.

you separated them by force, tha′-ḳi-tha-ha.

we separated them by force, oⁿ-ga′-ḳi-tha-ha i.

separate (to) by withdrawal, ḳi-çoⁿ ḳi-gthu-dsi-çe.

separate (to), pull apart, thi′-ḳi-tha-ha.

I separated them, bthi′-ḳi-tha-ha.

you separated them, ni′-ḳi-tha-ha.

we separated them, oⁿ-thi′-ḳi-tha-ha.

separate (to) two objects by prying, ba-ḳi′-tha-ha.

I separated them with a stick, p̣a-ḳi-tha-ha.

you separated them with a stick, shpa′-ḳi-tha-ha.

we separated them with a stick, oⁿ-ba′-ḳi-tha-ha i.

separator (a), wa-bo′-çke i-tsiⁿ.

September, Ṭoⁿ-mi′ p̣a-hoⁿ-gthe kshe (which see); (2) Xtha-çi′ btho ga-çi (which see); (3) Ṭa-bi-çpa bi (which see).

septuagenarian, u-moⁿ′-iⁿ-ḳa gthe-bthoⁿ p̣e-thoⁿ-ba hi.

sequence, u-thu-a′-toⁿ.

series (a), u-ḳi-a′-’toⁿ-toⁿ.

serrate, ḳ’a-ḳ’a-be.

serrations, ga-ṭse′.

serrature, ḳ’a′-be.

serve (to) a sick person, u-wi′-ga-shoⁿ.

I served a sick person, u-we′-ga-shoⁿ.

you served a sick person, u-thi′-ga-shoⁿ.

serve (to) a sick person—continued.

we served a sick person, oⁿ-gu′-wi-ga-shoⁿ i.

serviceable, we′-ḳi-ḳ’oⁿ tha-gthiⁿ; (2) we′-thi-ṭoⁿ tha-gthiⁿ.

I have a serviceable coat, a-ga-ha-mi tha-gthiⁿ xtsi wiⁿ a-bthiⁿ miⁿ-kshe.

session, ḳi-çto′.

set fire to, u-ça′-bi o.

he set fire to a house, ṭsi u-ça′-bi o.

settee, a-gthiⁿ′ stse-dse.

setting of the sun, hi′-e-ge.

settle (to), as a debt, wa-ga′-shi-be thi-tho-ṭoⁿ.

I settled a debt, wa-ga′-shi-be bthi-tho-ṭoⁿ p̣i.

you settled a debt, wa-ga′-shi-be shni-tho-ṭoⁿ shi.

we settled a debt, wa-ga′-shi-be oⁿ-thi-tho-ṭoⁿ, oⁿ-ga-hi i.

seven, p̣e′-thoⁿ-ba.

I have seven horses, ḳa′-wa p̣e-thoⁿ-ba wa-bthiⁿ ha.

seven spot (in deck of cards), i-ṭa′-xe thiⁿ-ge.

seventeen, a-gthiⁿ′ p̣e-thoⁿ-ba.

seventieth, we-gthe-bthoⁿ p̣e-thoⁿ-ba (which see).

seventh, we′-p̣e-thoⁿ-ba.

seventy, gthe′-bthoⁿ p̣e-thoⁿ-ba.

seventy-five cents, ga-shpe′ sha-p̣e.

sever (to), thi-ḳi′-tha-ha.

I sever, bthi-ḳi′-tha-ha.

you sever, stsi-ḳi′-tha-ha.

we sever, oⁿ-thi′-ḳi-tha-ha i.

several, hiu.

there are several trees on my land, moⁿ′-zhoⁿ wi-ṭa thoⁿ xtha-be ke hiu.

severally, u-ḳoⁿ′-dsi-thoⁿ-thoⁿ.

severe, wa-gthiⁿ.

severe pain, wa-ni′-e wa-gthiⁿ

sew with a needle, ba-tse.

I sew (with a needle), p̣a-tse.

you sew (with a needle), shpa-tse.

we sew (with a needle), oⁿ-ba′-tsa i.

sew (to), wa-ba′-tse.

sewing machine, moⁿ′-ce we-ba-tse.

sexagenarian, u-moⁿ′-iⁿ-ḳa gthe-bthoⁿ sha-p̣e hi.

shabby, btha-btha′-çe.

he looks shabby, btha-btha′-çe ha, u-doⁿ-be tse.

shackle, ba-xtse′.

shadow, ḳe′-da-xe.

I cast a shadow, ḳe′-da-xe wiⁿ p̣a-xe.

you cast a shadow, ḳe′-da-xe wiⁿ shka-xe.

we cast shadows, ḳe′-da-xe oⁿ-ga-xa i.

the boy was afraid of a shadow, ḳe′-da-xe wiⁿ noⁿ-p̣a bi a, shiⁿ-ṭo zhiⁿ-ga a-ka.

shade, u-hni′.

the trees give shade, zhoⁿ′ a-ba u-hni noⁿ i ha.

shaggy, long haired, hiⁿ′-stse-dse.

the dog is shaggy, shoⁿ′-ge a-ka hiⁿ′-stse-dsa bi a.

shake (to), as when cold, ba-ni′-ṭa.

I shake (with cold), p̣a′-ni-ṭa.

you shake (with cold), shka′-ni-ṭa.

we shake (with cold), oⁿ-ba-ni-ṭa.

shake (to), as to arouse one from sleep, thi-shkoⁿ.

shake (to), as a rug or blanket, ga-ḳoⁿ′.

I shake my blanket, ha-xiⁿ a-gi-gtha-ḳoⁿ.

you shake your blanket, ha-xiⁿ tha-gi′-gtha-ḳoⁿ.

shall, ṭa.

I shall, ṭa miⁿ-kshe.

they shall, ṭa a-ba.

shallow, xe′-be.

shallow water, ni′ xe-be.

shame, wa-we′-shtse.

shamefaced, wa′-ba-gtha.

shameful, i-shtse wa-the; (2) u′-i-stse; (3) u′-wa-we-stse.

shanty, ṭsi zhiⁿ-ga.

he lives in a shanty, ṭsi zhiⁿ-ga wiⁿ u-gthiⁿ a-ka ha.

sharp, p̣a-hi′.

the knife is sharp, moⁿ-hiⁿ′ ḳe p̣a-hi.

sharpen (to), thi-moⁿ′.

he is sharpening, thi-moⁿ′ i-ha.

I sharpened, bthi′-moⁿ.

you sharpened, ni′-moⁿ.

we sharpened, oⁿ-thi′-moⁿ i.

shatter (to), ga-ṭo-be.

I shattered it, a-ṭo′-be.

you shattered it, tha′-ṭo-be.

shatter anything brittle (as glass), thi-xthe′-xthe-ge.

shave (to), ga-ṭs'u.

shave (to) the beard, i′-hiⁿ ga-ṭs'u.

shave (to) a man's head, gi-ṭs'u.

shave (to) to a certain size, ba′-çke-be.

I shaved it to a certain size, ba′-a-çke-be.

you shaved it to a certain size, ba′-tha-çke-be.

we shaved it to a certain size, oⁿ-ba′-çke-ba i.

shawl, ha-çka′-mi.

I have a gray shawl, ha-çka′-mi xo-dse wiⁿ a-bthiⁿ he.

Shawnee Tribe, Zhoⁿ-ni′.

sheaf of wheat, wa-bo′-çke ba-xtse.

sheath, u-ḳ'oⁿ′-he.

shed (to), as a horse sheds its hair, hiⁿ′-ba-ço-dse.

shedding of skin (as after fever), ḳi-p̣a′-xthoⁿ-dse.

sheen, thi-gthi′-gthi-e.

sheep, ṭa-çka′.

sheep cote, ṭa-çka′ ṭsi.

sheet for a bed, ha-çka′ u-mi-zhe.

shelf, hiⁿ′-dse a-zhi.

shell (to), ba-çnoⁿ′-tha.

shell with a sharp instrument, ba-shpi.

I shell, p̣a′-shpi.

you shell, shpa′-shpi.

we shell, oⁿ-ba′-shpi i.

shell corn, ha′-ba thi-shpi.

I am shelling corn, ha′-ba bthi-shpi.

you are shelling corn, ha′-ba ni-shpi.

shell corn by hand, gthi′-shpi.

I shell by hand, a′-gthi-shpi.

you shell by hand, tha′-gthi-shpi.

we shell by hand, oⁿ-gthi′-shpi i.

shell (of nuts), ha.

shelter (a), u-i′-ni-tha.

shelter (to take shelter), i′-noⁿ-çoⁿ-dse.

I took shelter behind a tree, i-tha′-noⁿ-çoⁿ-dse.

you took shelter behind a tree, i′-tha-noⁿ-çoⁿ-dse.

we took shelter behind a tree, oⁿ-thoⁿ′-noⁿ-çoⁿ-dsa i.

shepherd, ṭa-çka′ a-doⁿ-be.

the shepherd has a dog, ṭa-çka a-doⁿ-be a-ka shoⁿ-ge wiⁿ a-thiⁿ a-ka.

sheriff, u′-thiⁿ-ge.

shift (to), thi-hoⁿ′-gi-the.

I shift, bthi′-hoⁿ-gi-the.

you shift, ni′-hoⁿ-gi-the.

we shift, oⁿ-thi′-hoⁿ-gi-tha i.

shiftless, u′-thu-ṭs'a-ge i-wa-xpa-thiⁿ (which see).

shin, noⁿ′-xpe-hi.

I hurt my shin, noⁿ′-xpe-hi ke ni-e a-ḳi-pa-xe ha.

shingles for roofs, noⁿ′-ha btha-çka zhiⁿ-ga. (*See* a′-ga-çoⁿ-dse.)

shingle (to), a′-ga-çoⁿ-dse.

I shingled the roof, a′-a-ga-çoⁿ-dse.

you shingled the roof, a′-tha-ga-çoⁿ-dse.

we shingled the roof, oⁿ′-ga-ga-çoⁿ-dsa i ha.

shinny, ga-çi.

he played a good game of shinny, ga-çi p̣i-oⁿ bi a, shiⁿ-ṭu zhiⁿ-ga a-ka.

shiny, thi-gthi′-gthi-e.

shirker, u′-thu-ṭs'a-ge.

he was a shirker, u′-thu-ṭs'a-ga i ha.

shiver (to), ba-ni′-ṭa.

I shiver, p̣a′-ni-ṭa.

you shiver, shpa′-ni-ṭa.

we shiver, oⁿ-ba′-ni-ṭa i.

shoat (a), ḳo-ḳo′-çi zhiⁿ-ga.

shock, gi′-p̣i-zhi.

shoes, a′-noⁿ-ṭa-xi.

my shoes are black, a-noⁿ-ṭa-xi wi-ṭa a-ka ça-ba bi a.

shoe string, hoⁿ-be′-ḳoⁿ.

I broke my shoe string, hoⁿ-be′-ḳoⁿ a-gi-noⁿ ba-xe.

shoot of a plant, u-i′.

shoot (to), ku′-dse.

I shoot, a-ḳu′-dse.

you shoot, tha-ḳu′-dse.

we shoot, oⁿ-ḳu′-dsa i.

shoot (to) **with a gun**, i′-ḳu-dse.

I have shot with a gun, a-ḳu′-dse bthi-shtoⁿ.

you have shot with a gun, tha-ḳu′-dse ni-shtoⁿ.

we have shot with a gun, oⁿ-ḳu′-dsa oⁿ-thi shtoⁿ i.

shoot (to) **repeatedly**, ḳu-ḳu′-dse.

they have stopped shooting, ḳu-ḳu′-dsa thi-shtoⁿ i ha.

shoot (to) **a piece out of anything**, bu-shpe.

I shot a piece out, bu-a′-shpe.

you shot a piece out, bu-tha′-shpe.

we shot a piece out, bu-oⁿ′-shpa i.

shoot (to) **and send rolling**, bu-ṭoⁿ′-tha.

I sent it rolling by shooting, bu-a-ṭoⁿ tha.

you sent it rolling by shooting, bu-tha′-ṭoⁿ-tha.

Shooting Springs, Okla., Ni-hni′-bo-shta (which see).

short, dsa′-p̣a.

he is short, ni′-ḳa-shi-ga a-ka dsa-p̣a bi a.

shore, dse′-doⁿ ḳ'oⁿ-ha kshe.

I walked on the shore, dse′-doⁿ ḳ'oⁿ-ha kshe a-a-moⁿ-bthiⁿ.

you walked on the shore, dse′-doⁿ ḳ'oⁿ-ha kshe a′-tha-moⁿ-ni.

we walked on the shore, dse′-doⁿ ḳ'oⁿ-ha kshe oⁿ-ga-moⁿ-thiⁿ i.

shorten (to), **as a dress or sleeves**, thi-dsa′-p̣a.

I shortened it, bthi-dsa-p̣a.

you shortened it, ni′-dsa-p̣a.

we shortened it, oⁿ-thi′-dsa-p̣a i.

shotgun (single barrel), moⁿ′-zhiⁿ-ga u-zhi.

shoulder, iⁿ-kshe′-de; iⁿ-ke′-dse; a′-btho.

I broke my shoulder, iⁿ-kshe′-de wa-hi p̣i-xoⁿ ha.

you broke your shoulder, iⁿ-kshe′-de wa-hi shpi-xoⁿ.

shoulder (bent or stooped), a′-ba-ṭ'-o-xa.

shoulder straps, iⁿ-ke-de i-ḳoⁿ-the.

shout, boⁿ; noⁿ-hu′-ça-gi.

I shout, a-p̣oⁿ.

you shout, tha-shpoⁿ.

we shout, oⁿ-boⁿ′ i.

I shouted, a-hu′-ça-gi.

you shouted, tha-hu′-ça-gi.

we shouted, oⁿ-hu-ça-gi i.

show (to), ba-ha′.

I show, p̣a-ha′.

you show, shpa-ha.

we show, oⁿ-ba-ha i.

show (to), gi-ba-ha.

he showed it to me, oⁿ′-ba-ha.

I showed my horse to him, ḳa-wa wi-ṭa e-p̣a-ha doⁿ-be a-ki-the ha.

you showed him your land, moⁿ-zhoⁿ′ thi-ṭa thoⁿ the-shpa-ha.

shower (a), ni-zhiu′ zhiⁿ-ga.

showy, u-ṭa′-ça.

he has a showy blanket, ha-xiⁿ wiⁿ a-thiⁿ a-ka ha u-ṭa-ça xtsi.

shrew (mouselike), u′-ha çka-zhi.

shrivel from heat, da′-ṭs'iⁿ-tha.

shudder, thi-bthu′-bthu-xe.

shuffle (to) when walking, ṭoⁿ-ṭoⁿ′-tha.

I shuffle when walking, ṭoⁿ-ṭoⁿ′-tha bthe.

you shuffle when walking, ṭoⁿ-ṭoⁿ′-tha stse.

we shuffle when walking, ṭoⁿ-ṭoⁿ′-tha oⁿ-ga-tha i.

shuffle (to) cards, wa-thi′-ba-ha.

I shuffle cards, wa-bthi-ba-ha.

you shuffle cards, wa-ni-ba-ha.

we shuffle cards, oⁿ-woⁿ thi-ba-ha i.

shun, gi′-ha-çe.

shut (to), as a door, a′-thi-doⁿ.

I shut (the door), a′-bthi-doⁿ.

you shut (the door), a′-shni-doⁿ.

we shut (the door), oⁿ-ga′-thi-doⁿ i.

shy, same as bashful.

shy (to be), moⁿ′-xi-ga; (2) wa′-ba-gtha.

I am shy, a′-p̣a-gtha.

you are shy, a′-shp̣a-gtha.

we are shy, oⁿ′-ga-ba-gtha.

sick (to be), hiu′-he-ga.

I am sick, oⁿ-hiu′-he-ga.

you are sick, tha-hiu′-he-ga.

we are sick, wa-hiu′-ge-ga i.

sicken (to), hiu′-he ga-xe.

sickly, o′-ḳa-wa-the; (2) u′-ḳa-wa-the.

he is very sickly, wa-gthiⁿ u-ḳa-wa-tha bi a.

you are sickly, u-thi′-ḳa-wa-the.

sickly color, u-ga′-çi-çi-hi.

sick stomach, thoⁿ′-dse ba-shtoⁿ-gā.

side of a hill, a′-tha-a-be; (2) wa′-tha-ḳ'a-be.

from the side of, thi-u′-ba-he.

side of a house, thoⁿ′-dse-ba-he.

side by side (as to lie), ḳoⁿ′-ça-ha zhoⁿ.

side by side (as walking), ḳoⁿ′-ça-he moⁿ-thiⁿ.

let us walk side by side, ḳoⁿ′-ça-ha oⁿ-moⁿ-thiⁿ a-tho.

sieve (a coarse one), we′-ga-zhiⁿ.

sieve for screening grain, wa-dsiu′-e i-ga-zhiⁿ.

sigh (a), ni-oⁿ′-gthu-çe.

sigh (to), as the wind, xo′-e.

sight on a gun, we′-doⁿ-be.

sign (a), u′-we-ṭoⁿ-iⁿ.

sign (to) a name, a′-ḳ'oⁿ-he.

I signed my name, wa-gthe-çe i-zha-zhe a′-a-gi-ḳ'oⁿ-he.

you signed your name, wa-gthe-çe i-zha-zhe a-tha-gi-ḳ'oⁿ-he.

we signed our names, wa-gthe-çe i-zha-zhe oⁿ-ga-gi-ḳ'oⁿ ha i.

signal (to make a), wa-ba′-ha.

I signaled, wa-p̣a′-ha.

you signaled, wa-shka′-ha.

we signaled, oⁿ-woⁿ-ba′-hoⁿ i.

signature, zha′-zhe a-ḳ'oⁿ-he (which see).

silent, xthi-u′-zhi.

he is silent, xthi-u-zhu i ha.

silly, same as dunce.

similar, goⁿ-çe′-goⁿ.

simpleton, ni′-ḳa ṭs'e-ga.

simultaneous, ḳoⁿ-ça′ shkoⁿ.

sincere, wiⁿ′-ḳe.

he is sincere, wiⁿ′-ḳa i ha.

sincerity, same as sincere.

sinew, ṭa-ḳoⁿ′.

sing (to), wa-thoⁿ′.

I sing, wa-bthoⁿ′.

you sing, wa-shtoⁿ′.

singe, da′-shta.

you singed the chicken, çiu′-ḳa zhiⁿ-ga da-shta tha-the ha.

single, wiⁿ-xtsi.

singular, e′-zhi-xtsi.

sink (to) a boat, ba-dse ni p̣a-ha i-the.

I sink the boat, ba-dse′ ni p̣a-ha i-the a-the.

you sank the boat, ba-dse′ ni p̣a-ha i-the tha-the.

we sank the boat, ba-dse′ ni p̣a-ha i-the oⁿ-tha i.

Sioux (Indian), P̣a′-ba-wa-xoⁿ.

sister (elder), i-zhoⁿ′-the; (2) i-ṭoⁿ′-ge.

sister (younger), i′-ṭoⁿ′-'e zhiⁿ-ga.

sister-in-law, i′-hoⁿ-ga.

sister-in-law (a woman's), i-shi′-ḳoⁿ

sit (to), gthiⁿ.

we sit, oⁿ′-gthiⁿ.

sit (to) upon, a′-gthiⁿ.

I sit upon, a′-a-gthiⁿ.

you sit upon, a′-tha-gthiⁿ.

sit (to) in one's yard, u-gi-gthiⁿ.

I sat with them, zhu-a′-wa-gthe a-gthiⁿ.

sit (to) beside, ḳoⁿ′-ça-ha-gthiⁿ.

sit (to) Turk fashion, ga-btha′-zhe.

I sit Turk fashion at a feast, ga-btha′-zhe a-gthiⁿ ha ḳi-ku tse-dsi.

site (a), u-ṭsi′.

it is a beautiful site, u-ṭsi′ doⁿ-be tha-gthiⁿ.

sitting (as a bird on a nest), u-gi′-zhoⁿ a-ka.

sitting (where one is), thiⁿ-kshe dsi.

he was sitting, thiⁿ-kshe noⁿ.

six, sha′-pe.

six spot (in deck of cards), sha′-pe a-zhi.

sixteen, a-gthiⁿ sha′-pe.

sixth, we′-sha-pe.

six times, sha′-pe-oⁿ.

sixty, gthe′-bthoⁿ sha-pe.

size (as measurement), ha′-thoⁿ-çka.

this size, the′-thoⁿ-çka.

I want a box this size, zhoⁿ′-ga-gu-we the′-thoⁿ-çka wiⁿ ḳoⁿ-btha.

skate (to), noⁿ-çi′-oⁿ.

I skated, noⁿ-çi′-oⁿ moⁿ.

you skated, noⁿ-çi′-oⁿ zhoⁿ.

we skated, noⁿ-çi′-oⁿ oⁿ i.

skeleton, ni′-ḳa-shi-ga wa-hi.

skewers (large wooden), we′-ba-hnoⁿ.

skilled (to be), wa-p̣i-oⁿ′.

I am skilled, wa-p̣i′-moⁿ.

you are skilled, wa-shpi′-zhoⁿ.

skilled in language, i-e′-p̣i-oⁿ.

skillet (a), we-zhe-gthoⁿ.

skillful, p̣i-oⁿ′.

skim (to), ga-ṭse′.

I skim the milk, ba-çe′-ni tse a-ṭse′.

skimmer (a) for removing grease from cooked food, i′-ga-ṭse.

skin (to), thi-xa′-be.

I skinned the ox, ṭse-çka ke bthi-xa-be.

you skinned the ox, ṭse-çka ke stsi-xa-be.

skin (to) beef, u-ga′-stse-ge.

I am skinning the beef, u-wa′-ga-stse-ge.

you are skinning the beef, u-tha′-ga-stse-ge.

we are skinning the beef, oⁿ-gu′-ga-stse-ga i.

skin, ha; (2) xiⁿ-ha′; (3) xu′-ha.

skin of the toes, çi-p̣a′-ha.

skirt, wa-tse′.

my skirt is short, wa-tse′ wi-ṭa thoⁿ dsa-p̣a.

skittish, wa-da′ thiⁿ-ge.

skull (the), we′-thi-xthi wa-hi.

skunk, moⁿ′-ga-gthe-çe.

sky, ḳe′-tha; (2) moⁿ′-xe.

slander (to), wa-tha′-shi-ge.

I slandered him, wa-btha′-shi-ge.

you slandered him, wa-hna′-shi-ge.

slander (to), tha-be′-gi-the; wa-tha′-be gi-the.

I slander, btha′-be-gi-the.

you slander, shna′-be-gi-the.

we slander, oⁿ-tha′-be gi-tha i.

slander (to, in a bad sense), ga-çoⁿ′.

slap (to), sha′-ge-i-tsiⁿ.

I slapped him, sha′-ge i-tha′-tsiⁿ.

you slapped him, sha′-ge i′-tha-tsiⁿ.

we slapped him, sha′-ge oⁿ-thoⁿ-tsiⁿ i.

slash (to hack to pieces), ga-shpa′-shpa.

slaughter, ṭse-çka′-ṭs'e-the.

slaw, we′-thi-xthi ṭoⁿ-ga ba-ṭo-be.

slay (to), ṭs'e-the.

I slew him, ṭs'e-a′-the.

you slew him, ṭs'e-tha-the.

sleek, hiⁿ′-ço-dse.

the horse has sleek hair, ḳa′-wa a-ka hiⁿ-çoⁿ-dse bi a.

sleep (to), zhoⁿ.

I sleep, a-zhoⁿ.

you sleep, tha-zhoⁿ.

we sleep, oⁿ-zhoⁿ i.

sleepiness, iⁿ-shta′ u-ṭs'u-xe.

my eyes feel sleepy, iⁿ-shta′ oⁿ-ṭs'u-xe.

your eyes look sleepy, iⁿ-shta′ thi-ṭs'u-xe.

sleeve, a′-kshe.

sleigh, zhoⁿ′-a-ga-çtu-e.

slender, xtha′ zhiⁿ-ga; (2) ça-gi-zhiⁿ-ga.

slice, ba′-ṭo-be.

I slice (the bread), p̣a′-ṭo-be.

you slice (the bread), shpa′-ṭo-be.

we slice (the bread), oⁿ-ba′-ṭo-ba i.

slick, shta′-ha.

slide (to) by pushing, ba-xu′-e.

I made it slide by pushing, p̣a′-xu-e.

you made it slide by pushing, shpa′-xu-e.

we made it slide by pushing, oⁿ-ba′-xu-a i.

slim. (*See* slender.)

sling shot, i'n′-ga-çi-tha.
I made a sling shot, i'ⁿ′-ga-çi-tha wiⁿ p̣a-xe.
you made a sling shot, i'ⁿ′-ga-çi-tha wiⁿ shka-xe.
we made a sling shot, i'ⁿ′-ga-çi-tha wiⁿ oⁿ-ga-xa i.
slippery elm, hiⁿ′-dse gthi-gthi-e.
slit (to) animals' ears, u-ga′-stse-ge.
slit for identification, ba-zha′-ṭa.
I slit the horse's ears to mark it, ba′-a-zha-ṭa.
you slit the horse's ears to mark it, ba′-tha-zha-ṭa.
we slit the horse's ears to mark it, ba′-oⁿ-zha-ṭa i.
slit (to make a), thi-stse′-ge.
I made a slit, bthi′-stse-ge.
you made a slit, ni-stse-ge.
slop over, xtoⁿ.
slope (a), a′-pa-bo; (2) a′-tha-ḳ'a-be.
slough, moⁿ-ni-shki-shki-ga.
slough grass, çi-du′-hi.
sloven, wa-ḳ'o′ u-ṭa-ça-zhi.
slow movements, wa-çtu′-dse.
slow pace, i′-thi-gthoⁿ.
sluggish, u-thi′-ḳoⁿ thiⁿ-ge.
small, zhiⁿ-ga.
small hill, ba-xu zhiⁿ-ga.
smallpox, ga-da′-zhe; (2) zhu′-dse zhiⁿ-ga.
smart, wa-thi′-gthoⁿ çi-çi.
smash (to), thi-xthoⁿ-zhe.
I smash, bthi-xthoⁿ′-zhe.
you smash, ni′-xthoⁿ-zhe.
we smash, oⁿ-thi′-xthoⁿ-zha i.
smell something cooking or burning, da′-bthoⁿ.
I smell something burning, da′-bthoⁿ u-bthi-bthoⁿ.
you smell something burning, da′-bthoⁿ u-stsi-bthoⁿ.
we smell something burning, da′-bthoⁿ oⁿ-gu-thi-bthoⁿ i.
smell of spoiled food, gthoⁿ-çe.
smile (a), i′-xa zhiⁿ-ga.
smoke, sho′-dse.
turned to smoke, sho′-dse-noⁿ.
smoke vent, ṭsi′-hu-ḳoⁿ.
smooth (to make) by use of a plane, ba-shda′-ha.
I planed the surface smooth, pa′-shda-ha.
smooth (to make) by use of a plane—continued.
you planed the surface smooth, shpa′-shda-ha.
we planed the surface smooth, oⁿ-ba′-shda-ha i.
smooth surface, i′-ba-btha-çka.
smother (to), ni-oⁿ′ a-noⁿ-çe.
I smother, ni-oⁿ a-a-noⁿ-çe.
you smother, ni-oⁿ′ a-tha-noⁿ-çe.
we smother, ni-oⁿ wa-noⁿ-ça i.
snake, we′-ṭs'a.
black snake, we′-ṭs'a ça-be.
bull snake, we′-ṭs'a-çi-çi-e.
blue racer (snake), we′-ṭs'e to-ho zhiⁿ-ga.
copperhead (snake), we′-ṭs'a we-thi-xthi zhu-dse.
garter snake, we′-ṭs'a gthe-çe.
glass snake, we′-ṭs'a-ṭsi-ṭsi-zhe.
moccasin snake, we′-ṭs'a u-bi-xoⁿ.
water snake, we′-ṭs'a ni-dsi-wa-oⁿ.
young snake just hatched, we′-ṭs'a p̣a-ṭa zhiⁿ-ga.
snap (to), thi-ba′-xe.
I snapped it, bthi′-ba-xe.
you snapped it, shni′-ba-xe.
we snapped it, oⁿ-thi′-ba-xa i.
snapping turtle, ḳe-çiⁿ′-dse ga-tse.
snare (for fish), hu-bi-dse (which see).
snarled, i′-thi-çki-çki.
snatch (to), xa-p̣i-e′-the.
I snatch, xa-p̣i-a-tha.
you snatch, xa-p̣i-tha-the.
we snatch, xa-p̣i-oⁿ-tha i.
snath, moⁿ′-hiⁿ ga-çe i-ba.
sneeze (to), he′-tsiⁿ.
I sneeze, he-a′-tsiⁿ.
you sneeze, he′-tha-tsiⁿ.
To sneeze among the Osage is the thought somebody is slandering him.
snipe (a), ṭoⁿ-iⁿ′ zhiⁿ-ga (which see).
snow, ba.
snowbird, wa-zhiⁿ-xo-e zhiⁿ-ga.
snowing, ba-hiu′-the.
snore (to), zhoⁿ′-xtho-dse.
I snore, zhoⁿ′ a-xtho-dse.
you snore, zhoⁿ′ tha-xtho-dse.
snort (to), xtho-xtho′-dse.
snout, p̣a.

soaked, ni′-ga-shpoⁿ.
I soaked the clothes, ha-çka tse ni-ga-shpoⁿ a-the.
soap, we′-bi-ḳa; we′-biu-ḳa.
Buy me some soap, we′-biu-ḳa du-ba oⁿ-thi-wiⁿ a he.
soapsuds, ṭa-ṭo′-xa.
soar (to), as a large bird, u-ga′-wiⁿ-xe.
the eagle soars, xi-tha a-ba ga-wiⁿ-xe noⁿ bi a.
soaring, ga-ḳu′-wiⁿ-xe.
soaring in circles, o-ga′-wiⁿ-xe.
soaring of birds, ga-wiⁿ′-xe.
sober, noⁿ′-xe-çka.
he is sober, noⁿ′-xe-çka bi a.
society (of people, as a club), shka′-dse hi wa-thiⁿ.
socket, u-gthe′.
socks, hoⁿ-be′ u-ga-wiⁿ-xe.
I like blue socks, hoⁿ-be′ u-ga-wiⁿ-xe ṭo-ho ge xta-a-the.
soda (baking), we′-da-hoⁿ.
sodden, shpoⁿ.
soft, wa-he′-he.
soft bread, wa-dsiu′-e-shoⁿ.
soft palate, we-tha′-hni u-ba-çu-tse.
soft-shell turtle, ḳe shtoⁿ′-ga.
soften (to) with water, ba-ni′-gthu-çe.
soften (to) with ripeness, dsu′-dse.
soil, moⁿ-iⁿ′-ḳa; (2) moⁿ-thiⁿ′-ḳa.
sold, we′-thi-wiⁿ thi-shtoⁿ.
I sold the house, ṭsi tse we-bthi-wiⁿ bthi-shtoⁿ ha.
I sold two horses to the man, ni′-ḳa-shi-ga a-ka ḳa-wa thoⁿ-ba oⁿ-thi-wiⁿ a-ka o.
soldier, a′-ḳi-da.
sole, u-ḳoⁿ′-dse; çi′-a-noⁿ-zhi.
the sole of my foot pains, çi-a-noⁿ-zhi ke oⁿ-ni-e.
solemn, a′-zhu-ba.
solemnity, a′-zhu-ba.
solicit (to), da; wa-da′.
I solicit, a-da.
you solicit, tha-da.
we solicit, oⁿ-da i.
solicitous, u′-thoⁿ-dse-shi.
he was solicitous for me, u′-thoⁿ-dse-oⁿ-shi bi a.
solid, ça′-gi.
the house is solid, ṭsi a-ka ça-gi bi a.
solidify, ça-gi ga-xe.
solitary, o-ḳoⁿ′-dse ṭsi-gthe.
solitary hill, ba-xu′ da-p̣a o-ḳoⁿ-dse.
some, do′-ba; (2) ḳi-çoⁿ.
give me some sugar, zhoⁿ-ni do′-ba a-ki o.
I want some coffee, moⁿ-koⁿ ça-be ḳoⁿ-btha.
somersault, bo′-ḳi-tha-tsi-çe.
somerset, bo′-ḳi-tha tsi zhu.
he made a complete somerset, bo′-ḳi-tha tsi zhu oⁿ bi tse thi-p̣i xtsi oⁿ bi a.
something, da′-doⁿ-shki.
something is wrong, da′-doⁿ-shki hoⁿ-zhi wiⁿ e-dsi a-ka e-zha-mi.
son, i-zhiⁿ′-ge.
second son, kshoⁿ′-ga.
third son, ḳa′-zhiⁿ-ga.
my third son is a farmer, ḳa′zhiⁿ-ga a-ka wa-e ni-ḳa-shi-ga bi a.
song (a), wa-thoⁿ′.
son-in-law, i-ṭoⁿ′-de; (2) i-ṭoⁿ′-dse.
my son-in-law, wi-ṭoⁿ′-dse.
sorceress, wa-ḳoⁿ′-da-gi wa-ḳ'o.
sore, ni-e.
sore eyes, iⁿ-shta′ ni-e.
sore throat, do′-dse ni-e.
I have a sore throat, do′-dse oⁿ-ni-e.
you have a sore throat, do′-dse thi ni-e.
sorrel, moⁿ′-shoⁿ i-çi-the (sheep sorrel).
sorrow, gi-hoⁿ′ a-zhi.
I am in sorrow, oⁿ′-hoⁿ-moⁿ-zhi.
you are in sorrow, thi-hoⁿ′ a-zhi.
sort (to), ba-hi′.
I sorted the beans, hoⁿ-bthiⁿ-ge tse p̣a-hi.
sot, gthoⁿ′-thiⁿ.
soul, wa-noⁿ′-xe.
sound (a grating), ga-ḳa 'a-xe.
sound (a rattling), as pebbles in a receptacle, ba-ça-çu.
sound (crunching of feet through the grass), noⁿ-çu-e.
sound (dull), ga-p̣o′-ḳi.
I made a dull sound, a′-p̣o-ḳi.
you made a dull sound, tha′-p̣o-ḳi.
we made a dull sound, oⁿ-ga′-p̣o-ḳi i.
soup, ṭa-ni′.
sour, ṭs'a-the.
sour milk, ba-çe′-ni ṭs'a-the.
source, u-hoⁿ′-ge.
south, a′-ḳ'a.
south wind, ṭa′-dse a-ḳ'a tse.

sow (to), wa-bo′-çke u-zhu.

I sow, wa-bo′-çke u-wa-zhu.

you sow, wa-bo′-çke u-tha-zhu.

we sow, wa-bo′-çke oⁿ-gu-zhu i.

space, u-ḳoⁿ′.

spacious, u-ḳoⁿ-gthoⁿ-the.

a spacious house, ṭsi u-ḳoⁿ gthoⁿ-the o.

we have a spacious house, ṭsi u-ḳoⁿ gthoⁿ-the wiⁿ oⁿ-ga-thiⁿ bi a.

spade, we′-ba-ḳ’u (which see).

spade (in deck of cards), moⁿ′-hi-çi.

I have the queen of spades, moⁿ′-hi-çi wa-ḳ’u kshe a-bthiⁿ.

span, sha′-ge we-ḳ’u-tse.

spank (to), sha′-ge btha-ḳ’a i-tsiⁿ.

he spanked the boy, shiⁿ-ṭo zhiⁿ-ga thiⁿ kshe sha′-ge btha-ḳ’a i-tsiⁿ bi a.

Spaniard, I-spa′-tho.

spare (to), ni′-ga-xe.

I spared his life, ni p̣a-xe.

you spared his life, ni shka-xe.

we spared his life, ni oⁿ-ga-xa i.

sparkle (to), thi-gthi′-gthi-e.

sparks (from burning wood), da′-çi-gi-ge.

sparks from a fire, xthiⁿ-zha′.

spasm, ṭs’e hi′-gthiⁿ.

spatter (to), as water, ni′-noⁿ-çi-ge.

I spattered the water, ni-a′-noⁿ-çi-ge.

you spattered the water, ni-tha′-noⁿ-çi-ge.

we spattered the water, ni-oⁿ-noⁿ′-çi-ga i.

speak (to), i′-e; u-ḳi′e.

I speak rapidly, i′-e oⁿ-woⁿ-ṭo-ge.

speak to a friend, u-gi′-ḳi-e.

I spoke to a friend, i-ḳu-tha u-wa-gi-ḳi-e.

you spoke to a friend, i-ḳu-tha u-tha-gi-ḳi-e.

you spoke to him, u-tha′-ḳi-e.

speaking, wa-da′.

he spoke to himself, u-ḳi′-gtha-ge.

speak (to) evil of some one, wa-tha′-p̣i-zhi.

I spoke evil of him, wa-btha′-p̣i-zhi.

you spoke evil of him, wa-shta′-p̣i-zhi.

speak (to) of one’s self, u-ḳi-gtha-ge.

I spoke of myself, u-wa-ḳi-gtha-ge.

you spoke of yourself, u-tha-ḳi-gtha-ge.

we spoke of ourselves, oⁿ-gu-ḳi-gtha-ga i.

spear, we′-zha-pshe.

the spear is very sharp, we′-zha-pshe ke p̣a-hi wa-gthiⁿ.

spear (to) fish, ho i′-zha-pshe.

I killed the big fish with a spear, hu-hu′ ṭoⁿ-ga kshe ho i′-zha-pshe ke i-tse a-the ha.

speckled corn, ha′-ba gthe-zhe.

spectacles, moⁿ′-çe iⁿ-shta u-gthoⁿ.

my spectacles are dirty, moⁿ′-çe iⁿ-stu-gthoⁿ wi-ṭa thoⁿ moⁿ-sho-sho-dse iⁿ-tha ha.

specter, u′-be-hni.

speedily, u′-noⁿ-xthiⁿ xtsi.

spend (to), ni′-the.

I spend money, moⁿ-çe-çka ni′-a-gi-the.

you spend money, moⁿ-çe-çka ni′-tha-gi-the.

we spend money, moⁿ-çe-çka ni′-oⁿ-gi-tha i.

spendthrift, moⁿ′-çe-çka i-ṭs’a-the.

he is a spendthrift, moⁿ′-çe-çka i-ṭs’a-the ma e-goⁿ i ha.

spew (to), gthe′-be.

I spewed, a′-gthe-be.

you spewed, tha′-gthe-be.

we spewed, oⁿ-gthe′-ba i.

spider, ṭse′-xo-be.

spider (black), ṭse′-xo-be ça-be.

spider legs, ṭse′-xo-be zhe-ga.

spider web, ṭse′-xo-be ṭi-he.

spiderlike, ṭse′-xo-be e′-goⁿ.

spill (to), xtoⁿ.

I spilled it, p̣a′-xtoⁿ.

you spilled it, shpa′-xtoⁿ.

we spilled the water, oⁿ-ba-xtoⁿ i.

spill water out of a vessel, ba-shoⁿ-tha.

I spilled the water from the vessel, p̣a′-shoⁿ-tha.

you spilled the water from the vessel, shpa′-shoⁿ-tha.

we spilled the water from the vessel, oⁿ-ba′-shoⁿ-tha i.

spinal column, no′-ḳa oⁿ-he.

spine, noⁿ′-xa hi.

spinster, wa-ḳ’o′ wa-thi-xa-zhi.

spit (to), tha-ḳ'i.

he spit on the ground, tha-ḳ'i' bi a ṭoⁿ-de ke-di.

splash (to), ni'-ga-çi-ge.

I splashed, ni a'-çi-ge.

you splash, ni'-tha-çi-ge ha.

splash with the hands, ni-ga'-ṭo-xe.

splash with the foot, ni-noⁿ'-ṭo-xe.

spleen, psi'-stse-dse; (2) ṭse-p̣i'-stse-dse.

splendid, tha'-gthiⁿ; (2) wax-ka-da-zhiⁿ.

splice (to), u-gi'-ḳi-gthe; (2) u-ḳi'-gthe.

I spliced the rope, we'-thiⁿ ke u-wa-gi-ḳi-gthe.

you spliced the rope, we'-thiⁿ ke u-tha'-gi-ḳi-gthe.

we spliced the rope, we'-thiⁿ ke oⁿ-gu-gi-ḳi-gtha a.

split, ga'-stse; stse'-ge.

the dog has a split ear, shoⁿ'-ge a-ka noⁿ-ṭa stse-ga bi a.

split (to), u-ba'-stse-ge.

I split the board, noⁿ'-ha ke u-p̣a stse-ge.

you split the board, noⁿ'-ha ke u-shka stse-ge.

we split the board, noⁿ'-ha ke oⁿ-gu-ga-stse-ga i.

spoil (to) by cutting or burning, thi-p̣i'-zhi.

spoils, da'-doⁿ wa-gi-sha.

spoils of war, wa-ga'-she.

sponge (a), wa-shtoⁿ'-ga.

sponge is found in water, wa-shtoⁿ'-ga ge ni moⁿ-tse i-the noⁿ bi o.

spoon (a), ṭsiu'-ge.

spoon (silver), moⁿ-çe' çka ṭsiu-ge.

spoon (wooden), zhoⁿ' ṭsiu-ge.

spoon (iron), moⁿ'-çe ṭsiu-ge.

sport (to), shka'-dse.

sportsman, ṭa'-bthe gi-tha-gthiⁿ.

sportive, skha'-dse gi-çu.

spotted, gthe-zhe'.

the duck is spotted, mi'-xa zhiⁿ-ga thiⁿ-kshe gthe-zhe'.

spotless, wa'-çu.

spots, u-ça'-ḳa.

spotted, gthe-zha'-zha.

spread (to), thi-btha.

I spread the blaknet, ha-xiⁿ thoⁿ bthi-btha.

you spread the blanket, ha-xiⁿ thoⁿ stsi-btha.

spread oilcloth, a'-thi-btha.

I spread oilcloth, a'-bthi-btha.

you spread oilcloth, a'-ni-btha.

we spread oilcloth, oⁿ'-ga-thi-btha i.

spread easily, a'-ḳi-oⁿ-the u-moⁿ-ḳa.

spread out, btha-xe.

sprig, ga-xa' wa-hu-stsa.

give me a sprig of the pine tree, ba-çoⁿ hi ga-xa wa-hu-stsa wiⁿ ḳoⁿ-btha.

spring (a), bo'-bthi; (2) u-i; (3) ni-hni' moⁿ-zhoⁿ-ṭa.

spring (of the year), be.

it is a cold spring, be a-ka hni bi a.

spring (to), u-i'-çi.

the panther sprang on the man, iⁿ-gthoⁿ'-ga a-ka ni-ḳa-shi-ga ṭoⁿ a u-i-çi bi a.

spring of cold water, ni-çni.

Spring River, Okla., Do'-çkiu-e ga-xa.

I live near Spring River, Do'-çkiu-e ga-xa ke a-shka dsi a-gthiⁿ.

sprinkler, ni' a-ga-çi-ge.

sprite, mi'-a-gthu-shka.

sprout (to), zha-bthiⁿ'-ga.

I want to sprout the rose, xtha-çka zha-bthiⁿ-ga wiⁿ ḳoⁿ-btha.

sprout (a), u-i'.

spruce (to) up, u-ṭa'-ça.

I spruced up, u-ṭa'-ça a-ḳi-the.

you spruced up, u-ṭa'-ça tha-ḳi-the.

spruce tree, ba'-çoⁿ hi.

spunk (punk), zhoⁿ'-ṭs'i-ḳ'a.

spurn, gi'-thu-ça-zhi.

I spurn, a-bthu'-ça moⁿ-zhi.

you spurn, tha-shnu'-ça zhi.

spurs, i'-ga-ḳ'i-tha.

sputter (to), da'-xu-we. (This applies to food when cooking.)

spyglass, we'-doⁿ-be.

I want a spyglass, we'-doⁿ-be wiⁿ ḳoⁿ-btha.

squander (to), u-thi'-bu-dse.

I squander, u-bthi'-bu-dse.

you squander, u-ni'-bu-dse.

we squander, oⁿ-gu'-thi-bu-dsa i.

squash, wa-ṭoⁿ.

squash (crookneck), wa-ṭoⁿ-p̣a ḳu-sha.

squash (yellow), wa-ṭoⁿ çi.

squash vine, wa-ṭoⁿ hi.

squash (to). (*See* smash.)

I squash, bthi-xthoⁿ-zhe.

you squash, ni'-xthoⁿ-zhe.

we squash, oⁿ-thi'-xthoⁿ-zha i.

squeaking sound (as a loose board), thi-gi′-dse.

I squeaked the board, bthi′-gi-dse.

You squeaked the board, ni′-gi-dse.

We squeaked the board, oⁿ-thi′-gi-dsa i.

squeeze, a′-thi-çoⁿ-dse.

I squeeze, a′-bthi-çoⁿ-dse.

you squeeze, a′-ni-çoⁿ-dse.

we squeeze, oⁿ′-ga-thi-çoⁿ-dsa i.

squirrel, çiⁿ′-ga.

squirrel (black), çiⁿ′-ga ça-be.

squirrel (flying), iⁿ-choⁿ′ btha-xe.

squirrel (gray), çiⁿ′-ga xo-dse.

squirrel (striped), ṭa-hnoⁿ′-ga.

squirrel (little ground), he′-xthi zhiⁿ-ga.

stab (to), zha-pshe.

I stabbed him, zha-a-pshe.

you stabbed him, zha-tha′-pshe.

stab (to) a horse, zha′-gi-he.

stable, ḳa′-wa ṭsi.

stack (to), a′-ga-çta.

I stack, a′-a-ga-çta.

you stack, a′-tha-ga-çta.

we stack, oⁿ-ga′-ga-çta i.

stag beetle, ṭa′-wa-gthu-shka.

stagger (to), xi′-xi-tha.

stagger from being pushed, ba′-he-i-the-a-tha.

I caused him to stagger, pa′-he i-the-a-tha.

you caused him to stagger, shpa′-he i-the-tha-the.

we caused him to stagger, oⁿ-ba′-he i-the-oⁿ-tha i.

stagnant, shta′-ge.

a stagnent spring, ni-çni te shta-ge.

staid, noⁿ′-xe-çka.

stain (a), tho′-tho.

stains, wa-tha-xthi.

stairs, a′-noⁿ-zhiⁿ-gthe.

I fell down the stairs, a′-noⁿ-zhiⁿ-gthe tse oⁿ-woⁿ-xpa-the.

stake (upright in the ground), zhoⁿ′-bo-ça.

stake (a gambling term), u-gthoⁿ.

stalk (of plant), hi.

stalk of grain, wa-bo′-çke hi.

stalk of corn, ha′-ba hi.

stall for horses, ḳa-wa u-noⁿ-zhiⁿ.

stallion, ḳa′-wa do-ga.

stalwart, çi′-çi.

he is stalwart, çi′-çi bi a.

stammer (to), the′-çe u-ba-çi-ge.

stamp (to put out a fire with the feet), noⁿ-da′-zhi.

I stamped out the fire, a-noⁿ′-da-zhi.

you stamped out the fire, tha-noⁿ′-da-zhi.

we stamped out the fire, oⁿ-noⁿ′-da-zhi i.

stanch (flow of blood), a-biu′-çe.

stand (to), noⁿ-zhiⁿ; (2) a′-noⁿ-zhiⁿ.

I stand on the ridge, a′-thiⁿ ḳe a′-a-noⁿ-zhiⁿ.

you stand on the ridge, a′-thiⁿ ḳe a-tha-noⁿ-zhiⁿ.

I stand up, a-noⁿ′-zhiⁿ a-ṭoⁿ hi o.

stand (to) bent, ba-ḳo noⁿ-zhiⁿ o.

stand close to a tree, a′-tha-çta-noⁿ-zhiⁿ.

stand upright, stsiu′-noⁿ-zhiⁿ o.

stand (to), ṭoⁿ.

standing, tho′-ṭoⁿ.

standing up straight, tho′-ṭoⁿ a-noⁿ-zhiⁿ.

I am still standing, shoⁿ′-a-ṭoⁿ-he a-tho.

you are still standing, shoⁿ′-tha-ṭoⁿ-she.

to stand abreast, i′-ga-dsoⁿ-the noⁿ-zhiⁿ.

the soldiers stood abreast, i′-ga-dsoⁿ-the noⁿ-zhiⁿ bi a a-ḳi′-da a-ka.

standard (war), wa-xtha′; (2) wa-xthe′-xthe (which see).

star, mi-ḳ’a-ḳ’e.

star (evening), wa-ṭse mi-ga.

star (morning), wa-ṭse do-ga.

starer (rude person), wa-doⁿ′-be stse-e.

starling, xo′ṭa xo-dse.

start (to) a prairie fire, u-çe′.

I started a prairie fire, u-wa′-çe.

you started a prairie fire, u-tha′-çe.

we started a prairie fire, oⁿ-gu′-ça i.

startle (to), ho′-sha-tsi-the.

I startled him, ho′-sha-tsi-the p̣a-xe.

you startled him, ho′-sha-tsi bthe shka-xe.

startler, u′-shi-tsi-the wa-ga-xe.

starve (to), noⁿ-p̣e′-hi ṭs’e.

I am starved, noⁿ-p̣e′-hi a-ṭs’e.

you are starved, noⁿ-pe′-hi tha-ṭs’e.

we are starved, noⁿ-pe′-hi oⁿ-ts’a i.

stateliness, u-ṭa-ça.

statement (to make a); u-tha′-ge.

I made a statement, u-btha′-ge.

you made a statement, u-shta′-ge.

we made a statement, o^{n}-gu′-tha-ga i.

statement (false), e-go^{n}′-zhi u-tha-ge.

I made a false statement, she′ thi^{n}-ke i-e-go^{n}-zhi u-btha-ge mi^{n}-kshe.

you made a false statement, i′-e-go^{n}-zhi u-sta-ga bi a.

we made a false statement, i′-e-go^{n}-zhi o^{n}-gu-tha gi o^{n}-ga-to^{n}.

statue, i^{n}-dse′ a-da ga-xe (which see).

statute, wa-ḳi-gtha-dse; (2) u′-wa-ḳi-gtha-dse.

steal (to), mo^{n}-tho^{n}; wa-mo^{n}-tho^{n}.

I steal, wa-mo^{n}-btho^{n}.

you steal, wa-mo^{n}′-shto^{n}.

stealthily, xthu′-zhi go^{n}-tha; (2) no^{n}-ni′-ni-tha.

steam, p̣'o-tho^{n}.

the steam burnt my arm, p̣'o-tho^{n} tse o^{n}-tho^{n} ni-de a-ka.

steamboat, ba-dse′ p̣e-dse.

steam car, u-thi′-ṭo^{n}-tha ḳ'o^{n}-ça-gi (which see).

steam from boiling kettle, u-p̣'o′-tho^{n}.

steel, mo^{n}′-çe ça-gi.

steel and flint, ga-xthi^{n}′-zhe.

steel trap, mo^{n}-çe.

I caught the beaver in a steel trap, shabe wi^{n} u-bthi^{n}-ge mo^{n}-çe u-thu bthi^{n}-ge.

steep, a′-tha-a-be.

a steep hill, u-ga′-hu-dse.

steer (a), ṭse-çka do-ga.

stench, wa-xwi^{n}′.

step, çi-thu′-çe.

I took a step, çi-bthu-çe.

you took a step, çi-stsiu-çe.

we took a step, çi-o^{n}′-thu-ça i.

stick to, a′-tha-ha.

sticking together, a′-ḳi-tha-çta.

sticky, çka′-çka-be; we′-tha-çta.

the candy is sticky, zho^{n}-ni a-ka we-tha-çta bi a.

stiff, ça′-da.

stiff-jointed, ça′-da.

I am stiff-jointed, bthi′-ça-da.

you are stiff-jointed, ni′-ça-da.

we are stiff-jointed, o^{n}-thi′-ça-da i.

stiffen (to), ça′-da ga-xe.

I stiffened it, ça′-da p̣a-xe.

you stiffened it, ça′-da shka-xe.

we stiffened it, ça′-da o^{n}-ga-xa i.

stifle (to), ni-o^{n} a′-no^{n}-çe.

still, xthi-u′-zhi.

he lay very still, xthi-u′-zhi xtsi sho^{n} bi a.

stilts, zho^{n}′-i-mo^{n}-thi^{n} (which see).

sting (to), ba-çi′-ge.

stingy, tho^{n}′-dse ça-gi; (2) wa-ṭse-xi; (3) wa-xthi′.

he is very stingy, wa-ṭse-xi wa-gthi^{n} bi a.

stink (a), wa-xwi^{n}.

stir (to), shko^{n}; u-thu′-ga hi.

I am stirring, u-thu′-wa-ga-hi.

you are stirring, u-thu′-tha-ga hi.

stir (to) a fire, a′-ba-do^{n}.

I stir the fire, a′-p̣a-do^{n}.

you stir the fire, a′-shp̣a-do^{n}.

we stir the fire, o^{n}′-ga-ba-do^{n} i.

stirrup, çiu′-no^{n}-zhi^{n}.

I broke my stirrup, çiu′-no^{n}-zhi^{n} a-gi-no^{n}-xo^{n}.

stockade, a′-ba-ṭa.

the enemy broke the stockade, ni′-ḳa-shi-ga wa-ḳo^{n}-tha a-ba a-ba-ṭa ga-ṭa-tha bi a.

stocky, zhu′-i-ga gtho^{n}-the.

stone, i'^{n}; i'^{n} tha-gthi^{n}.

stone house, i'^{n} ṭsi.

you live in a large stone house, i'^{n} ṭsi gtho^{n}-the wi^{n} u-tha-gthi^{n} ni-ke ha.

stone pitcher, i'^{n} niu-thu-zhu.

stool (round top), a′-gthi^{n} da-p̣a.

stoop under a fence, ba-xthu′.

I stoop under the fence, a-ba-ṭa ke p̣a′-xthu.

you stoop under the fence, a-ba-ṭa ke shp̣a′-xthu.

we stoop under the fence, a-ba-ṭa ke o^{n}-ga-ba-xthu i.

stop (to), applied to whipping, ga-shto^{n}.

stop (to) work, ga-sho^{n} ga-xe.

stop (to) going or standing still, no^{n}-shto^{n}.

stop (to) holding, thi-shto^{n}.

I stopped (let go), bthi-shto^{n}.

you stopped (let go), ni-shto^{n}.

we stopped (let go), o^{n}-thi-shto^{n} i.

stop (to) a fever, zhu-da′-ḳa-dse a-thi-shto^{n}.

stop (a command), tha-shto^{n}.

stopper (to a bottle), we′-u-tha-do^{n}.

storehouse, u′-wa-p̣i-gthe.

storeroom (for food), u′-noⁿ-bthe u-zhi.

story (a), u′-tha-ge.

stove (a), moⁿ′-çe p̣e-dse i-shkoⁿ.

stovepipe, moⁿ′-çe u-xtho-ḳ’a.

the stovepipe is rusty, moⁿ′-çe u-xtho-ḳ’a tse u-çi ha.

straight (as character), u-thu-ṭoⁿ.

straight (opposed to crooked), stsu.

the arrow is straight, moⁿ′-ḳe stsu.

straight line, i′-thu-ṭoⁿ.

straighten (to), thi-stsu′; thi-tho′-ṭoⁿ.

straighten (to) by hand, bi-thu′-ṭoⁿ.

I straighten it by hand, p̣i′-thu-ṭoⁿ.

you straightened it by hand, shpi′-thu-ṭoⁿ.

we straightened it by hand, oⁿ-bi′-thu-ṭoⁿ i.

straighten (to) with the teeth, tha-thu′-ṭoⁿ.

I straightened it with my teeth, btha′-thu-ṭoⁿ.

you straightened it with your teeth, shda′-thu-ṭoⁿ.

straightway, woⁿ-goⁿ′-xtsi.

strand (of yarn), wa-hoⁿ′.

stranger, ni′-ḳa-shi-ga e-zhi.

I am a stranger, ni′-ḳa-shi-ga e-zhi bthiⁿ ha.

strangle (to), wa′-ṭse.

I strangled on water, ni oⁿ-thoⁿ ga-ṭse.

strangle (to) on food, do-dse u-ga-çki.

straw, wa-bo′-çke hi.

strawberry, ba-stse′-ga.

I like strawberries, ba-stse′-ga oⁿ-tha-gthiⁿ noⁿ a-tha.

strawberry vine, ba-stse′-ga hiu.

streaked, i′ga-xu-xu.

stream, ga-xa ḳoⁿ′-ha kshe u-wa-pa bthe a-tho.

street, u-ṭa′-noⁿ; (2) u-zhoⁿ′-ge u-ṭa-noⁿ.

strength, wa-shkoⁿ′.

to regain strength, wa-shkoⁿ′ gi-ṭoⁿ.

I regained my strength, wa-shkoⁿ a-gi-ṭoⁿ.

you regained your strength, wa-shkoⁿ′ tha-gi-ṭoⁿ.

great strength, wa-shkoⁿ′ ṭoⁿ-ga.

stretch (to), thi-ça-da; thi-gtha′-wa; thi-zhiⁿ.

I stretched, bthi′-zhiⁿ.

you stretched, ni′-zhiⁿ.

we stretched, oⁿ-thi′-zhiⁿ i.

stretch (to) one's self, ḳi-tha′-çi.

stretch (to) growing limbs, i′-ga-çi-ge.

stretch (to) out, ba-ça′-da.

I stretched out, p̣a′-ça-da.

you stretched out, shpa′-ça-da.

we stretched out, oⁿ-ba′-ça-da i.

stretch (to) with the foot, noⁿ-ça′-da.

I stretched with my foot, a-noⁿ′-ça-da.

you stretched with your foot, tha-noⁿ′-ça-da.

we stretched with our feet, oⁿ-noⁿ-ça-da i.

stretch (to), as distend, thi-çi′-tha.

I stretched it, bthi-çi-tha.

you stretched it, ni-çi-tha.

we stretched it, oⁿ-thi-çi-tha i.

strew (to), u-ga′-bu-dse; (2) u-thi′-bu-dse.

I strew flowers, xtha-çka u-bthi′-bu-dse.

you strew flowers, xtha-çka u-shni′-bu-dse.

we strew flowers, xtha-çka oⁿ-gu′-thi-bu-dsa i.

stride (to), çi-thu-çe stse-dse.

stride (to take rapid strides), hi′-shnoⁿ-shnoⁿ.

I took rapid strides, hi′-shnoⁿ-shnoⁿ a-tha.

you took rapid strides, hi′-shnoⁿ-shnoⁿ tha-the.

we took rapid strides, hi′-shnoⁿ-shnoⁿ oⁿ-tha i.

strife (a), ḳi-ḳiⁿ′-da-ge.

strike (to), ga-ba′-ṭs’iⁿ; wa-ga′-xthi.

strike (to) with the arm, a′-i-tsiⁿ.

I strike, u-wa-tsiⁿ.

you strike, u-tha′-stiⁿ.

strike (to) a stunning blow, ga-ça′-gi.

I struck a stunning blow, a′-ça-gi.

you struck a stunning blow, tha′-ça-gi.

we struck a stunning blow, oⁿ-ga′-ça-gi i.

string, ha-hoⁿ′ zhiⁿ-ga.

striped (in parts), gthe-ça-ça.

striped, gthe-çe′.

I have a striped dress, wa-tse′-gthe-çe wiⁿ a-bthiⁿ.

you have a striped coat, a-ga-ha-mi gthe-çe′ wiⁿ a-ni.

striped wood, zhoⁿ-gthe′-çe-hiu (*Traxinus viridis*).

stripped to the waist, tho-ḳa′-thiⁿ.

stripping, noⁿ′-ha-ga shto-e.

stroll (to), u-ba′-wiⁿ-xe.

I like to stroll, u-ba′-wiⁿ-xe oⁿ-tha-gthiⁿ.

strong, wa-shkoⁿ′-gthoⁿ-the.

he is a strong man, ni′-ḳa-shi-ga wa-shkoⁿ ṭoⁿ-ga bi a.

strouding (red), ha′-zhu-dse.

struggle, wa-shkoⁿ.

we struggled hard, oⁿ-woⁿ′-shkoⁿ i ha.

strychnine, shoⁿ′-ge i-ṭs'e-the.

strychnine is a poison, shoⁿ′-ge i-ṭs'e-the moⁿ-ḳoⁿ p̣i-zhi.

stub (to) the toe, a′-ṭa-kshiⁿ. (*See also* stumble.)

I stubbed (my toe), a′-a-ṭa-kshiⁿ.

you stubbed (your toe), a′-tha-ṭa-kshiⁿ.

we stubbed (our toes), oⁿ′-ga-ṭa kshiⁿ i.

stubborn (to be), a′-ho-pshe.

he is very stubborn, a-ho′-pshe wa-gthiⁿ bi a.

stubby (as a bear's tail) doⁿ′-ḳa.

study (to), i′-thi-gthoⁿ.

I study, a′-wa-bthi-gthoⁿ.

you study, a′-wa-shti-gthoⁿ.

we study, oⁿ-thoⁿ′-thi-gthoⁿ i.

stuff (to), u-ba′-çki.

I stuffed it, u-pa′-çki.

you stuffed it, u-shpa′-çki.

we stuffed it, oⁿ-gu′-ba-çki i.

stumble (to), a′-ṭa-kshiⁿ.

I stumbled, a′-a-ṭa-kshiⁿ.

you stumbled, a′-tha-ṭa-kshiⁿ.

we stumbled, oⁿ′-ga-ṭa-kshiⁿ i.

stumble and fall, hi′-pshe.

I stumbled and fell, hi′-pshe p̣a-xe.

you stumbled and fell, hi′-pshe shka-xe.

we stumbled and fell, hi′-pshe oⁿ-ga-xa i.

stump, zhoⁿ′ u-dse.

stun (to) by a blow, ga-ça′-gi.

I stunned him, a′-ça-gi.

you stunned him, tha′-ça-gi.

we stunned him, oⁿ-ga′-ça-gi i.

stunned (to be), ga-ṭa′-kshiⁿ.

I am stunned, a′-ṭa-kshiⁿ.

you are stunned, tha′-ṭa-kshiⁿ.

we are stunned, oⁿ-ga′-ṭa-kshiⁿ i.

stung by a nettle, ha′-do-ga i-bi-çta.

stupendous, gthoⁿ′-the.

stupid, gthoⁿ′-thiⁿ.

stutter (to), the′-çe u-ba-çi-ge.

I stutter, the′-çe u-ba-çi-ge.

you stutter, the′-çe u-thi-ba-çi-ge.

subside, a′-tha-xiⁿ.

substitute, e′-zhi u-gi-noⁿ zhiⁿ kshi-the.

suburb, ṭoⁿ′-woⁿ ḳoⁿ-ha kshe.

I live in the suburb, ṭoⁿ′-woⁿ ḳoⁿ-ha kshe dsi a-ṭi ha.

succeed (to), u-gi′-noⁿ-zhiⁿ.

I succeed, u-wa′-gi-noⁿ-zhiⁿ.

you succeed, u-tha′-gi-noⁿ-zhiⁿ.

we succeed, oⁿ-gu-gi′-noⁿ-zhiⁿ i.

I have succeeded, oⁿ-ha-goⁿ.

you have succeeded, thi-ha-goⁿ.

succession, u-ḳi′-thi-btha-btha.

succor, a-gi′-noⁿ-zhiⁿ.

succotash, wa-ṭoⁿ′-çi hoⁿ-bthiⁿ-ge u-thu-ḳi-hoⁿ.

I like succotash, wa-ṭoⁿ′-çi hoⁿ-bthiⁿ-ge u-thu-ḳi-hoⁿ oⁿ-tha-gthe.

sucker (fish), hu-i′-ha zhiⁿ-ga.

suckling, ba-çe′-iⁿ.

sudatory (to cause to perspire), i'ⁿ-u-gthiⁿ ṭsi.

sudden, a′-thi-doⁿ hi e-goⁿ; (2) tsi-gthe′.

suddenly, ça-ba′-zhi.

sue (to), u-thiⁿ-ge.

I sued him, u-bthiⁿ′-ge.

you sued him, u-stsiⁿ′-ge.

we sued him, oⁿ-gu′-thiⁿ-ga i.

suffer (from hardship), wa-xpa′-thiⁿ.

suffer (by humiliation), thi-zho′-zhi.

I suffer from being tired, oⁿ-thoⁿ-p̣e-zhi.

sufficient, ga′-goⁿ noⁿ shki-doⁿ (which see); (2) u-thu′-thiⁿ-ga zhi.

suffocate (to), ni-oⁿ′ a-noⁿ-çe.

you are suffocated, ni-oⁿ′ a-thi-noⁿ-çe.

we are suffocated, ni-oⁿ′ wa-noⁿ-ça i.

sugar, zhoⁿ′-ni (which see).

give me some sugar, zhoⁿ-ni′ do-ba oⁿ-ḳi-o.

suicide, ṭs'e-ḳi-the.

suit, suitable, gi′-ga-shoⁿ.

suitable, thoⁿ-tse.′

suitor, mi-goⁿ′-tha; (2) mi-thi′-gthoⁿ.

sulk (to), xthoⁿ.

I went away in a sulk, a′-xthoⁿ bthe.

You went away in a sulk, tha-xthoⁿ stse.

sulky rake, moⁿ-hiⁿ′ i-thi-xe.

sullen, u′-ḳ'oⁿ p̣i-zhi.

sulphur, moⁿ-ḳoⁿ′-çi.

sumac, moⁿ′-bi-dse (which see).

summer, do-ge′.

I went home in the summer, do-ge′ a-dsi a-gthe ha.

summit (top of a hill), a′-thiⁿ p̣a-çi.

summon (to), gi-boⁿ.

I was summoned, oⁿ-boⁿ i ha.

you are summoned, thi-boⁿ i ha.

sun, mi; (2) wa-ḳoⁿ′-da hoⁿ-ba doⁿ.

the sun is hot, mi thoⁿ da-ḳa-dse.

sunbeam, mi′ da-stsu-dse.

sunburn, mi′ i-da ça-be.

I sunburn, mi thoⁿ oⁿ-thoⁿ da-ça-be ha.

you sunburn, mi thoⁿ da-ḳa-de i-the da-ça-be ha.

Sunday, Hoⁿ′-ba Wa-ḳoⁿ′-da-gi; (2) Oⁿ-ba-wa-ḳoⁿ-da-gi.

we go to church on Sunday, Wi-gi-e ṭsi tse oⁿ-ga-hi noⁿ bi a, Oⁿ-ba-wa-ḳoⁿ-da-gi tse dsi.

sunder (to), thi-ḳi′-tha ha.

sundown, mi′-a-p̣o-ga.

sunflower, mi-ṭo-o-xthe.

Sunflower Creek, Kans., Xtha-çi ga-xa zhiⁿ-ga.

sunless, mi thiⁿ-ge.

sun perch, ho-zhu′-dse.

sunrise, mi′-i-thoⁿ-be.

sunset, mi u′-xpe; mi′-hi-the.

at sunset, mi-hi-the doⁿ.

sunshine (after rain), ni-zhiu′ gi-ḳ'oⁿ.

sunstroke, moⁿ-stse u′-thiⁿ-ge.

he had a sunstroke, moⁿ-stse u′-thu-thiⁿ-ge.

superabundance, da-doⁿ u-tsi; (2) da′ doⁿ a-gthiⁿ-ha u-tsi.

we had a superabundance of rain, a-gthiⁿ ha wa-ni-zhiu bi a.

superb, wax-ka′-da-zhi.

superannuate, noⁿ-wa′-gthiⁿ.

supper, p̣a′-çe wa-noⁿ-bthe.

supplication, wa-ḳoⁿ′-da wa-gi-da.

suppose (to), e′-gi-bthe.

suppose that, a′-zhiⁿ.

I suppose, a′zha-mi.

you suppose, a′-zha-zhiⁿ.

suppurate, xthi.

sure, wiⁿ′-ḳe.

I am sure, wiⁿ′-a-ḳe ha.

you are sure, wiⁿ′-tha-ḳe ha.

we are sure, wiⁿ′-oⁿ-ḳa i.

surgical operation, p̣a′-da-bi.

I had a surgical operation, oⁿ p̣a-da i ha.

surprise, noⁿ′-xe ga-çi.

surprise (to), da′-çe-the.

I am surprised, da′-çe-oⁿ-tha i ha.

You are surprised, da′-çe-thi-tha i ha.

surreptitious, noⁿ-xthoⁿ′-ha-ga-xe.

surround (to), as an enemy, u-thi′-shiⁿ-gthe.

surround (to), xthi′-bi.

surround (to), as to cut off retreat, a′-noⁿ-ça.

I surround, a′-a-noⁿ-çe.

you surround, a′-tha-noⁿ-çe.

we suround, oⁿ′-ga-noⁿ-ça i.

surroundings, ḳoⁿ′-ha-ha kshe.

surveyor, moⁿ-zhoⁿ′ i-ḳ'u-tse.

I paid the surveyor, moⁿ-zho′ i-ḳ'u-tse the a-gi-shi-be iⁿ do.

suspender, i′-ḳi-thi-doⁿ.

I broke my suspender, i′-ḳi-thi-doⁿ a-gi-p̣i-çe ha.

suspense (to be in), wa-ha′-gi-the.

I was in suspense, wa-ha′-a-gi-the tho.

you were in suspense, thi′-ha-gi-the.

we are in suspense, wa-ha′-oⁿ-gi-tha i.

swallow (a bird), ḳi-gthu′-ni-ḳa; (2) ni-shku′-shku.

swallow-tailed kite, iⁿ′-be-zha-ṭa.

swallow (to), hni.

I swallow, btha′-hni.

you swallow, sta′-hni.

swamp (a), ni-moⁿ-shki′-shki-ge.

swampy, same as swamp.

swarm, bo′-bthi.

swarm (as bees), a′-ḳi-ḳ'e.

swarms, ḳia′-hi-hi-the.

swarthy, xiⁿ-ha sha-be (which see).

sway, ga-gi′-gi-dse.

sway (as a leaf in water), ga-mi′-mi-tha.

sweat (to), ba-xi′-dse.

I sweat, oⁿ′-ba-xi-dse.

sweat (to).—continued.

you sweat, thi′-ba-xi-dse.

we sweat, wa′-ba-xi-dsa i.

sweat (to), u-da′-bthi.

I sweat, oⁿ-woⁿ′-da-bthi.

you sweat, u-thi-da-bthi.

we sweat, u-wa′-da-bthi i.

sweep (to), ga-dsi′-çe.

I swept away pieces of wood, a′dsi-çe.

you swept away pieces of wood, tha′-dsi-çe.

we swept away pieces of wood, oⁿ-ga′-dsi-ça i.

sweep aside, a′-ḳi-dsi-çe.

sweep with a broom, ga-dsu′-xe.

I sweep, a′-dsu-xe.

you sweep, tha′-dsu-xe.

we sweep, oⁿ-ga-dsu-xa i.

sweepstake, gi′-zhu.

I took the sweepstakes, wa-gi′zhu tse ça-ni bthi-the iⁿ do.

sweet, çki′-the.

the coffee is too sweet, moⁿ-ḳoⁿ′ça-be tse çki-the wa-gthiⁿ.

sweetbreads, u-gthiⁿ′-ṭa-xe.

you like sweetbreads, u-gthiⁿ′-ṭa-xe thi-çu.

sweet clover, p̣e-zhe bthoⁿ-tha-gthiⁿ.

sweet clover has a white flower, p̣e-zhe bthoⁿ-tha-gthiⁿ a-ba xtha çoⁿ-hoⁿ noⁿ bi a.

sweet corn, u′-hoⁿ ça-gi.

sweet corn is good to eat, u′-hoⁿ ça-gi a-ba tha tse tha-gthiⁿ noⁿ bi a.

sweet milk, ba-çe′-ni çki-the.

sweet pickles, ḳo-ḳo′-ma çki-the.

sweetish, çki′-the e-goⁿ.

sweet potato, do′-stse-dse.

swell (to), thi-çi-tha.

swept, ga-dsu′-xe.

I swept the house, ṭsi tse a-dsu′-xe.

swim, hi-tha′.

swim (to), ni′-moⁿ.

I swim, a-ni′-moⁿ.

you swim, tha-ni′-moⁿ.

we swim, oⁿ-ni′-moⁿ i.

let us swim, oⁿ i′-moⁿ ta bi.

swindle (to), moⁿ-xe′-the.

he swindled me, moⁿ′-xe oⁿ-tha i ha.

swindler (a), wa-moⁿ′-xe-the-shtoⁿ.

swollen, i′-ba.

my foot is swollen, çi ṭa oⁿ-thoⁿ-ba.

my hand is swollen, sha-ge te oⁿ-thoⁿ-ba.

swoon (to), ṭs’e.

I swooned, a′-ṭs’e.

you swooned, tha′-ṭs’e.

we swooned, oⁿ-ṭs’a i.

sword, a′-ḳi-da moⁿ-hiⁿ; (2) moⁿ′-hiⁿ ṭoⁿ-ga.

sycamore (Platanus occidentalis), zhoⁿ çoⁿ hi.

swift, ḳ’oⁿ′ ça-gi.

I am swift, a-ḳ’oⁿ ça-gi.

swift runner, wa-ṭo′-ge.

swiftly (as applied to a runner), ḳ’oⁿ′ ça-gi.

I could run swiftly, a-ḳ’oⁿ-ça-gi.

you can run swiftly, tha-ḳ’oⁿ-ça-gi.

we can run swiftly, oⁿ-ḳ’oⁿ-ça-gi i.

symbol, wa-we′-ga-çkoⁿ-the.

symbolize, wa-we′-ga-çkoⁿ-the.

symbolize (to), i-tse-a′-the iⁿ da.

syringe, iⁿ-gthe u′-the-ḳ’e.

sympathy (to have), wa-tha′-ḳ’e-the.

I have sympathy for her, wa-ḳ’u thiⁿ-ke tha-k’e a-tha.

my sympathy is for the man who suffers, ni′-ḳa-shi-ga thiⁿ-ke tha-ḳ’e′ a-the.

T

tabernacle, wa-ḳoⁿ′-da ṭsi.

I went into the tabernacle, wa-ḳoⁿ′-da ṭsi tse dsi p̣i.

table, a′-wa-noⁿ-bthe.

place the chairs at the table, a′-wa-noⁿ-bthe tse dsi a-gthiⁿ-ge i-tse-tha i-a he.

taboo, wa-gtha-ge.

taciturn, i′-a-zhi wa-gthiⁿ; (2) u′wi-a-zhi.

he is very taciturn, u′-wi-a-zhi wa-gthiⁿ bi a.

tacks, u-mi′-zhe u-thu-ga-doⁿ.

tacks, brass, ḳoⁿ′-çi.

tadpole, ho-p̣a′-ni-dse.

tail, çiⁿ′-dse.

tail (bird's), iⁿ-be; oⁿ-be.

tail (deer's), ṭa çiⁿ-dse.

tail (horse's), ḳa′-wa çiⁿ-dse.

take (to), thu-çe′.

I take, bthu′-çe.

you take, ni′-çe.

take (to) **something home**, a-thiⁿ gthe.

I took something home, a-bthiⁿ a-gthe.

you took something home, a-ni′-tha-gthe.

we took something home, oⁿ-ga′-thiⁿ oⁿ-ga-gtha i.

take (to) **a husband**, a′-thu-xe.

take (to) **back to an owner**, i-tha′-thiⁿ-the.

I took his horse back to him, ḳa′-wa toⁿ i-tha′-bthiⁿ-bthe ha.

take (to) **something away**, a-thiⁿ′-the.

I took it away, a-bthiⁿ′-bthe.

you took it away, a-ni-stse.

we took it away, oⁿ-ga′-thiⁿ oⁿ-ga-tha i.

take (to) **by the throat**, do′-dse u-thiⁿ-ge.

I took him by the throat, do′-dse u-bthiⁿ-ge.

you took him by the throat, do′-dse utsiⁿ-ge.

we took him by the throat, do′-dse oⁿ-gu-thiⁿ-ga i.

talisman, wa-xo′-be.

talk rapidly, i′-e-wa-ṭo-ga.

you talk rapidly, i′-e-wa-thi ṭo-ga.

talkative, i′-e-shtoⁿ.

tall (**as the height of man**), stse-dse′.

tall (**as the height of a mountain**), ba-xu′-stse-dse.

tallow, ṭse-çka′ we-gthi (which see); (2) we′-thi ça-gi (which see).

talons, wa-zhiⁿ′-ga sha-ge; (2) sha′-ge.

tambourine, ṭse′-xe-ni-zhiⁿ-ga.

tame (to), thi-wa′-shta-ge.

I tamed the horse, ḳa′-wa toⁿ bthi-wa-shta-ge.

you tamed the horse, ḳa′-wa the toⁿ stsi-wa-shta-ge.

we tamed the horse, ḳa′-wa the toⁿ oⁿ-thi-wa-shta-ga i.

tan (**by smoking**), da′-çi-hi (which see).

tan (to) **skins**, ṭoⁿ′-the.

I am tanning the skin, wa-ha ṭoⁿ-a′-the mi kshe o.

you are tanning the skin, wa-ha ṭoⁿ-tha′-the ni kshe o.

tangle, i′-ḳi-thiⁿ.

tangle in a rope, a′-ḳi-p̣e-toⁿ.

tangled, i′-thi-çki-çki.

my hair is tangled, p̣a-xiⁿ′ thoⁿ oⁿ-thoⁿ′ thi-çki-çki.

tangled mass, thi-bthiⁿ′-bthiⁿ-tha.

tankard, ni′ i-tha-ṭoⁿ.

tarantula, ṭse′-xu-be hiu stse-e.

the bite of a tarantula is poison, ṭse′-xu-be hiu stse-e a-ba wa-tha-xta ge te moⁿ-ḳoⁿ p̣i-a-zhi bi a.

tardy, o′-ḳoⁿ a-zhi.

I was tardy, o′-ḳoⁿ moⁿ-zhi iⁿ da.

you are tardy, o′-ḳoⁿ ni-a-zhi iⁿ da.

target, wa-ho′-ṭoⁿ-the i-ḳ'u-tse.

I hit the target, wa-ho′-ṭoⁿ-the i-ḳ'u-tse u-çkoⁿ-çka a-o.

tarry, e′-p̣a-çe.

tart, ṭs'o-xe.

the apple is tart, she thoⁿ ṭs'o-xe ha.

tassel, wa-hiu′ ga-stse.

tasted, tha-çta′-be.

I tasted it, btha′-çta-be.

you tasted it, stsa′-çta-be.

we tasted it, oⁿ-tha′-çta-ba i.

tatters, btha-btha′-çe.

he was in tatters, we-ḳi-gthi-wiⁿ ge btha-btha-çe.

tattle (to), i′-e ḳi-p̣a-xtha-dse.

tattoo, xthe-xthe.

taut, we′-thiⁿ-thi-doⁿ.

pulled taut, i′-thi-doⁿ.

the rope is pulled taut, we′-thiⁿ ke thi-doⁿ bi a.

tea, p̣e′-zhe moⁿ-ḳoⁿ ça-e.

I drink tea, p̣e′-zhe moⁿ-ḳoⁿ ça-e btha-ṭoⁿ.

you drink tea, p̣e′-zhe moⁿ-ḳoⁿ ça-e shta-ṭoⁿ.

we drink tea, p̣e′-zhe moⁿ-ḳoⁿ ça-e oⁿ-thoⁿ-ṭoⁿ i.

teach (to), wa-goⁿ′-çe.

I teach, wa-p̣oⁿ′-çe.

you teach, wa-shkoⁿ′-çe.

we teach, oⁿ-woⁿ′-goⁿ-ça i.

teach, wa-shkoⁿ′-çe.

I teach, a-kchi′-moⁿ-çe.

teacher, wa-goⁿ′-çe.

school-teacher, ṭa′-p̣u-çka.

I like my school-teacher, ṭa′-p̣u-çka wi-ṭa u-xta a-gi-the.

teal (duck), mi′-xa zhiⁿ-ga xo-dse.

teamster, wa-thi-ṭoⁿ ḳa-wa ga-zhiⁿ.

tear (to), noⁿ-btha′-çe.

tear (to) paper or cloth, thi-btha′-çe.

I tore the cloth, ha-çka thoⁿ bthi-btha-çe.

you tore the cloth, ha-çka thoⁿ stsi-btha-çe.

tear (to) down a house, thu-ṭa′-the.

I tore down the house, ṭsi tse bthi-ṭa-the.

you tore down the house, ṭsi tse ni-ṭa′-the.

tear (to) into shreds, thi-stse′-stse-ge.

tear (to) open by heat, da′-btha-çe.

tear (to) to pieces, thi-shpa′-shpa.

I tore (it) to pieces, bthi′-shpa-shpa.

you tore (it) to pieces, ni′-shpa-shpa.

we tore (it) to pieces, oⁿ-thi′-shpa-shpa i.

tear (to) down a fence, a′-ba-ta-ga-ta-the.

I tore down the fence, a′-ba-ṭa a-ṭa-the.

you tore down the fence, a′-ba-ṭa tha-ṭa-the.

we tore down the fence, a′-ba-ṭa oⁿ-ga-ṭa tha i.

tears from crying, iⁿ-shta′-bthi.

teat, baçe′-p̣a.

tedious, i′-ga-çki-ge; (2) ga-çki-ge.

it is very tedious, i′-ga-çki-ge wa-tha i ha.

telegraph, moⁿ′-çe ḳ’oⁿ-ça-gi.

telegraph wire, moⁿ′-çe u-tha-ge.

telephone, moⁿ′-çe u-ḳi-ḳi-e.

telescope, we′-doⁿ-be.

tell (to) a story or fable, u′-tha-ge.

I tell a story, u′-tha-ge wiⁿ u-btha-ge.

you tell a story, u′-tha-ge wiⁿ u-sta-ge.

we told a story, u-tha-ge wiⁿ oⁿ-gu′-tha-ga i.

tell (to) a falsehood, i′-xo-be.

I told a falsehood, oⁿ-thoⁿ-xo-be moⁿ-zhi.

you told a falsehood, i-thi-xo-be.

temper (a fiery), noⁿ′-dse a-shka.

temperament, u′-shkoⁿ.

tempest, ṭa-dse′ gthoⁿ-the.

temples (at side of the head), tha-noⁿ′-he.

ten, gthe′-bthoⁿ.

ten apples, she gthe′-bthoⁿ.

ten each, gthe′-bthoⁿ thoⁿ-thoⁿ.

ten spot (in deck of cards), gthe-bthoⁿ a-zhi.

ten times, gthe′-bthiⁿ oⁿ.

tenacious, wa-ṭse′-xi.

tenancy, moⁿ-zhoⁿ′ u-gthiⁿ.

tenant, moⁿ-zhoⁿ′ u-gthiⁿ thiⁿ-ke.

the tenant moved away, moⁿ-zhoⁿ′ u-gthiⁿ a-ka wa-hioⁿ bi tse.

tend (to), u-wi′-ga-shoⁿ.

I tend, u-we′-ga-shoⁿ.

you tend, u-the′-ga-shoⁿ.

tend (to) a child, a′-ḳi-hi-de.

I tended the child, a′-a-ḳi-hi-de.

you tended the child, a′-tha-ḳi-hi-de.

we tended the child, oⁿ′-ga-ḳi-hi-da i.

tender (to make tender by boiling), da′-xthi-be ga-xe.

I made it tender, da′-xthi-be p̣a-xe.

you made it tender, da′-xthi-be shka-xe.

we made it tender, da′-xthi-be oⁿ-ga-xa i.

tender meat, ṭa thoⁿ wa′ṭs’e-ga.

tenderloin u-xthe′-xthe-ga; (2) noⁿ′-ḳa-ḳoⁿ.

I like to eat the tenderloin, u-xthe′-xthe-ga ke tha-tse oⁿ-tha-gthiⁿ noⁿ a-tha.

tenderness, tha-ḳ’e′-the.

tendon of Achilles, i′-noⁿ-doⁿ.

tent of canvas, ha-çka i′-ṭsi.

tent of skin, ṭsi′-ha i-ṭsi.

tent sitting upright, ṭsi′-thu-ṭoⁿ-gthe.

a conical tent, ṭsi′-bo-xa.

I saw a man put up a conical tent, ni′-ḳa-shi-ga ṭsi′-bo-xa thi moⁿ-gthe a-ka wa-ṭoⁿ-be ha.

tenth, we′-gthe-bthoⁿ (which see).

tepid, shta′-ge.

the water is tepid, ni te shta′-ge ha.

terminal, u-hoⁿ′-ge tse.

terrace, moⁿ′-ha u-wa-ḳi-hoⁿ.

terrapin, ḳe.

a very large terrapin, ḳe thiⁿ-ke gthoⁿ the o.

terrible, noⁿ′-p̣e-wa-the.

terrify (to), wa-noⁿ′-p̣e ga-xe.
  I terrified him, ni′-ḳa-shi-ga thiⁿ-ke wa-noⁿ-p̣e p̣a-xe.
  you terrified me, wa-noⁿ-p̣e oⁿ-shka-xe o.
  we terrified him, ni′-ḳa-shi-ga thiⁿ-ke wa-noⁿ-p̣e oⁿ-ga-xa i.
test, i′-ga-çkoⁿ-the.
  I tested the horse, ḳa′-wa toⁿ i-tha-ga-çkoⁿ-bthe ha.
  you tested the rope, we′-thiⁿ kshe i-tha′-ga-çkoⁿ-bthe ha.
testicle, shoⁿ-dse-çu.
testimony, o-gtha′-ge.
  I gave poor testimony, wa-we-ba-hoⁿ o-gtha′ ge tse hoⁿ-zhi p̣a-xe.
tether (to), u-ga′-shke.
tether a horse, ḳa′-wa u-ga-shke-gthoⁿ.
textile, wa′-çoⁿ-dse.
thank (to), tha-hoⁿ′.
  I thanked him, btha′-hoⁿ.
  you thanked him, shta′-hoⁿ.
thankful, we′-hnoⁿ.
  I am thankful, we′-a-hnoⁿ.
thankfulness, u′-we-hnoⁿ.
thankless, we′-ḳi-shnoⁿ thiⁿ-ge.
Thanksgiving Day, Ciu′-ḳa tha-tse hoⁿ-ba (which see).
that, e; (2) ga.
thaw, xpoⁿ.
  I thawed out, bthi-xpoⁿ.
  you thawed out, ni′-xpoⁿ.
  we thawed out, oⁿ-thi′-xpoⁿ i.
the (**definite article**), ge; (2) noⁿ.
theater, u′-wa-doⁿ-be.
  I like to go to the theater, u′-wa-doⁿ-be the oⁿ-çu.
thee, thi-e.
thence (**from that place**), e-dsi′-ṭoⁿ.
thenceforth, e-dsi′ toⁿ the-the.
therapeutics, we′-stse-the.
there, dsi; (2) kshe-dsi.
  there where lies the forest, u-xtha′-be kshe-dsi.
  go there, e-dsi monⁿ-thiⁿ.
there (**that one**), the.
there is, a′-tha.
therefore, e-doⁿ′.
these, ga′-ge.
thick, sho-ga′.
  your hair is thick, p̣a-hiⁿ thi-ṭa a-ki sho-ga.
thicket, u-xtha′-be.
  I hid in the thicket, u-xtha′-be ke tsi i-tha ḳi-noⁿ-xthe.
thief (**a**), wa-moⁿ′-thoⁿ-shtoⁿ.
  I caught the thief, wa-moⁿ′-thoⁿ-shtoⁿ the u-bthiⁿ-ge.
thigh, çi-çu′; (2) zhe-ga′-u-ṭoⁿ-ga.
thimble, sha′-ge u-gthoⁿ.
  I want a thimble, sha′-ge u-gthoⁿ wiⁿ ḳoⁿ-btha.
thin (**as a thin person**), xtha′ zhiⁿ-ga.
thin (**as to boards**), bthe′-ḳa; (2) ça-gi zhiⁿ-ga.
think (to), a′zhiⁿ.
  I think, a′-zhiⁿ mi.
  you think, a-zha-zhiⁿ.
think (to), **study**, i′-thi-gthoⁿ.
  let me think, hiⁿ-da i′-bthi-gthoⁿ ṭe ha.
  I think, a′-wa-bthi-gthoⁿ.
  you think, a′-wa-shti-gthoⁿ.
  we think, oⁿ-thoⁿ′-thi-gthon i.
think (to) **well of**, doⁿ-he′ a-zhiⁿ.
  I think well of him, doⁿ-he′ a-a-zhiⁿ.
  you think well of him, doⁿ-he′ a-tha-zhiⁿ.
third, we′-tha-bthiⁿ (which see).
third time, we′-tha-bthiⁿ-oⁿ.
thirsty, i′-bi-çi.
  I am thirsty, oⁿ-thoⁿ′-bi-çe.
  you are thirsty, i′-thi-bi-çe.
  we are thirsty, we-a′-bi-ça i.
thirteen, a-gthi′-tha-bthiⁿ.
  thirteen horses, ḳa′-wa a-gthi′-tha-bthiⁿ.
  thirteen chickens, çiu-ḳa a-gthi′-tha-bthiⁿ.
thirty, gthe′-bthoⁿ tha-bthiⁿ.
  thirty ducks, mi-xa zhiⁿ-ga gthe-bthoⁿ tha-bthiⁿ.
  thirty persons, ni′-ḳa-shi-ga gthe-bthoⁿ tha-bthiⁿ.
  thirty snakes, we-ṭs'a gthe-bthoⁿ tha-bthiⁿ.
this, the.
this (**refers to something lying down**), the′-kshe.
  this log, zhoⁿ the′-kshe.
this much, the′-noⁿ.
this side, du-da′-thi-shoⁿ.
thitherward, e-ṭa′.
thoracic duct, thi′-u-thi-xthu-k'a.

thoracic vertebra, u-thiⁿ′-ge wa-tse-xi.

thorn, wa-xa′-p̣a-hi.

the rose has thorns, xtha-çka a-ba wa-xa-p̣a-hi u-tsi bi a.

thorn apple, ṭa-çpoⁿ.

thoroughfare, u-zhoⁿ′-ge. (*See also* street.)

though, thoⁿ′-zha.

thoughtless, wa-thi′-gthoⁿ thiⁿ-ge.

you are very thoughtless, wa-thi′-gthoⁿ wa-gthiⁿ thi-thiⁿ-ge ha.

thousand, zhoⁿ′-ḳu-ge (which see).

thrash (to) with a whip, ga-ça′-ça-be.

I thrashed him, a′-ça-ça-be.

you thrashed him, tha′ça-ça-be.

we thrashed him, oⁿ-ga′-ça-ça-ba i.

thrash (to), as drubbing, ga′-ça-gi.

I gave him a thrashing, a′-ça-gi.

you gave him a thrashing, tha′-ça-gi.

we gave him a thrashing, oⁿ-ga′-ça-gi.

thrash (to), give a beating, u-tsiⁿ.

I thrashed (beat) him, u-wa′-tsiⁿ.

you thrashed (beat) him, u-tha′-tsiⁿ.

we thrashed (beat) him, oⁿ-gu′-tsiⁿ i.

thread, ha′-we-a-çe.

give me some black thread, ha′-we-a-çe ça-be he-be oⁿ-ḳi a.

threadbare, bi-thiⁿ′-ge.

my coat is threadbare, a-ga-ha mi a-gi-p̣i thiⁿ-ge xtsi moⁿ ha.

threat (a), ḳiⁿ′-dage i-e.

threaten (to), ḳoⁿ-tha.

he threatened me, oⁿ-ḳoⁿ-tha i-thi-gthoⁿ bi a.

three, tha′-bthiⁿ.

threes (to deal three at a time), tha′-bthiⁿ noⁿ-the.

thresh (to), wa-bo′-çke u-tsiⁿ.

thresh (to) grain, wa-dsiu′-e e-ga-zhiⁿ.

thrill, thoⁿ′-dse u-tha-çoⁿ.

throat (the), the′-shka; do′-dse.

I have a sore throat, do′-dse oⁿ-ni-e.

throb (to), ḳoⁿ-bo-çi-çi.

a heart throb, thoⁿ-dse oⁿ-a-p̣o-p̣o-ḳi.

throng, a′-mi-xe.

a great throng met him, ni′-ka-shi-ga a-mi-xe xtsi a-ḳi-p̣a a-hi bi a.

throw (to) away, oⁿ′-tha.

I throw away, a-oⁿ′-btha.

you throw away, tha-oⁿ′-shta.

we throw away, oⁿ-oⁿ-tha i.

throw (to) out sparks, da′-da-da-çe.

thrown (from a horse), u-ga′-xpa-the.

the girl was thrown from a horse, shi-mi-zhiⁿ-ga thiⁿ-ke u-ga′-xpa-tha bi a.

thrush (the spotted), ṭa-çka′ çka.

thrust (to) in a hole with a finger, thi′-zhiⁿ-dse.

I thrust my finger in, bthi′-zhiⁿ-dse.

you thrust your finger in, ni′-zhiⁿ-dse.

we thrust our fingers in, oⁿ-thi-zhiⁿ-dsa i.

thrust (to) an arm in a hole, u-ba′-hiⁿ.

I thrust my arm in a hole, u-p̣a′-hiⁿ.

you thrust your arm in a hole, u-shpa′-hiⁿ.

we thrust our arms in the hole, oⁿ-gu′-ba-hiⁿ i.

thud (a sound from dropping), ga-ḳo′-ge.

thud (sound from striking), ba-ḳo′-ge.

I made a thud by striking, p̣a-p̣o-ge.

you made a thud by striking, shpa-ḳo′-ge.

thud (made by feet), noⁿ-p̣u′-ḳi.

thumb, sha′-ge u-ṭoⁿ-ga tse.

my thumb is hurt, sha′-ge u-ṭoⁿ-ga tse ni-e a-ki p̣a-xe.

thunder, gthoⁿ-ho′-ṭoⁿ.

the thunder was loud, gthoⁿ-ho′-ṭoⁿ wa-gthiⁿ bi a.

Thursday, Hoⁿ′-ba we-do-ba.

thus, ga.

thwart (to), thu-ṭs'a-ge ga-xe.

I thwarted (his plans), thu-ṭs'a-ge p̣a-xe.

you thwarted (his plans) thu-ṭs'a-ge shka-xe.

we thwarted (his plans), thu-ṭs'a-ge oⁿ-ga-xa i.

tick (bloodsucking fly), ṭa-gthe′-shka (which see).

tickle (to), thi-ḳ'i-tha.

I tickled the boy, shiⁿ-ṭo zhiⁿ-ga toⁿ bthi-ḳ'i-tha ha.

tickle (to)—continued.

you tickled the boy, shiⁿ-ṭo zhiⁿ-ga toⁿ niḳ’i-tha.

we tickled the boy, shiⁿ-ṭo zhiⁿ-ga toⁿ oⁿ-thi-ḳ’i-tha i.

tie (to) a knot, a′-ga-shke.

I tied a knot, a′-a-ga-shke.

you tied a knot, a′-tha-ga-shke.

tie (to) a bundle, ba′-xtse.

I tied a bundle, p̣a-xtse.

you tied a bundle, shka′-xtse.

we tied a bundle, oⁿ-ba′-xtsa i.

tie (to), ga′-shke.

tie (to) with a cord, i′-ba-xtse.

I tied with a cord, we-thiⁿ zhiⁿ-ga i-p̣a-xtse.

you tied with a cord, we-thiⁿ zhiⁿ-ga i-shka-xtse.

we tied with a cord, we-thiⁿ zhiⁿ-ga oⁿ-thoⁿ-ba-xtsa i.

tie (to) with a rope, i′-ḳoⁿ-ṭoⁿ.

I tied with a rope, i-tha′-ḳoⁿ-ṭoⁿ.

you tied with a rope, i′-tha-ḳoⁿ-ṭoⁿ.

tie (to) with a string, ḳoⁿ-ṭoⁿ.

I tie, a′-ḳoⁿ-ṭoⁿ.

you tie, tha′-ḳoⁿ-ṭoⁿ.

we tie, oⁿ-ḳoⁿ-ṭoⁿ i.

tie (to) a tree, u-ga′-shke-gthoⁿ.

I tied it to a tree, xtha-be tse-dsi u-ga′-shke a-gthoⁿ.

you tied it to a tree, xtha-be tse-dsi u-ga′-shke-tha-gthoⁿ.

we tied it to a tree, xtha-be tse-dsi u-ga′-shk-e-oⁿ-gthoⁿ i.

tight, u-thi′-dsiⁿ-gthe.

my shoe is tight for my foot, oⁿ-woⁿ-ḳi-tha-ṭa.

till (to), as the soil, u′-we-ga-xe.

I till, u′-we-p̣a-xe.

you till, u′-we-shka-xe.

we till, u′-we-oⁿ-ga-xa i.

tilt to one side, ga-a′-thi-ḳoⁿ.

time (at that time), ga′-thu-hi ke.

time (the present), the-goⁿ′-dse xtsi.

timid, xtha′-xtha; (2) u-ni′-zhiⁿ; noⁿ′-p̣e.

the deer is timid, ṭa a-ba u-ni′-zhiⁿ noⁿ bi a.

tine (of a horn), a′-thi-ḳu-sha.

tip (the), i-ṭa′-xe.

tip of the nose, p̣a-i′-ṭa-xe; p̣a′-p̣a-çi.

tip of the tongue, the′-çe i-ṭa-xe.

tipi, ṭsi′ bo-xe.

I saw a man put up a tipi, ni′-ḳa-shi-ga wiⁿ ṭsi-bo-xa thi moⁿ-gthe a-ka wa-ṭoⁿ-be ha.

tiptoe, çi p̣a′-moⁿ-gthe.

tiny, wa-ho′-stsa zhiⁿ-ga.

I have a tiny stone, i’ⁿ wa-ho′-stsa zhiⁿ-ga wiⁿ a-bthiⁿ.

tired (to be), u-zhe′-tha.

I am tired, oⁿ-woⁿ′-zhe-tha.

you are tired, u-thi′-zhe-tha.

we are tired, u-wa′-zhe-tha i.

tireless, ga-çki′-ga-zhe.

title to something, wa-we′-ṭa.

I have a title to my land, moⁿ-zhoⁿ′ wi-ṭa wa-we-ṭa wa-gthe-çe oⁿ i bi a.

titter (to), i′-xa.

toad, ni-zhu′-a-xa-ga.

horned toad, ga-xtho′-e.

I found a horned toad, ga-xtho′-e wiⁿ i-tha-the ha.

you found a horned toad, ga-xtho′-e wiⁿ i′-tha-the.

we found a horned toad, ga-xtho′-e wiⁿ oⁿ-thoⁿ tha i.

tobacco (white man’s), noⁿ-ni′-hi (which see).

tobacco pouch, noⁿ-nu′-zhi-ha.

tobacconist, noⁿ-ni′-hi we-thi-wiⁿ.

to-day, hoⁿ′-ba the.

toe, çi-p̣a′; (pl.) çi-p̣a′ u-ça-be.

big toe, çi-p̣a′ u-ṭoⁿ-ga.

second toe, çi-p̣a′ u-stse-dse tse.

middle toe, çi-p̣a′ u-stse-dse wa-ho′ ḳ’a tse.

little toe, çi-p̣a′ wa-ho-ḳ’a tse.

all the toes, çi-p̣a′ u-zhiⁿ-ga.

toenail, çi-p̣a′-ha.

together, e′-ḳi-thoⁿ-ba.

they went together, zhu-ḳi-gthe a-tha i-ha e-ḳi-thoⁿ-ba xtsi.

token (a), u′-we-ṭoⁿ-iⁿ.

tomahawk, moⁿ′-hiⁿ-çpe zhiⁿ-ga.

tomb, wa-xe′.

Tomb of Washington, Ṭsi-go-a-bi p̣a-hoⁿ-gthe wa-xe′ thiⁿ-kshe.

tombstone, iⁿ-bo-ça.

to-morrow, ga-çoⁿ′ iⁿ do.

wait till to-morrow, ga-çoⁿ′ thiⁿ te she-toⁿ oⁿ-thoⁿ-p̣a ga-ha.

wait till to-morrow, then we will go, ga-çoⁿ′ thiⁿ te she-toⁿ oⁿ-thoⁿ-a-p̣a e-di hi oⁿ-ga-the ṭa-te ha.

tomtom, ṭse′-xe-ni.

tongue, the′-çe.

tongue-tied, the′-çe u-ba-çi-ge.

the boy is tongue-tied, shiⁿ′-ṭo zhiⁿ-ga ṭoⁿ the′-çe u-ba-çi-ge.

tonsil, ṭa′-hiu-wa-shkoⁿ.

tonsillitis ṭa′-hiu-wa-shkoⁿ ni-e.

took (that which was one's own), gthu′-çe.

I took that which was mine, a-gthu′-çe.

you took that which was your own, tha-gthu′-çe.

we took that which was our own, oⁿ-gthu′-ça i.

tools, we′-ḳi-ḳ'oⁿ (which see).

tooth, or teeth, hi.

toothache, hi ni-e.

I have a toothache, hi-oⁿ′ ni-e.

you have a toothache, hi′-thi ni-e.

toothpick, hiu′-ga-sha-ge i-ba-gu-dse.

give me a toothpick, hiu′-ga-sha-ge i-ba-gu-dse wiⁿ a-ḳ'i o.

top (a), ga-xo′-e.

I have a top, ga-xo′-e a-bthiⁿ ha.

you have a top, ga-xo′-e wiⁿ a-tsiⁿ.

top (on the top), a′-ga-ha.

topmost, i-ṭa′-xe-tse.

the topmost branch, xtha-be i-ṭa′-xe.

the bird is on the topmost branch, wa-zhiⁿ′-ga a-ka xtha-be i′-ṭa-xe tse a-i-thoⁿ bi a.

topple (to), xi′-tha.

the tree is ready to topple, zhoⁿ a-ka xi-tha ta i-tse e-dsi a-hi a-ka ha.

torch, da′-ḳoⁿ i-ga-xe; (2) da′-wiⁿ-xe.

I saw the light of the torch, da′-ḳoⁿ i-ga-xe tse i-tha-the.

torn, thi-shpa′-shpa.

I tore it to pieces, bthi′-shpa-shpa.

you tore it to pieces, ni′-shpa-shpa.

we tore it to pieces, oⁿ-thi′-shpa-shpa i.

torrent, niu′-ga-hi-tha.

tort, wa-we′-gtha-noⁿ.

tortoise, (*See* terrapin.)

toss (to), (1) ga-çi′-ge; (2) oⁿ′-tha i-the-the.

I toss, a′-çi-ge *or* i-the a-the ha.

you toss, tha′-çi-ge *or* i-the tha-the ha.

we toss, oⁿ-ga′-çi-ga i *or* i-the oⁿ-tha i.

total, ça-ni′.

touch (to) with the palm of the hand, a′-bi-ṭa.

I touched it, a′-p̣i-ṭa.

you touched it, a′-shpi-ṭa.

we touched it, oⁿ′-ga-bi-ṭa i.

touch (to), as feeling, thi-ṭoⁿ.

I touched it, bthi-ṭoⁿ.

you touched it, stsi′-ṭoⁿ.

we touched it, oⁿ-thi′-ṭoⁿ i.

touchwood, zhoⁿ′-ṭsi-ḳ'a (which see).

tough, ça-gi′.

the meat is tough, ṭa thoⁿ ça-gi′.

tow (to), thi-xu′-e.

I towed the boat, ba-dse′ ke bthi-xu-e.

you towed the boat, ba-dse′ ke stsi-xu′-e.

we towed the boat, ba-dse′ ke oⁿ-thi-xu-a i.

toward, e-ṭa′-thi-shoⁿ; ṭa-ha.

toward the river, ni-kshe ṭa-ha.

you are going toward the house, ṭsi tse 'ṭa-thi-shoⁿ stse a-tho.

I go toward the village, ṭoⁿ-woⁿ thoⁿ e-ṭa′-thi-shoⁿ bthe.

you go toward the village, ṭoⁿ-woⁿ thoⁿ e-ṭa′-thi-shoⁿ ne ha.

we go toward the village, ṭoⁿ′-woⁿ thoⁿ e-ṭa′-thi-shoⁿ oⁿga the.

towhee (of the finch family), ṭo-xthiⁿ′-shka.

town, ṭoⁿ′-woⁿ.

I am going to town, ṭoⁿ′-woⁿ gi bthe.

you are going to town, ṭoⁿ′-woⁿ gi stse.

we are going to town, ṭoⁿ′-woⁿ gi oⁿ-ga-tha i.

track, çi-gthe′.

trade, as to exchange horses, i′-ḳi-ḳa wiⁿ.

I traded (a horse), i′-ḳi-ḳa-wiⁿ a-the.

you traded (a horse), i′-ḳi-ḳa-wiⁿ tha-the.

we traded (a horse), i′-ḳi-ḳa-wiⁿ oⁿ-tha i.

trader, wa-thi′-wiⁿ.

the trader brought blankets, wa-thiⁿ′-wiⁿ a-ka ha-xiⁿ a-thiⁿ a-tsi i ha.

tradition, u′-tha-ge.

trample (to), noⁿ-çta′-ge.

I trampled it down, a′-noⁿ-çta-ge.

trample (to)—continued.

you trampled it down, tha′-noⁿ-çta-ge.

we trampled it down, oⁿ-noⁿ′-çta-ga i.

tranquil, wa′-çpe.

all is tranquil, ça-ni wa′-çpe i.

translator, i′-e-wa-çka.

that man is a good translator, ni′-ka-shi-ga a-ka i-e-wa-çka tha-gthiⁿ bi a.

transmit, the′-the.

transplant (to), we′-da-zhi u-zhi.

I transplanted the tree, xtha-be tse we′-da-zhi u-wa-zhi ha.

trap (a), mi-ḳa′ u-thu-thiⁿ-ge.

trash, da′-doⁿ p̣i-zhi.

travel (to), wa-moⁿ′-thiⁿ.

I like to travel, wa-moⁿ′-thiⁿ a-çu noⁿ a-tha.

travel for pleasure, u-ba′-wiⁿ-xe.

I travel for pleasure, u-p̣a′-wiⁿ-xe.

you travel for pleasure, u-shpa′-wiⁿ-xe.

we travel for pleasure, oⁿ-gu′-ba-wiⁿ-xa i.

travel leisurely, wa-stse′-hoⁿ.

I travel leisurely, wa-stse′-hoⁿ xtsi moⁿ-bthiⁿ.

you travel leisurely, wa-stse′-hoⁿ xtsi moⁿ-ni.

tray (wooden), hiⁿ′-dse-pe.

tread upon, a′-ṭoⁿ.

I tread upon it, a′-a-ṭoⁿ.

you tread upon it, a-tha-ṭoⁿ.

we tread upon it, oⁿ-ga′-ṭoⁿ i.

tread down with the foot, noⁿ-sha′-tha-ge.

treasurer, moⁿ′-çe-çka a-doⁿ-be.

treatment (medical), wa-stse′-the.

tree, zhoⁿ.

a tree fell on me, zhoⁿ′ oⁿ-ga-çpe.

a tree fell on you, zhoⁿ′ a-thi-ga-çpe.

I pushed him against the tree, zhoⁿ′ a′-p̣a-çoⁿ-dse.

tree top, p̣a-çi′; zhoⁿ i′-ṭa-xe.

tremble (to), çoⁿ-çoⁿ′; (2) thi-bthu′-bthu-xe.

I tremble, a-çoⁿ′-çoⁿ.

you tremble, tha-çoⁿ′-çoⁿ.

we tremble, oⁿ-çoⁿ′-çoⁿ i.

(2) I tremble with fear, zhu-i-ga bthi bthu-bthu-xe wa-noⁿ-a-p̣e.

you tremble with fear, zhu-i-ga ni-bthu-bthu-xe wa-noⁿ-p̣e.

tremble (to)—continued.

we tremble with fear, zhu-i-ga oⁿ-thi-bthu-bthu-xa i wa-noⁿ-p̣e.

trey (three spot in deck of cards), o-çdo a-zhi; (2) u-çtu-we′ a-zhi.

thrice (three times), tha′-bthiⁿ oⁿ.

trickery, u′-wa-moⁿ-xe-the.

trigger, miⁿ′-dse-ḳoⁿ.

I pulled the trigger of the gun, wa-hu′-ṭoⁿ-the miⁿ′-dse-ḳoⁿ tse bthi-doⁿ ha.

trim (to), a′-ga-çtoⁿ.

I trim, a′-a-ga-çtoⁿ.

you trim, a′-tha-ga-çtoⁿ.

we trim, oⁿ-ga′-ga-çtoⁿ i.

trip (to), hi′-pshe.

I tripped him, hi′-pshe p̣a-xe ha.

you tripped me, hi′-pshe oⁿ-shka-xe ha.

we tripped him, hi′-pshe oⁿ-ga-xa i.

tripe, ṭse-ni′-xoⁿ-xoⁿ.

I like tripe, ṭse-ni′-xoⁿ-xoⁿ tha-tse a-çu shna a-tha.

trot (to), as a horse, çe′-ça-ça.

trotter, çe′-çe-ḳ’oⁿ-ça-gi (which see).

trousers, u-thu′-gi-noⁿ-zhiⁿ.

trout, hu-i-ha ṭoⁿ-ga zhiⁿ-ga.

true, a-biu-çe; u′-thu-ṭoⁿ.

truly, a′-tha.

trump (in game of cards), moⁿ-a′-do-we.

trunk (a), zhoⁿ′-ḳu-ge.

I have two new trunks, zhoⁿ′-ḳu-ge tse-ga thoⁿ-ba wa-bthiⁿ miⁿ-kshe o.

trunk of a tree, hiu.

truth, e′-çka; wiⁿ-ke.

speak the truth, wiⁿ-a′-ke.

I speak the truth, wiⁿ-a′-kshe a-tho.

you speak the truth, wiⁿ-tha′-ke.

Tuesday, Hoⁿ′-ba we-thoⁿ-ba.

tuft of feathers, p̣e′-btha-xe.

tug (to), as to pull with the hands, thi′-doⁿ.

I tugged hard, bthi′-doⁿ a-wa-shkoⁿ.

you tugged hard, ni′-doⁿ wa-tha-shkoⁿ.

we tugged hard, oⁿ-thi′-doⁿ oⁿ-wa-shkoⁿ i.

tumbler (drinking glass), i’ⁿ′-ḳoⁿ-ba.

I broke the tumbler, i’ⁿ′-ḳoⁿ-ba a-xthe-ge ha.

tumult, ḳ’o-ḳ’o′-bi; (2) o′-ḳoⁿ-di-the; (3) u′-tsi-zhe ga-xe.

turbid, ni′-o sho-dse.

turbulent, u′-tsi-zhe ga-xe shtoⁿ.

turkey, çiu′-ḳa; (2) çiu′-ḳa ṭoⁿ-ga. (The female is formed by adding miⁿ′-ga.)

turkey buzzard, he′-ga.

turkey cock, a′-hiu-moⁿ-thiⁿ.

young turkey, çiu′-ḳa ṭoⁿ-a zhiⁿ-ga.

turn (to) with the foot, noⁿ′-ḳu-wiⁿ-xe.

I turned the log with my foot, zhoⁿ ke a-noⁿ-ḳu wiⁿ-xe.

you turned the log with your foot, zhoⁿ ke tha-noⁿ-ḳu-wiⁿ-xe.

we turned the log with our feet, zhoⁿ ke oⁿ-noⁿ-ḳu-wiⁿ-xa i.

turn (to) by pushing, ba-ḳu-wiⁿ-xe.

I turned the table by pushing, a-wa-noⁿ-bthe thoⁿ pa-ḳu-wiⁿ-xe.

you turned the table by pushing, a-wa-noⁿ-bthe thoⁿ shpa-ḳu-wiⁿ-xe.

we turned the table by pushing, a-wa-noⁿ-bthe thoⁿ oⁿ-ba-ḳu-wiⁿ-xa i.

turn (to) over, thi-çoⁿ′-tha.

I turned over, bthi′-çoⁿ-tha.

you turned over, ni′-çoⁿ-tha.

we turned over, oⁿ-thi′-çoⁿ-tha i.

turn (to) by bending, ba-be′-çiⁿ.

I turned the edge by bending it, pa′-be-çiⁿ.

turn (in a road), u-ba′-shoⁿ.

turnip, do′-gthe ṭoⁿ-a.

turtle, ḳe.

turtle (little round), ḳe-da′-pa zhiⁿ-ga.

turtle (narrow-chested), ḳe-moⁿ-ge u-bi-thoⁿ-dse.

twelfth, we-a′-gthiⁿ thoⁿ-ba (which see).

twelve, a-gthiⁿ thoⁿ-ba.

I want twelve chickens, çiu-ḳa zhiⁿ-ga a-gthiⁿ thoⁿ-ba wa-ḳoⁿ-btha.

You want twelve chickens, çiu-ḳa zhiⁿ-ga a-gthiⁿ thoⁿ-ba wa-shkoⁿ-sda.

twenty, gthe′-bthoⁿ thoⁿ-ba.

twenty-two, gthe′-bthoⁿ thoⁿ-ba ḳi-e-di thoⁿ-ba.

twenty-five cents, ga-shpa′ thoⁿ-ba.

twice, thoⁿ bi-oⁿ′.

twig, ga-xa wa-hu-stsa.

twine, ha-hoⁿ′ zhiⁿ-ga; (2) we′-ba-xtse.

I tied it with twine, ha-hoⁿ′ zhiⁿ-ga i-tha-ḳoⁿ-ṭoⁿ.

twins, thoⁿ-ba′-da. (*See* noⁿ-ba′-da.)

twiner (as a vine or poison ivy), wa′-be-bthiⁿ hi.

twist (to), thi-be′-bthiⁿ.

I twist, bthi′-be-bthiⁿ.

you twist, ni′-be-bthiⁿ.

we twist, oⁿ-thi′-be-bthiⁿ i.

twist (to) the foot, thi-bthiⁿ′-tha.

I twisted my foot, a-noⁿ′-bthiⁿ-tha.

you twisted your foot, tha-noⁿ′-bthiⁿ-tha.

twisted shape, thi-bthiⁿ′-bthiⁿ-tha.

twisting, u-thu′-be-bthiⁿ.

two, thoⁿ-ba′.

two in succession, thoⁿ-ba′-thoⁿ-thoⁿ.

two by two, thoⁿ-ba′ noⁿ-the.

two dollars, btho′-ga thoⁿ-ba.

typewriter, moⁿ′-çe ṭa-ṭa-çe.

I have a new typewriter, moⁿ′-çe ṭa-ṭa-çe tse-ga wiⁿ a-bthiⁿ.

typewriter (one who operates a machine), wa-gthe′-çe-ṭa-ṭa-çe.

U

ugly, u-ṭa′-ça-zhi.

it is an ugly horse, ḳa′-wa u-ṭa-ça-zhi.

umbilicus, the′-ṭa-shoⁿ.

umbrella, o-thi′-i-hni.

lend me your umbrella, o-thi′-i-hni oⁿ-woⁿ ḳ’i a.

umpire, wa-wiu′-doⁿ-be.

the umpire is wrong, wa-wiu′-doⁿ-be wiⁿ-ḳa zhi.

unable, thu-ṭs’a′-ga.

I am unable to go, bthe-ṭa-ṭe bthu-ṭs’a-ge.

unable—continued.

you are unable to go, ne′-ṭa-ṭe ni-ṭs’a-ge a tho.

we are unable to go, oⁿ-ga-the oⁿ-thu-ṭs’a-ga bi a tho.

unaccommodating, da′-e tha-gthiⁿ a-zhi.

you are unaccommodating, da′-e tha-gthiⁿ ni-a-zhi.

unanimous, ça-ni′ i-shtoⁿ.

unawares, da′-çe.

I took the man unawares, ni′-ḳa thiⁿ da′-çe a-the.

unawares—continued.

you took the man unawares, ni′-ḳa thiⁿ da-çe tha-the.

we took the man unawares, ni′-ḳa thiⁿ da-çe oⁿ-tha i.

unbraid, thi-gtha′-tha.

I unbraid, p̣a-xiⁿ bthi-gtha′-tha.

you unbraid, p̣a-xiⁿ thoⁿ ni-gtha′-tha.

unburden, wa-ḳ’iⁿ′ i-ṭs’e-the (which see).

unceasing (without stopping), shoⁿ′-shoⁿ-e.

go without stopping, shoⁿ′-shoⁿ moⁿ-thiⁿ o.

uncertain, hoⁿ′-ṭse wa-ha-gi-the.

I am uncertain, oⁿ′-ha-gi-the.

you are uncertain, thi′-ha-gi-the.

uncertainty, wa-ha′-gi-the.

uncharitable, wa-tha′-ḳ’e-tha-zhi; wa-xthi′.

he is very uncharitable, wa-xthi′ wa-gthiⁿ bi a.

uncle (on mother’s side), i-dse′-gi.

unclean, wa-çi′-hi a-zhi.

unclothe (to), ḳi-gthi′-sha.

I unclothed him, a-ḳi′-gthi-sha.

you unclothed him, tha-ḳi′-gthi-sha.

we unclothed him oⁿ-ḳi′-gthi-sha i.

unconcerned, a′-doⁿ-ba zhi.

I am unconcerned, a′-ṭoⁿ-ba moⁿ-zhi.

you are unconcerned, a′-shtoⁿ-ba zhi.

unconquerable, be′-ga-xa zhi.

unconscious (from a fall), ga-ṭs’e.

I was made unconscious, oⁿ-xi′-tha goⁿ oⁿ′-’a-ṭs’e ha.

you were unconscious, noⁿ-xe′ thi-çka zhi ha.

uncooked, ça′-ḳa.

the meat is uncooked, ṭa thoⁿ ça-ḳa dsiu-dsa zhi.

uncover (to), thi-a′-çe.

I uncovered the box, zhoⁿ′-ḳu-ge tse bthi-a-çe ha.

you uncovered the box, zhoⁿ′-ḳu-ge tse ni-a-çe ha.

we uncovered the box, zhoⁿ′-ḳu-ge tse oⁿ-thi′-a-ça i.

undecided, hoⁿ′-ṭa-ṭse gi-wa-tse-xi.

I am undecided, hoⁿ′-ṭa-ṭse oⁿ-woⁿ-tse-xi ha.

you are undecided, hoⁿ′-ṭa-ṭse thi-wa-tse-xi ha.

underhanded, noⁿ-xthoⁿ′-ha.

I am underhanded, noⁿ-xthoⁿ′-ha u-wa-ḳi-e.

you are underhanded, noⁿ-xthoⁿ′-ha u-tha-ḳi-e.

underneath, u-thu′-xthu-ha.

I found it underneath the house, ṭsi tse u-thu′-xthu-ha ke-dsi i-tha-the ha.

understand, thi′-u-pa-the.

I understand, oⁿ-woⁿ′-p̣a-the.

we understand it, wo′-p̣a-tha i ha.

I understand it to mean me, a′-ḳi-oⁿ-p̣a-the.

to fail to understand, noⁿ′-thiⁿ.

I fail to understand, a′-noⁿ-bthin.

you fail to understand, tha-noⁿ′-ni.

we fail to understand, oⁿ-noⁿ-thiⁿ i.

undesirable, be-goⁿ-tha e-wa-tha-zhi; (2) goⁿ′-tha wa-tha-zhi.

the man is undesirable, ni′-ḳa-shi-ga the be-goⁿ-tha e-wa-tha-zhi.

undismayed, ḳi-xi′-tha-zhi.

undo (to), as a seam, thi-çnoⁿ′-tha.

I undid (the seam), bthi′-çnoⁿ-tha.

you undid (the seam), ni′-çnoⁿ-tha.

we undid (the seam), oⁿ-thi′-çnoⁿ-tha i.

undress (to), ḳi-gthi′-sha.

I undress, a-ḳi′-gthi-sha.

you undress, tha-ḳi′-gthi-sha.

we undress, oⁿ-ḳi′-gthi-sha i.

unearth (to), thi-wa′-ṭoⁿ-iⁿ.

unequal, u-ḳi′-xtha-xtha zhe.

unerring, u′-thoⁿ-zhi e-goⁿ.

unexpected (meeting), wa′-zhoⁿ-gi-the.

unfailing, same as unerring.

unfaithful, gi′-wiⁿ-ka zhi (which see).

unfavorable (impression), wa′-gtha-ge.

ungenerous, wa-ṭse′-xi.

ungrateful, we′-ḳi-shnoⁿ thiⁿ-ge.

unhappy, gi′-çu thiⁿ-ge.

you look unhappy, u-doⁿ-be te gi′-çu thiⁿ-ge xtsi ni-ke e-thi-goⁿ ha.

uniform, çnoⁿ′-çnoⁿ goⁿ-çe-goⁿ.

unimportant, gi-ha′-goⁿ.

unique, e′-goⁿ thiⁿ-ge.

there is nothing like it in this land, moⁿ-zhoⁿ the-ga-ha e-goⁿ thiⁿ-ge a-tho.

unite (to become as one), ḳi-gthi′-wiⁿ-doⁿ.

unkempt, he′-xpa.

the man is unkempt, ni′-ḳa a-ka he-xpa bi a.

unkind, wa-tha′-ḳ'e-tha-zhi.

the boy is unkind to his dog, nu zhiⁿ-ga a-ka shoⁿ-ge a-thiⁿ-bi thiⁿ-ke tha-ḳ'e-tha ba-zhi i ha.

unlike, goⁿ-çe′-goⁿ-zhi.

the horses are unlike, ḳa′-wa a-ka goⁿ-çe′-goⁿ a-zhi a-ka.

unprincipled, u′-shki-ga; (2) wa′-çpa-zhi.

an unprincipled man, ni′-ḳa-shi-ga a-ba u-shki-ga bi a.

unravel (to), thi-gtha′-tha; (2) gtha-tha.

I unraveled it, bthi′-gtha-tha.

you unraveled it, ni′-gtha-tha.

unreliable, u-thu′-ṭoⁿ a-zhi.

he is unreliable, ni′-ḳa-shi-ga a-ba she u-thu-ṭoⁿ ba-zhi i ha.

unripe, dsu′-da-zhi.

unruly, da′-e tha-gthiⁿ a-zhi.

unruly (as a horse), u′-he-ça-zhi.

an unruly horse, ḳa′-wa wa-ṭse-xi.

unseen, be′-i-tha-zhi.

unskilled (to be), goⁿ′-zhiⁿ-ga; (2) wa-goⁿ′ zhiⁿ-ga.

I am unskilled, p̣oⁿ′ zhiⁿ-ga.

you are unskilled, shkoⁿ′ zhiⁿ-ga.

we are unskilled, oⁿ-goⁿ′-zhiⁿ-ga i.

untie, gtha′-tha.

to untie a knot, thu-shke′.

I untied the knot, bthu′-shke iⁿ do.

you untied the knot, stiu′-shke iⁿ do.

we untied the knot, oⁿ-thu′-shka iⁿ do.

unusual, i′-ṭs'a-the.

unverified, u′-tha-ge-u-ga-xe thiⁿ-ge.

unwilling, u′-thu-ṭs'a-ge.

I am unwilling, u-bthu′-ṭs'a-ge.

you are unwilling, u-ni′-ṭs'a-ge.

uphold (to), as in an argument, u-thu′-ki.

I upheld him, u-thu′-wa-ki.

you upheld him, u-tha′-tha-ki.

we upheld him, oⁿ-thoⁿ-gu-ki i.

upper arm, a′-btho.

upright. (*See* honest.)

an upright man, ni′-ḳa-shi-ga u-thu′-ṭoⁿ bi a.

uproar, u′-ṭsi-zhe.

upset with the foot, noⁿ′-a-ḳi-gtha-shoⁿ.

I upset with my foot, a-noⁿ′-a-ḳi-gtha-shoⁿ.

you upset with your foot, tha-noⁿ′-a-ḳi-gtha-shoⁿ.

We upset with our feet, oⁿ-noⁿ′-a-ḳi-gtha-shoⁿ i.

Little brother has upset the bucket of water, ḳa-zhiⁿ-ga a-ka ne-xe niu-zhi te noⁿ′-a-ḳi-gtha-shoⁿ i ha.

upside down, thi-ba′-ṭs'iⁿ.

to turn upside down by pushing, ba-ki′-gtha-shoⁿ.

I pushed it upside down, p̣a′-ḳi-gtha-shoⁿ.

you pushed it upside down, shpa′-ḳi-gtha-shoⁿ.

we pushed it upside down, oⁿ-ba′-ḳi-gtha-shoⁿ i.

upstairs, a′-moⁿ-shi.

I went upstairs, a′-moⁿ-shi bthe ha.

you went upstairs, a′-moⁿ-shi ne ha.

we went upstairs, a′-moⁿ-shi oⁿ-ga tha i.

urethra, iu′-zhe.

urge (to), a-ga-zhi.

I urged, the a-a-ga-zhi ha.

you urged, the a-tha-ga-zhi ha.

urgent, u′-ḳoⁿ-di-the.

it is very urgent, u′-ḳoⁿ-di-the xtsi oⁿ i ha.

urinal, u-dse′-zhe.

urinate (to), ṭse′-zhe.

urine, ṭse′-zhe ni.

usage, e′-gi-oⁿ-noⁿ.

use (to) as to hire, wa-shi′.

useful, we′-ga-xe thoⁿ-tse (which see).

useless, u′-ga-xe thiⁿge.

usually, noⁿ.

we usually go home in the evening, p̣a′-çe hi-ḳi oⁿ-ga-gthe noⁿ i ha.

V

vacancy, u-ḳoⁿ.

vacant, u′-ḳi-ça.

the house is vacant, ṭsi tse u′-ḳi-ça.

vacate (to), u-ḳoⁿ′ ga-xe.

I vacate, u-ḳoⁿ′ p̣a-xe.

you vacate, u-ḳoⁿ′ shka-xe.

we vacate, u-ḳoⁿ′ oⁿ-ga-xa i.

vacation, gi-ḳ'oⁿ-çe ḳi-the.

I am going on a vacation, gi-ḳ'oⁿ-çe a-ḳi-the bthe ṭa miⁿ-kshe o.

are you going on a vacation? gi-ḳ'oⁿ-çe tha-ḳi-the stse ṭa tse a(?).

vaccinate, a′-moⁿ-ḳoⁿ u-zhi.

I have been vaccinated, a′-moⁿ-ḳon oⁿ-woⁿ-zhi bi a.

you were vaccinated, a′-moⁿ-ḳoⁿ u-thi-zhi bi a.

we were vaccinated, a′-moⁿ-ḳoⁿ u-wa-zhi bi a.

vagabond, moⁿ-zhoⁿ′ a-pshe.

vain, ḳi-hiⁿ′-xa.

I am vain, a-ḳi′-hiⁿ-xa.

you are vain, tha-ḳi′-hiⁿ-xa.

we are vain, oⁿ-ḳi′-hi-xa i.

vainglorious, u-zhu a′-ḳi-zhiⁿ.

vale, valley, u-ḳ'u′-be.

valiant, wa-çi′-çi-ge.

valise, wa′-ça-a-çka.

valorous, wa-çi′-çi-ge; (2) wa-ho′-shi-ge.

a valorous man, ni′-ḳa wa-çi-çi-ge.

value highly, gi′-wa-xthi.

I value highly my home, ṭsi′-tse oⁿ-wa-xthi ha.

you value your home, ṭsi′-tse thi-wa-xthi.

we value our home, ṭsi′-tse wa-wa-xthi i.

valuable, u′-xta; (2) o′-xta.

the land is valuable, moⁿ-zhoⁿ′ thoⁿ o-xta.

valueless, o′-ga-xe thiⁿ-ge.

vanish (to), thiⁿ-ge tsi-gthi.

I vanished, oⁿ-thiⁿ′-ge tsi-gthe.

you vanished, thi-thiⁿ′-ge tsi-gthe.

we vanished, wa-thiⁿ′-ga i tsi-gthe.

vanity, ḳi-hiⁿ′-xa.

variety, e′-zhi-noⁿ-the.

a great variety, e′-zhi-noⁿ-the xtsi.

I have a great variety of necklaces, e′-zhi-noⁿ-tha xtsi a-bthiⁿ ha wa-noⁿ-p'iⁿ tse.

varnish, we′-çta-the.

vaseline, ni-e′ i-çda-the.

give me some vaseline, ni-e′ i-çda-the du-ba oⁿ-ḳi o.

vaunt, ḳi-hiⁿ′-xa.

veal, ṭse′-çka zhiⁿ-ga ṭa (which see).

vegetables, moⁿ-hiⁿ′ ṭo-ho.

I like vegetables, moⁿ-hiⁿ′ ṭoⁿ-ho tha-tse oⁿ-çu.

vein, ḳoⁿ.

vein (of the hand), sha′-ge ḳoⁿ.

vein (through the heart), noⁿ′-dse ḳoⁿ.

vein (pulsating in the arm), a′-ḳoⁿ bu-çi-çi.

velvet, ha′-bthe-ḳa sho-ga.

velvet (black), ha′-bthe-ḳa sho-ga ça-be.

velvet (red), ha′-bthe-ḳa sho-ga zhu-dse.

I have a red velvet dress, ha′-bthe-ḳa sho-ga zhu-dse wa-tse wiⁿ a-bthiⁿ he.

velvet (white), ha′-bthe-ḳa sho-ga çka.

venison, ṭa′-ṭa-do-ḳa.

venison is good to eat, ṭa′-ṭa-do-ḳa a-ba tha-tse tha-gthiⁿ bi a.

ventilate, ṭa-dse u-p̣e ga-xe.

I ventilated, ṭa-dse u-p̣e p̣a-xe.

you ventilated, ṭa-dse u-p̣e shka-xe.

we ventilated, ṭa-dse u-p̣e oⁿ-ga-xa i.

Verdigris River, Okla., Wa-çe′-ṭoⁿ xo-e.

verily, xtsi; (2) e-goⁿ.

vermilion, moⁿ′-ha zhu-dse; (2) zhu′-dse.

vertebra, noⁿ′-xa-hi u-ḳi-tse.

vertical, tho′-ṭoⁿ-bo-ça; (2) moⁿ′-gthe.

very, xtsi; wa-gthiⁿ.

vessel, ṭse′-xe.

the vessel is full of water, ṭse′-xe tse ni u-gi-p̣i.

vest, waistcoat, a′-ga-ha-p̣a.

I left my vest home, a′-ga-ha-p̣a a-gi oⁿ-btha a-tsi miⁿ-kshe o.

veterinary, ḳa′-wa-wa-ḳoⁿ-da-gi.

vexation, gi′-hoⁿ a-zhi.

vexatious, u-thu′-ts'a-ge.

via (by way of), e-ṭa′-thi-shoⁿ.

I went via the south, moⁿ-shte kshe e-ṭa′-thi-shoⁿ bthe ha.

vial, u′-zhi ṭo-ho zhiⁿ-ga.

vibrating, u-da′-bthu-bthu-e.

vice, u′-i-gtha-noⁿ.

vicinity, ḳoⁿ′-ha-ha kshe.

view (to), gi-doⁿ′-be.

I view, ṭoⁿ-be ha.

you view, shtoⁿ-be ha.

I am looking at my land, moⁿ-zhoⁿ′ thoⁿ a-gi-ṭoⁿ-be ha.

you are looking at your land, moⁿ-zhoⁿ′ thoⁿ tha-gi-shtoⁿ-be ha.

view (to)—continued.

we have been looking at our land, moⁿ-zhoⁿ′ thoⁿ a-gi-toⁿ′-be oⁿ-gahi i.

vigorous, çi′-çi-doⁿ.

a vigorous man, ni′-ḳa çi′-çi-doⁿ bi a.

vile, i′-çi-wa-the.

vilify (to), tha′-be-gi-the.

I vilify, btha′-be-gi-the.

you vilify, shna′-be-gi-the.

we vilify, oⁿ-tha-be-gi-tha i.

village, ṭoⁿ-woⁿ.

I go toward the village, ṭoⁿ-woⁿ thoⁿ e-ṭa′-thi-shoⁿ bthe.

you go toward the village, ṭoⁿ-woⁿ thoⁿ e-ṭa′-thi-shoⁿ ni ha.

villain, ni′-ḳa-i-çi wa-the.

I caught the villain, ni′-ḳa-shi-ga i-çi wa-the-the o-bthiⁿ-ge ha.

villainy, u′-i-gtha-noⁿ.

vinegar, ni′-ṭs’a-the (which see).

vines (twining), we′-be-bthiⁿ hi.

violate (to), wa′-ḳi-gtha-dse a-thi-ṭa.

violation of the law, a′-thu-ṭse.

I violate the law, a′-bthu-ṭse.

you violate the law, a′-ni-ṭse.

we violated the law, oⁿ′-ga-thu-ṭsa i.

violence u′-xthi; (2) u′-he-ça-zhi.

violent, o′-ḳoⁿ-di-the.

violets, xtha-çka tsu-hu.

violets grow in the spring, be doⁿ u-i noⁿ-bi a xtha-çka tsu-hu a-ba.

violin, ba-gi′-dse.

you play the violin, ba-gi′-dse ke spa′-gi-dse ha.

virgin, ga-çoⁿ′-çi; (2) wa′-thi-xa-zhi.

virtuous, u-tho′-ṭoⁿ.

viscera (the intestines), shi′-be.

visible, ṭoⁿ′-iⁿ.

visible (clearly), wa-ṭoⁿ-iⁿ.

visitor, i′-ḳi-moⁿ-thiⁿ.

I have a visitor, i′-ḳi-moⁿ-thiⁿ wiⁿ oⁿ-ṭa-p̣e a-tsi bi a.

you have a visitor, i′-ḳi-moⁿ-thiⁿ wiⁿ thi-ṭa-p̣e a-tsi bi a.

vista, u-ḳoⁿ-gthe.

voice, hu.

I heard a man’s voice, ni′-ḳa wiⁿ hu a-noⁿ-ḳ’oⁿ ha.

you heard my voice, hu oⁿ-tha-noⁿ-ḳ’oⁿ ha.

volition, wa-zhiⁿ′.

voluntarily, e-wa′-zhiⁿ.

vomit, gthe′-be.

I vomited, a-gthe′-be.

you vomited, tha-gthe′-be.

we vomited, oⁿ-gthe′-ba i.

voracious, wa-noⁿ′-bthe ṭoⁿ-ga.

voting, moⁿ′-shoⁿ-u-thiⁿ-ge.

W

wade (to), zhu′-pshe.

I wade, zhu′-a-pshe.

you wade, zhu-tha′-pshe.

wag (to), çiⁿ′-dse u-thu-ga hi. (Refers to the wagging of a dog’s tail.)

wager (a bet), u′-zhu-ḳ’oⁿ.

I made a wager, u′-zhu-ḳ’oⁿ p̣a-xe.

you made a wager, u′-zhu-ḳ’oⁿ shka-xe.

we made a wager, u′-zhu-ḳ’oⁿ oⁿ-gaxa i.

wages, u-kshe′-ṭoⁿ.

wagon, u-thi′-ṭoⁿ-tha.

the wagon was blown over, u-thi′-ṭoⁿ-tha ke ga-a-ki-gtha shoⁿ.

wagon wheel, u-thu′-ṭoⁿ-tha ṭse-the.

I want oil for my wagon wheel, u-thi′-ṭoⁿ-tha ṭse-the wi-ṭa we′-çta-the a-gi-ḳoⁿ-btha.

waist (the), thiu′-we.

waistline, ba′-xtse.

wait (to) for some one, i-tha′-p̣e.

I wait for some one, i-tha′-a-p̣e.

you wait for some one, i′-tha-tha-p̣e.

we wait for some one, oⁿ-thoⁿ-a-gip̣a i.

waiter (a), u′-hoⁿ u-wa-wa-k’i.

waitress, u′-hoⁿ-u-wa-wa-ḳ’i wa-ḳ’o.

walk (to), moⁿ-iⁿ′.

I walk, moⁿ′-bthiⁿ.

I walked a short distance, a′-shka xtsi moⁿ-bthiⁿ.

you walked a short distance, a′-shka xtsi moⁿ-ni.

we walked a short distance, a′-shka xtsi oⁿ-moⁿ-thiⁿ i.

walk (to) in advance, u-thu′-shi ha u-moⁿ-thiⁿ.

walk (to) in a forest, u-ṭa′-noⁿ u-moⁿ-thiⁿ.

walk (to) on, a′-pshe.

walk (to) side by side, ḳiⁿ′-ça-ha moⁿ-thiⁿ.

let us walk side by side, ḳoⁿ′-ça-ha moⁿ-thiⁿ tse a-tho.

walking in the water, niu′-moⁿ-thiⁿ.

I am walking in the water, niu′ moⁿ-bthiⁿ.

you are walking in the water, niu′ moⁿ-ni.

we are walking in the water, niu′ oⁿ-moⁿ-thiⁿ i.

walking stick (a cane), i′-ça-gthe.

walkingstick (insect), ṭse′-ho-wa-iⁿ-ge (which see).

wallet, moⁿ′-çe-çka u-zhe.

I lost my wallet, moⁿ′-çe-çka u-zhu oⁿ-woⁿ-xpa-the.

wallop (to), as a sudden beating, ga′-ça-ça-be.

I walloped him, a′-ça-ça-be.

you walloped him, tha′-ça-ça-be.

we walloped him, oⁿ′-ga-ça-ça-ba i.

walnut, ṭa′-ge.

black walnut, ṭa′-ge sha-e.

I have a black-walnut table, ṭa′-ge-sha-e hi a-wa-noⁿ-bthe wiⁿ a-bthiⁿ ha.

walnut tree, ṭa′-ge hi.

Walnut Grove River, Okla., Ṭa′-ge hi ba-ṭse.

wall (of a room), ṭsi-u′-ba-he.

wander (to), u-ba′-wiⁿ-xe.

I wander, u-p̣a′-wiⁿ-xe.

you wander, u-shpa′-wiⁿ-xe.

we wander, oⁿ-gu-ba-wiⁿ-xa i.

wane (to), as the moon, gi-ḳ’a-be.

waning of the moon, mi′-oⁿ-ba gi-ḳ’a-be gi-the.

want (to), goⁿ′-tha.

I want, ḳoⁿ′-btha.

You want, shkoⁿ′-shta.

I want a horse, ḳa′-wa wiⁿ ḳoⁿ-btha.

you want a horse, ḳa′-wa wiⁿ shkoⁿ-shta.

I do not want to go, bthe′-ḳoⁿ-btha moⁿ-zhi.

you do not want to go, ne′-shkoⁿ-sda zhi a.

we do not want to go, oⁿ-ga′-the oⁿ-goⁿ-tha ba-zhi i.

to want a person to do something, gi′-goⁿ-tha.

war, do-doⁿ.

I go to war, do-doⁿ bthe.

war—continued.

you go to war, do-doⁿ stse.

we go to war, do-doⁿ′ oⁿ-ga-tha i.

warbler (blue-winged bird), we′-ṭse-ga.

war club, ḳe-xtha-tse.

warehouse, wa-ṭoⁿ′ u-zhi.

warm (to be), shti′-de.

I am warm, oⁿ-shti′-de.

you are warm, thi-shti′-de.

wart, ho′-sha.

warty, ho-sha′ i-thi-çta.

wary, noⁿ′-xe-ga-çi.

wash (to), thu-zha.

I wash, bthu′-zha.

you wash, ni′-zha.

we wash, iⁿ-thu-zha i.

wash (to) one's face, gthu-zha.

wash (to) clothes, wa-thi′-shki.

I wash clothes, wa-bthi′-shki.

you wash clothes, wa-ni′-shki.

we wash clothes, oⁿ-woⁿ′-thi-shki i.

wash (to) for another, gi-thi-zha.

let me wash your shirt, ha-çka thoⁿ i-wi-bthi-zha.

wash (to) for one's self, ḳi-gthi′-zha.

I wash for myself, a′ḳi′-gthi-zha.

you wash for yourself, tha-ḳi′-gthi-zha.

we wash for ourselves, oⁿ-ḳi′-gthi-zha.

wash (to) and wring clothes, thi′-shki.

I wash and wring the clothes, bthi′-shki.

you wash and wring the clothes, ni′-shki.

we wash and wring the clothes, oⁿ-thi′-shki i.

watch chain, miu′-tha-ge i-ḳoⁿ-the.

my watch chain is long, miu′-tha-ge i-ḳoⁿ-the wi-ṭa stse-dse.

you have a gold watch chain, moⁿ′-çe-çka çi miu′-tha-ge i-ḳoⁿ-the wiⁿ a-ni ni-ke ha.

wash room, u′-ḳi-gthi-zha ṭsi.

washtub, u-thi-shki.

give me a washtub, u′-thi-shki wiⁿ ḳoⁿ-btha.

wasp, wa-ba′-çi-ge.

a wasp stung me, wa-ba′-çi-ge wiⁿ oⁿ-ba-çi-ga bi a.

wasp, long-legged, wa-ba′-çi-ge hi-stse-e.

wasp, red, wa-ba′-çi-ge zhu-dse.

wasp's nest, wa-ba′-çi-ge ṭsi-he.

waste away, xtha a-thiⁿ′-hi.

wasteful, u-thi′-bu-dse; (2) wa-thoⁿ′-dsu-shi.

I am wasteful, u-bthi′-bu-dse.

you are not wasteful, u-shni′-bu-dsa zhi.

watch over some one, a′-gi-doⁿ-be.

I watched over him, a′-ṭoⁿ-be.

you watched over him, a′-shtoⁿ-be.

we watched over him, oⁿ′-ga-ṭoⁿ-ba i.

water, ni.

cold water, ni hni.

water beetle, hoⁿ′-bthiⁿ sha-be e′-goⁿ.

water hemlock (*Cicuta maculata*), zhoⁿ′-xa-shtoⁿ-ga (which see).

water lily, çiⁿ′-moⁿ-noⁿ-ṭa.

watermelon, ça-ḳiu.

I like watermelon, ça-kiu tha-tse oⁿ-çu shna a-tha.

water moccasin (snake), we′-ṭs'a ni-gi.

water a horse, ḳa′-wa niu-ga-zhiⁿ.

waterfalls, ni′-xe.

watery, ni-gthu′-çe.

wavelets, ba-btha′-xe.

rolling waves, ni′-ga-btha-xe.

waxwing, ṭa-xpi′-a-ga-ha.

waylay, da′-çe-the.

I waylaid him, da′-çe-a-the.

you waylaid him, da′-çe-tha-the.

we, oⁿ-gu′-e.

we speak to one another, oⁿ-gu′ ḳi-ḳi-e.

weak (to be), o′-ḳa-wa-the; wa-shkoⁿ thiⁿ-ge.

you are weak, wa-shkoⁿ thi thiⁿ-ge.

weaken (to cause to), wa-he′-he ga-xe.

I weakened, wa-he′-he p̣a-xe.

you were weakened, wa-he′-he shka-xe.

we were weakened, wa-he′-he oⁿ-ga-xa i.

weakness, u′-thu-çe thiⁿ-ge.

wealth, wa-shi′-shi-ṭoⁿ (which see).

wealthy, moⁿ′-çe-çka ṭoⁿ; (2) da′-doⁿ ṭoⁿ.

I am wealthy, da′-doⁿ a-ṭoⁿ.

you are wealthy, da′-doⁿ tha-ṭoⁿ.

we are wealthy, da′-doⁿ oⁿ-ṭoⁿ i.

wean (to), weaned, ba-çe′ tha-shtoⁿ.

weapon, zhoⁿ′ we-tsiⁿ.

sharp weapons, wa-p̣a′-hi.

wear (to) earrings, u-iⁿ.

wear (to) clothing, i-tha′-ḳi-gthiⁿ-iⁿ.

wear (to) one's own clothing, a′-gtha-ha.

I wear my own clothes, a′-a-gtha-ha.

you wear your own clothes, a′-tha-gtha-ha.

wear (to) a cap, tha′-ge.

I wear a cap, btha′-ge.

you wear a cap, shna′-ge.

we wear caps, oⁿ-tha′-ga i.

wear (to) until ragged, bi-dsiu′-tha.

weary (to be) from hard work, u-zhe-tha.

weary (to be) from running, ga′-çki-ge.

I am weary, oⁿ-a′-çki-ge.

you are weary, thi-a′-çki-ge.

we are weary, wa′-çki-ga i.

weasel, he′-xthiⁿ.

weave (to), ga-çoⁿ′-dse.

I weave, a′-çoⁿ′-dse.

you weave, tha′-çoⁿ-dse.

we weave, oⁿ-ga′-çoⁿ-dsa i.

web-footed, çi-btha-ḳ'a.

the duck is web-footed, mi-xa zhiⁿ-ga a-ba çi-ge-btha-ḳ'a bi a.

wedge of metal, moⁿ′-çe wiu-ga-doⁿ.

wedge of wood, zhoⁿ u-thu-ga-doⁿ (which see).

Wednesday, Hoⁿ′-ba we-tha-bthiⁿ.

weed (to), moⁿ′-hiⁿ-xa.

I weed, moⁿ′-hiⁿ bthi-xa.

you weed, moⁿ′-hiⁿ ni-xa.

weeding, we′-ḳ'oⁿ.

weeds, p̣e′-zhe.

I took the weeds out, p̣e′-zhe ke a-shi a-oⁿ-btha ha.

weedy field, u-we kshe moⁿ′-hiⁿ wa-gthiⁿ.

week (a), hoⁿ′-ba wa-ḳoⁿ-da-gi.

weep (to), a′-ga-xtoⁿ; a′-xa-ge.

I weep, a′-a-xa-ge ha.

you weep, tha′-xa-ge ha.

I shed tears, a′-a-ga-xtoⁿ.

you shed tears, a′-tha-ga-xtoⁿ.

we shed tears, oⁿ-ga′-ga-xtoⁿ i.

welfare, u′-gi-çu.

well (it is well), doⁿ′-hoⁿ.

well (a healthy state), u′-ga-she thiⁿ-ge.

I am well! u′-ga-she oⁿ-thiⁿ-ge miⁿ-kshe o.

are you well? u′-ga-she thi-thiⁿ-ge ni-kshe a(?)

well (of water), ni-hni′.

were, doⁿ.

west, moⁿ′-ha.

west wind, ṭa′-dse moⁿ-ha tse.

wet, do′-ḳa.
my feet are wet, çi te do′-oⁿ-ḳa ha.
are your feet wet? çi te do′-thi-ḳa a(?)

wet ground, moⁿ-shta′-ha.

whale, ho′-ṭoⁿ-ga.

what, da′-doⁿ; hoⁿ-a′-doⁿ.

what kind, hoⁿ′-xti oⁿ-xti.

whatever, da.

wheat, wa-bo′-çke.

wheat seed, wa-bo′-çke u-çu.

when, doⁿ; bi-doⁿ; e-doⁿ; ha-toⁿ′-dsi; tha′-ha.
when did you come? ha-toⁿ′-dsi tha tsi a(?)
when I get home, a-ḳi-e tha-ha.
when will you go home? ha-toⁿ′-doⁿ tha-gthe ṭa-tse a(?)

whence, i-ṭoⁿ.

whenever, ha′-ṭoⁿ shki.
whenever you say, thi-e ha′-ṭoⁿ shki e-she doⁿ.
whenever you say I will go, thi-e ha′-ṭoⁿ shki doⁿ bthe te e-she doⁿ e-goⁿ ṭa te ha.

where, ho′-wa-iⁿ-ge.
where did you come from? ho′-wa-gi toⁿ tha-tsi a(?)

where, a′-gu-di.

where are, thoⁿ-ḳa-dsi.
where are those men? ni′-ḳa-shi-ga thoⁿ-ḳa-dsi a(?)

wherefore, ha′-goⁿ.

whet (to), thi-moⁿ′.
I whet, bthi-moⁿ′ ha.
you whet, shti-moⁿ′ ha.
we whet, oⁿ-thi′-moⁿ i.

whetstone, moⁿ′-hiⁿ i-thi-moⁿ.

whiff (a), tha-sho′-dse.

which? wi-oⁿ′-woⁿ.
which one did you take? wi-oⁿ′-woⁿ the stiu-çe a(?)

whiffletree, zhoⁿ′-ga-dsiⁿ.
the whiffletree is broken, zhoⁿ′-ga-dsi ke xoⁿ ha.

whinny, ḳa′-wa ho-ṭoⁿ.

whip, we′-ga-zhiⁿ.

whip handle, we′-ga-zhiⁿ i-ba.

whip (to), ga-ça′-ça-be.
I whipped him, a′-ça-ça-be.

whip (to)—continued.
you whipped him, tha′-ça-ça-be.
we whipped him, oⁿ-ga′-ça-ça-be.

whippoorwill, a′-ḳoⁿ-gthe; (2) tsi′-p̣e-thoⁿ-ba (which see).

whiskers, the′-xoⁿ-dse hiⁿ.
he cut his whiskers off, the′-xoⁿ-dse hiⁿ gi-gtha ts’u i ha.

whistle, zho′-dse.
I whistle, a-zho′-dse.
you whistle, tha-zho′-dse.
we whistle, oⁿ-zho′-dsa i.

white, çka.

white man (yellow eye), iⁿ-shta′-xiⁿ.
to make white, whiten, çka′ ga-xe.

white puffs of smoke, çoⁿ′-hoⁿ ṭi-tha-tha.

white race (people), xiⁿ-ha çka.

white spots, çka′-çka.

white pelican, moⁿ-thiⁿ′ the doⁿ ṭs’a-ge. (*See* do′-dse ṭoⁿ-ga.)

white swan, mi′-xa çka.

white-tailed deer, ṭa-çiⁿ′-dse çka.

whitleather, ṭa′-biu-çka.

whittle (to), zhoⁿ′-ba-shpi; (2) ba′-goⁿ.
I whittle, zhoⁿ′-p̣a-shpi.
you whittle, zhoⁿ′-shpa-shpi.
(2) I whittle, ba′-a-goⁿ.
you whittle, ba′-tha-goⁿ.
we whittle, oⁿ-ba′-gon i.

whole, btho′-ga; (2) woⁿ-the-the.

why, ha′-goⁿ-doⁿ.
why did you not go? ha′-goⁿ doⁿ sta zhi a(?)

Wichita (tribe of Indians), Wi′-tsi-ṭa.

wicked, o′-tho-ṭoⁿ a-zhi; (2) u′-ḳ’oⁿ-p̣i-zhi.
the man is wicked, ni′ ḳa-shi-ga a-ka o-tho-ṭoⁿ ba-zhi i ha.

wide, btha′-tha; (2) gthoⁿ-the.
the road is wide, u-zhoⁿ ke btha-tha.

widow, wa-ḳ’o′ ni-ḳa thiⁿ-ge; (2) ni′-ḳa thiⁿ-ge.
I am a widow, ni′ḳa oⁿ-thiⁿ-ge.

widower, wa-ḳ’o′-gi-ṭs’e; (2) wa-ḳ’o thiⁿ-ge.
he is a widower, wa-ḳ’o′-gi-ṭs’e ha.

wigwam, ṭsi-ste′tse.

wild grapes, ha′-çi a-be shta-ha.

wild plum, ḳoⁿ′-dse xo-dse.

wild-plum tree, ḳoⁿ′-dse xo-dse hi.

wild sage, p̣e′-zhe-xu-ṭa.

wilderness, moⁿ-zhoⁿ′ be u shkoⁿ-zhi.

will (free), wa-zhiⁿ.

I did it of my own free will, wa-zhiⁿ′ wi-ṭa ga-xe.

you did it of your own free will, wa-zhiⁿ′ thi-ṭa shka-xe.

will, wa-zhiⁿ′.

it will, ṭa-a-ka.

it will rain, ni-zhiu′ ṭa-a-ka.

he will go home, a-gthe ṭa-a-ka.

willful, da′-e tha-gthiⁿ a-zhi.

a willful boy, shiⁿ-ṭo zhiⁿ-ga da′-e tha-gthiⁿ a-zhi.

willing, i′-noⁿ-hiⁿ.

I am willing, i-tha′-noⁿ-hiⁿ.

you are willing, i′-tha-noⁿ-hiⁿ.

I am willing to go, bthe ṭa-te iⁿ-tha′-noⁿ-hiⁿ ha.

you are willing to go, ne ṭa-te i′-tha-noⁿ-hiⁿ ha.

willow, thiu′-xe (which see).

willow, yellow, thu′-xe-çi.

wilt (to), a′-da-ṭs’e-ga.

wilted, da′-ṭs’e-ga.

the flowers are wilted, xtha-çka a-ka da′-ṭs’e-ga bi a.

win (to), u′-hi.

I win, u-wa′-hi.

you win, u-tha′-hi.

we win, oⁿ-gu′-hi i.

wind (to), a′-be-toⁿ.

I wind, a′-p̣e-toⁿ.

you wind, a′-shpe-toⁿ.

we wound, oⁿ′-ga-be-toⁿ i.

wind, ṭa-dse′.

the wind was strong, ṭa-dse′ ça-gi bi a.

toward the wind, a′-ga-xthe a-ṭa.

to lie with the head toward the wind, a′-ga-xthe p̣a-gthe.

windfall, ga-zhoⁿ′; (2) zhoⁿ-tha.

wind instrument, u-bi′-xoⁿ.

windmill, ṭa-dse′ ga-ḳu-wiⁿ-xe.

window, u-ga′-hoⁿ-ba.

window glass, u-ga′-hoⁿ-ba.

the boy broke the window, shiⁿ′-ṭu zhiⁿ-ga a-ba u-ga′-hoⁿ-ba ga-xthe-ga bi a.

window glass (small), u-ga′-hoⁿ-ba wa-ho-stsa.

windpipe, do′-dse xi-be; (2) u′-niu-zhoⁿ-ge (which see).

windpipe of an animal, ṭo′-dse xi-be (which see).

the windpipe, ni-oⁿ′ u-zhoⁿ-ge; ni-a′-ḳoⁿ-gthe.

windward, ḳi′-moⁿ-hoⁿ.

windy, ṭa-dse′-ça-ça-gi.

wine, ha′-çi-ni.

winebibber, ha-çi′-ni gi-tha-gthiⁿ.

wine merchant, ha′-çi-ni we-thi-wiⁿ.

wing (a little), a′-bthu zhiⁿ-ga.

wings, a′-hiⁿ.

the eagle's wings are broken, xi-tha thiⁿ-ke a-hiⁿ te thi-xoⁿ bi a.

wink (to), iⁿ-shta′ thi-do-zhe.

I winked at him, iⁿ-shta′ e-bthi-do zhe.

you winked, iⁿ-shta′ the ni-do-zhe.

winkers, i′-ga-bi-zhe.

Winnebago language, Hu′-ṭoⁿ-ga i-e.

Winnebago Tribe, Ho′-ṭoⁿ-ga.

winnow (to), bo′-the.

winter, ba′-the.

I have my wood for the winter, ba′-the tse zhoⁿ a-bthi ha.

have you your wood for the winter? ba′-the dse zhoⁿ u-tha-oⁿ ṭa-tse a-ni ke a-hiⁿ?

wire fence, moⁿ′-çe a-ba-ṭa.

wisdom, da′-i-ba-hoⁿ.

he has great wisdom, da′-i-ba-hoⁿ wa-gthiⁿ bi a.

wipe (to), a′-bi-noⁿ-tha.

I wipe, a′-p̣i-noⁿ-tha.

you wipe, a′-shpi-noⁿ-tha.

we wipe, oⁿ-ga′-bi-noⁿ-tha i.

wipe (to) out, bi-ka′.

wish (to), ḳoⁿ.

witchcraft, wa-gthoⁿ′-xe-shtoⁿ.

witchery, wa-gthoⁿ′-xe-shtoⁿ.

with him or her, zhu′-gthe.

I went with him, zhu′-a-gthe bthe.

you went with him, zhu′-tha-gthe stse.

withdraw (to), ḳi-gthu′-çe.

I withdraw, a-ḳi′-gthu-çe.

you withdraw, tha-ḳi′-gthu-çe.

we withdraw, oⁿ-ḳi′-gthu-ça i.

wither (to) from sun, a′-da-ṭs’e-ga.

withered, biu′-çe; da′-ṭs’e-ga.

The leaves are withered, a′-be ge da-ṭs’e-ga.

the rose is withered, xtha-çka ke biu′-çe ha.

witness, wa-we′-ba-hoⁿ.

I was witness, wa-we′-p̣a-hoⁿ.

you were a witness, wa-we′-shpa-hoⁿ.

wits, wa-thi′-gthoⁿ-ṭoⁿ.

I live by my wits, wa-thi′-gthoⁿ-ṭoⁿ tse-noⁿ i-tha′-gi-ni.

you live by your wits, wa-thi′-gthoⁿ-ṭoⁿ tse-noⁿ i′-tha-gi-ni.

he lives by his wits, wa-thi′-gthoⁿ-ṭoⁿ tse-noⁿ i-gi-ni i-ha.

wolf, shoⁿ′-ge.

black wolf, sho′-mi-ḳa-çi ça-be; shoⁿ′-ge ça-be.

gray wolf, sho′-mi-ḳa-çi ṭoⁿ-ga; shoⁿ′-ge hiⁿ-ṭu; shoⁿ′-ge xo-dse.

white wolf, shoⁿ′-ge çka.

wolfish, shoⁿ′-ge e-goⁿ.

woman, wa-ḳ’o′.

quarrelsome woman, wa-ḳ’o′ da-ge shtoⁿ (which see).

womanly, wa-ḳ’o′ e-goⁿ (which see).

womb, zhiⁿ-ga u′-gthiⁿ.

womb of an animal, u-gthiⁿ′ ṭa-xe.

wonderful, wax-ḳa′-da-zhi.

a wonderful sunset, mi′-hi-the te wax-ḳa-da-zhi doⁿ-be u-xta.

woo (to), mi-thi′-gthoⁿ.

I woo, mi-bthi′-gthoⁿ.

you woo, mi-ni′-gthoⁿ.

wood, zhoⁿ.

I chop wood, zhoⁿ a′-çe.

you chop wood, zhoⁿ′ tha-çe.

woodcock (a), ṭoⁿ-iⁿ′.

I shot woodcock, toⁿ-iⁿ′ a-wa-ḳu-dse.

wooden leg, zhoⁿ′-zhe ga-u-gthe.

the soldier has a wooden leg, a′-ḳi-da a-ba zhoⁿ′-zhe-ga-u-gthe wiⁿ a-thiⁿ bi a.

woodpecker, bu′-xpa; p̣a-ga′-da-da-xe.

downy woodpecker, p̣a-bo′-gthi-ha-ha.

pileated woodpecker, wa-zhiⁿ′-ga p̣a.

red-headed woodpecker, wa-zhiⁿ′-ga p̣a-zhu-dse; (2) bu′-xpa xo-dse; (3) bo′-xpa-ni-dse çka.

red-bellied woodpecker, shiⁿ′-she-ga.

woods, u-xtha′-be.

let us take a walk in the woods, u-xtha′-be ge u-ba wiⁿ-xe oⁿ-ga-the tse a tha.

wood tick, ṭa′-tha-ça-p̣a.

wool, ṭa-çka′ hiⁿ.

woolen goods, ṭa-çka′ hiⁿ wa-ṭoⁿ.

work (to), wa-thi′-ṭoⁿ.

I work, wa-bthi′-ṭoⁿ.

you work, wa-ni′-ṭoⁿ; wa-stsi′-ṭoⁿ.

we work, oⁿ-woⁿ′-thi-ṭoⁿ i.

work horse, wa-thi′-ṭoⁿ ḳa-wa.

world, moⁿ-zhoⁿ′.

the whole earth, moⁿ-zhoⁿ′ btho′-ga.

worm, wa-gthu′-shka.

wormy, wa-gthu′-shka u-ṭsi.

the apple is wormy, she a-ba wa-gthu′-shka u-tsi shna bi a.

worn, wa-thi′-xthi-ge.

my blanket is worn, ha-xiⁿ′ wi-ṭa thoⁿ a-gi-p̣i-thi-xthi-ge.

worn down, bi-thiⁿ′-ge.

I wore down to nothing, p̣i′-thiⁿ-ge.

you wore down to nothing, shpi′-thiⁿ-ge.

we wore down to nothing, oⁿ-bi′-thiⁿ-ga i.

worry, u′-ḳoⁿ-di-the.

I worry, oⁿ′-u-ḳoⁿ-di-the.

you worry, u′-thi-ḳoⁿ-di-the.

worship (to), tha-wa′-ḳoⁿ-da.

I worship, btha-wa-ḳoⁿ′-da.

you worship, na′ wa-ḳoⁿ-da.

we worship, oⁿ-tha′-wa-ḳoⁿ-da i.

wound (a), u′-ṭse.

I have a wound on my foot, çi u-ṭse a-ḳi-u ha.

wound (to), ḳi′-u.

I wounded him, a-ḳi′-u.

you wounded him, tha-ḳi-u.

wound (to) with a weapon, i′-u.

I wound, a′-u.

you wound, tha-u′.

wound (from a cut), u.

wound (to), as to injure, ba-xtho′-ga.

I wounded, p̣a′-xtho-ga.

you wounded, shpa′-xtho-ga.

we wounded, oⁿ-ba′-xtho-ga i.

wrap (to), wa′-be-ṭoⁿ.

I wrapped up the package, u-p̣e′-ṭoⁿ.

you wrapped up the package, u-shpe′-ṭoⁿ.

wrap (to wrap up anything), u-thi′-shiⁿ.

wrath, wa-zhiⁿ p̣i-zhi.

wreck by wind, ga-ṭa′-the.

the house was wrecked by wind, ṭsi ge ga-ṭa′-the.

wren, zhoⁿ′-xthu-ḳ’a u-p̣e (which see).

wrench (to), u′-he-ça-zhi thi-doⁿ.
I wrenched, u′-he-ça-zhi bthi-doⁿ.
you wrenched, u′-he-ça-zhi ni doⁿ.
we wrenched, u′-he-ça-zhi oⁿ-thi-doⁿ i.
wrestle (to), moⁿ′-ḳi-çoⁿ-dse.
the man likes to wrestle, moⁿ′-ḳi-çoⁿ-dse oⁿ gi-tha-gthi bi a ni′-ḳa-shi-ga a-ka.
wring (to) clothes for some one, i′-gi-thi-shki.
I wring the clothes, a-the-tse i-the′-bthi-shki.
you wring the clothes, a-the-tse i-tha′-ni-shki.
wrinkled, ṭs'iⁿ-tha′.
wrinkled (as the forehead), u-thi′-xthoⁿ.
wrinkled (as the face), wa-thi′-ge-ge-be.
wrinkles, ba-ç'iⁿ′-tha; bi-be′-xoⁿ-xoⁿ.
I have wrinkles, iⁿ-dse′ thoⁿ oⁿ-ç'iⁿ-tha.
wrinkles at the side of the mouth, i′-the-dse bi-xoⁿ.
wrist, a′-u-shoⁿ-shoⁿ; (2) a-xi′-be.
my wrist pains, a′-u-shoⁿ-shoⁿ tse oⁿ-ni-e ha.
wristband, a′-ḳoⁿ-ṭa.
write (to), wa-gthe′-çe ga-xe.
I write, wa-gthe′-çe p̣a-xe.
you write, wa-gthe′-çe shka-xe.
we write, wa-gthe′-çe oⁿ-ga-xa i.
wrong (not right), shoⁿ′ a-zhiⁿ.
wrongful, u-ḳ'oⁿ e′-goⁿ zhi.
wrongfully, same as wrongful.
wry, shto′-zha.
Wyandotte, Woⁿ′-da.

Y

yard measure, we′-ḳ'u-ṭse.
yardstick, zhoⁿ′-xa we-ḳ'u-ṭse.
yarrow, we′-ṭs'a-çiⁿ-dse e-goⁿ.
year, u-moⁿ′-iⁿ-ḳa.
one year, u-moⁿ′-iⁿ-ḳa wiⁿ.
two years, u-moⁿ′-iⁿ-ḳa thoⁿ-ba.
five years, u-moⁿ′-iⁿ-ḳa ça-ṭoⁿ.
yell, ho′-ça-gi.
I yelled, a-ho′-ça-gi.
you yelled, tha-ho′-ça-gi.
yellow, çi.
yellow-hammer (bird), çoⁿ′-çi-ga.
yellowish, çi e-goⁿ, u-ga′-çi-çi-hi.
yelp (as a dog), u′-hu-hu.
yes, oⁿ; (m. sp.) ho-we; (w. sp.) ho-ve.
yesterday, çi-do′-dsi.
I went to the doctor's yesterday, çi-do′-dsi wa-ḳoⁿ-da-gi thiⁿ-kshe dsi pshi.
yield (to) through force, a-hu′-shi-ge.
I forced him to yield, a′-a-hu-shi-ge.
you forced him to yield, a′-tha-hu-shi-ge.
yield (to) through force—continued
we forced him to yield, oⁿ-ga′-hu-shi-ga i.
yoke, zhoⁿ′ ṭa-hiu ḳ'oⁿ ha (which see).
yolk (of an egg), p̣a′-ṭa çi thiⁿ-kshe.
yonder, thi′-dsi; (2) she′-thu.
yonder is the town, thi′-dsi toⁿ-iⁿ thiⁿ kshe e-e ṭoⁿ-woⁿ thoⁿ.
you, ba, thi′-e.
young, wa-hu′-ḳ'a; zhiⁿ′-ga.
you are young, wa-thi′-hu-ḳ'a.
younger brother, wi-çoⁿ′-ga (which see); (2) i-çoⁿ′-ga.
I spoke to a younger brother, wi-çoⁿ′-ga u-wa gi-ḳi-e.
your, thi-ṭa.
your horse, ḳa′-wa thi-ṭa.
your house, ṭsi thi-ṭa.
your child, zhiⁿ-ga′ zhiⁿ-ga thi-ṭa.
youth, shiⁿ-ṭo; (2) ni′-ḳa-shi-ga wa-ho′-ḳ'a.

Z

zephyr, ṭa-dse′ wa-shta-ge.
zigzag, ba-shoⁿ′-shoⁿ.

APPENDIX

Days and Months

NAMES OF DAYS

Monday, Ho^{n}′-ba p̣a-ho^{n}-gthe.
Tuesday, Ho^{n}′-ba we-tho^{n}-ba.
Wednesday, Ho^{n}′-ba we-tha-bthi^{n}.
Thursday, Ho^{n}′-ba we-do-ba.
Friday, Ṭa-tha′-ṭa-zhi ho^{n}′-ba.
Saturday, Ho^{n}′-ba u-ga-xe thi^{n}-ge.
Sunday, Ho^{n}′-ba Wa-ḳo^{n}-da-gi.

NAMES OF MONTHS

January, Ho^{n}′-ba-stse-dse.
February, Mi′-u-ḳo^{n}-dsi.
March, Mi-u′-ḳ’o^{n}-dsi thi^{n}-ge.
April, I′-wa-bi; Wa-a′-bi.
May, Hiu′-wa-thi-xtha-xtha zhu-dsa bi; Xtha-çka zhi^{n}-ga tse-the.
June, Ṭse-do-ga Mo^{n}-no^{n}-xa bi; Ṭse′-do-ga gi-shi^{n} bi.
July, Ṭse-ḳi′-the-xa bi.
August, Xtha-çi-bi.
September, Ṭo^{n}-ni p̣a-ho^{n}-gthe kshe; Xtha-çi-btho-ga-çi; Ṭa-bi-çpa-bi.
October, Ṭa′-ḳi-thi-xa-bi.
November, Ṭa-he′-ba-xo^{n}-bi; Mi-ḳa′-ḳi-thi-xa bi.
December, Wa-ça′-be we-da-tha bi.

Description of Wi-gi-es

E-no^{n}′ Mi^{n}-dse-ṭo^{n} wi′-gi-e, Ritual of the Owners of the Bow (gens)

This gens is also of the Wa-zha-zhe subdivision and has for its symbol the right side of the river, also the left side of the river, which shall free them from all causes of death. Reference is also made in this ritual to the redfish, the blackfish, the otter, the beaver, and the willow that never dies. These all have a symbolic significance. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 98–100, lines 11–25, 27–30, 32–34, 37–40, 45–48, 67–94.)

Hi′-ça-da Wi-gi-e, Leg Outstretched Ritual or Story

This story refers directly to the eagle leg attached to the wa-xo-be which belongs to the various gens. This is told by the Iⁿ-gthoⁿ-ga (Puma) gens, which is closely related to the Hi′-ça-da gens. In this story reference is made to the difficulties the searcher had for the foe, how he crossed and passed into valleys and after much suffering in body he returns with swift strides, telling of the herds of animals he has found, of great size and curved horns, and of people he saw tattooed, who were supplied with sharp weapons, and they saw he was alarmed, so the antlers of the deer were made to symbolize the weapons as they traveled through life.

Hoⁿ′-ba Tha-gthiⁿ Wi-gi-e, Ritual of the Peaceful Day gens

This gens is of the Ţsi′-zhu division and has for its life symbols the earth, the overreaching sky. These signify that all anger and violence have been removed. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 127, lines 80–94.)

Hoⁿ-be′-çu Wi-gi-e, Moccasin Ritual

This ritual is the Ţsi′-zhe Wa-noⁿ version of the Ni-ķi rites. Reference is made to the red and black bowlder to be used as foot symbols, so that their feet may not be pierced or bruised as they walk; for strings to their moccasins the red-breasted leech shall be the symbol, which has great strength; also the black-breasted leech shall be used as a symbol for the moccasin string. Throughout the ritual reference is made to the yellow and dark bowlder for feet and the yellow and dark breasted leech for strings for the moccasins.

Hoⁿ′-ga A-hiu-ţoⁿ Wi′-gi-e, The Ritual of the Winged Hoⁿ′-ga gens

This gens is of the Hoⁿ′-ga subdivision. In its ritual reference is made to its life symbols, the golden eagle, the bird without a stain, which is a means of protection to the people of this gens. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 104–105, lines 8–32.)

Hoⁿ′-ga U-ţa-noⁿ-dsi Wi-gi-e, The Ritual of the Isolated Hoⁿ′-ga

This gens is one of the Wa-shta-ge subdivision, and among their life symbols mention is made in the ritual of the ţse′-xo-be (the spider) and refers to the snare it makes to entrap; other symbols are mentioned in this ritual, as the buffalo bull, the spreading adder, the bull snake, the blacksnake, and the rattlesnake. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 102–104, lines 13–16, 22–27, 32–37, 42–49, 53–59, 63–82.)

Hoⁿ′ I-ni-ḳa-shi-ga Wi-gi-e, The Ritual of the Night People gens

This gens is of the Ṭsi′-zhu division. In this ritual reference is made to the Black Bear as a life symbol, and the symbol of the charcoal is to be the black on the bear's feet, on his nose, and that part of his body having black spots. The Wa-ça′-be-ṭoⁿ gens of the Hoⁿ′-ga subdivision also used these as their symbols. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 123–124, lines 8–24.)

I′-ba-ţse Ṭa-dse Wi-gi-e, Ritual of the Winds gens

This gens is of the Hoⁿ′-ga subdivision. This gens has as its life symbol the Hoⁿ′-ga Gthe-zhe (the great spotted eagle), which signifies that they shall win compassion and their prayers shall be granted. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 118, lines 11–22.)

Iⁿ-gthoⁿ′-ga Wi-gi-e, Ritual of the Puma gens

This gens is of the Hoⁿ′-ga subdivision. The life symbol of this gens is the puma (male). It is closely related to the sun, the great life symbol, and the relentless fire of which the charcoal is emblematic. Reference in the ritual is made to the great red bowlder, a symbol of power and strength; the male star and the white bowlder and numerous plants are taken as symbols of power and strength. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 108, lines 8–11, 16–24; p. 109, lines 51–59.)

Ki′-noⁿ wi-gi-e, Painting Ritual

This is the version of the Ṭsi′-zhe division. In this ritual is a reference to the arranging of four stones and the gathering of small dead branches, placing them in the crevices of the stones and setting fire to them; the black sky became aglow with red; this was the symbol color for painting the face. Reference is made to the red shield which shall protect the people as they come against the enemy. At the close of this ritual three songs are sung which relate to the actions of the persons going through the ceremony, appealing to the living Power. The second ritual recited after songs of the symbols contains references to the hair of the young buffalo that is to be used as symbols for the girdle, and around the neck; the mussel shell is to be the symbol for the gorget pendant, and the waves, the hollow bed, and the ripples of the river are to be the life symbols for calm and peaceful days as the people reach old age. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 247, 286)

Mi-ḳ′iⁿ′wa-noⁿ Wi-gi-e, Ritual of the Sun Carrier gens

This gens is of the Ṭsi′-zhu division and has for its life symbol the god of day and the god of night, the male star, the evening star, and the rays (six) of the sun, for counting the war honors accurately. Like the Ṭsi-zhu Wa-no^{n}, the sun is the life symbol and the rays are for the accurate counting. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 122–123, lines 6–15, 19–27, 30–36, 39–44, 48–58.)

Mo$^{n\prime}$-shko^{n} Wi′-gi-e, The Ritual of the Crawfish gens

These people are of the Ho$^{n\prime}$-ga subdivision. In their ritual reference is made to the life symbol as the Crawfish, who gave to the people four different colored clays for symbolic use in the war ceremonies. Reference is also made in the ritual to the cloven hand (claw), which shall be a symbol of the forked poles that may be used for any purpose, when going against the enemy. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 116–118, lines 27–31, 38–42, 45–50, 55–59, 63–66, 71–78.)

Mo^{n}-thi$^{n\prime}$-the-do^{n}-ṭs'a-ge Wi-gi-e, Ritual of the Aged Pelican

This is one of three rituals in the No$^{n\prime}$-zhi^{n}-zho^{n} Wi-gi-e Ritual of the Chief's Vigil and refers to a mystical revelation during the night; in this reference is made to the pelican, the life symbol of the Chief of the Ho^{n}-ga tribal division; the second wi-gi-e is entitled Ho^{n}-ga Wa-gthi^{n}-ṭs'a-ge, The Very Aged Eagle, which is also a symbolic bird of this tribe; and the third wi-gi-e is entitled the Mo^{n}-çe Wi-gi-e, or the Metal Ritual, and refers to steel needles or awls as scarifiers instead of wing bones of the two birds.

Ni′-ḳa Wa-ḳo^{n}-da-gi Wi-gi-e, Ritual of the Men of Mystery gens

This is one of the Ṭsi′-zhu division. In this ritual mention is made of the red metal, the loose, black, and rough metal, the yellow metal, and the flint corn and hailstones to be used as symbols for a long life. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 133, lines 9–12, 16–19, 24–29, 33–36, 44–51.)

Ni′-ḳi No^{n}-ḳ'o^{n} rite, The Hearing of the Sayings of the Ancient Men

This degree ceremony belongs to the I^{n}-gtho$^{n\prime}$-ga (Puma) gens and the version is by that gens. Other gens have the rite but under different title. This being an exceptionally long ritual, only reference to certain parts can be given. In all the symbols mentioned there is a reference to long life, peaceful and calm days, and abundance of food. Following are some of the symbols: The god of day; the stages of life; the god of night; the morning and evening star; the immature golden eagle; the radiant star, to represent the upper region, the sky. Those representing the water are the water spider, the water beetle, and the white leech. The earth is represented by the Great Elk, who calls to the four winds. The Little earth brings forth four kinds of soil—the dark, the blue, the red, and the yellow—of which the people are to make their symbols; also the earth brings forth four bowlders, symbols of power—the red, the black, the white, and the yellow bowlders. The soft yellow and the friable rock are also to be used as symbols; the roots and plants were brought forth to be used as symbolic food. Thus in this wi-gi-e we find many symbols used for long life.

Ni′-ḳi Noⁿ-ḳ'oⁿ Wi-gi-e, Rite of the Hearings of the Sayings of the Ancient Men

This is the version of the Wa-ça′-be gens. In this wi-gi-e the Black Bear gens does not mention the four great gods, nor the eagle as leading the people down from the sky; neither is mention made of the Radiant Star, but the Puma acts as messenger in this gens version. Reference is made to the Great Elk as the being who made the waters to depart and gave the four colored soils of the earth—the dark, the red, the blue, and the yellow—while the Puma version gives the Crawfish as the doner of these soils; in this version of the rite the neck of the white swan is to be the symbolic war standard of the people; the Puma gens makes the antlers of the deer to be the standard.

Noⁿ-ni′ A-tha-shu-dse Wi′gi-e, Ritual of the Four Symbolic Animals (Ṭsi′zhu Wa-shta-ge)

Ho! What shall they use as a symbol of their courage, said the people.
The little mottled lynx,
Which they knew to be great in courage they chose to use as a symbol,
Saying that if they use the lynx as a symbol of courage,
They shall become known for their valor.
Then the lynx spake, saying: Behold my hands in which there is strength.
When they use these hands as symbols of strength,
Their hands shall ever be upon the foe.
At break of day,
Within the bend of a river,
The lynx suddenly rushed forth to an attack,
Upon a young deer,
Which he threw to the ground, where it lay lifeless and bent,
Whereupon he uttered a cry of triumph,
And spake, saying: Thus shall the little ones utter a cry of triumph over the fallen foe.
Thus he made four cuts to stand for all time.
Ho! What shall they use as a symbol of their courage, the people said.
The gray wolf,
Which they knew to be great in courage, they chose to use as a symbol,
Saying that if they use the gray wolf as a symbol of courage
They shall become known for their valor.

Then the gray wolf spake, saying: Behold my hands in which there is strength.
When they use these hands as symbols of strength,
Their hands shall ever be upon the foe.
At break of day,
Within the bend of a river,
The gray wolf suddenly rushed forth to an attack,
Upon a deer with spiked horns,
Which he threw to the ground, where it lay bent and lifeless,
Whereupon he uttered a cry of triumph,
And spake, saying: Thus shall the little ones utter a cry of triumph over the fallen foe.
Thus he made four cuts to stand for all time to come.
Ho! What shall they use as a symbol of their courage, said the people.
The male puma,
Which they knew to be great in courage, they chose to use as a symbol,
Saying that if they use the puma as a symbol of courage,
They shall become known for their valor.
The puma spake, saying: Behold these hands in which there is strength.
When they use these hands as symbols of strength,
Their hands shall ever be upon the foe.
At break of day,
The puma rushed forth to an attack,
Within the bend of a river,
Upon a deer with dark horns,
Which he threw to the ground, where it lay bent and lifeless,
Whereupon he uttered a cry of triumph,
And spake, saying: Thus shall the little ones utter a cry of triumph over the fallen foe.
Thus he made four cuts to stand for all time.
What shall they use as a symbol of their courage, the people asked.
The male black bear that is without blemish,
Which they knew to be great in courage, they chose to use as a symbol,
Saying, that if they use the black bear as a symbol of courage,
They shall become known for their valor.
The black bear spake, saying: Behold my hands in which there is strength.
When they use these hands as symbols of strength,
Their hands shall ever be upon the foe.
The black bear rushed to the forest,
Where stood a hummock of some size,
Which he tore apart,
And all the insects dwelling therein
He crushed between his teeth,

Whereupon he uttered a cry of triumph,
And spake, saying: Thus shall the little ones utter a cry of triumph over the fallen foe, as they travel the path of life.
Thus he made four cuts to stand for all time.
(See 39th Ann. Rept. Bur. Amer. Ethn., pp. 245–247, lines 1–60.)

LEGENDS

Çka′-gthe, the White Plume (Ţsi′-zhu version)

Of the god of day,
I, as a person, have made my symbol.
There is a god who never fails to appear at the beginning of day,
The god who lies as though dipped in red (dawn).
Of that god I have made my symbol.
By the side of the god who never fails to appear (the sun).
Even at his left side,
Stands a plumelike shaft of light.
Of this plume I have made my symbol.
When the little ones make their plumes of this shaft of light,
They shall live to see old age.
Having their plumes like the shaft of light,
Their symbolic plumes shall never droop.
Also at the right side of the god who never fails to appear (the sun)
Stands another plumelike shaft of light.
When the little ones use these shafts of light,
Their symbolic plumes shall never droop as they travel the path of life.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 126, lines 57–80.)

Hoⁿ′-ba tha-gthiⁿ, Peaceful days

I, as a person, make my abode in the days that are peaceful and calm.
When the little ones make of me their symbols,
They shall also dwell as a people in the days that are calm and peaceful.
I have removed all signs of anger.
With me as their symbol
They shall be able to remove from the gods
All sign of anger.
Even from the god of daylight have I removed all anger and violence.
Verily from all the gods have I removed all anger.
So when the little ones make of me their symbol
They shall enable themselves to remove all anger and violence as they travel the path of life.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 127, lines 81–102.)

Ho^{n}'-ba wa-çu, God of cloudless day

To the god of cloudless day the people spake,
Saying: O grandfather,
The little ones have nothing of which to make a symbol.
He replied, saying: I am the only great god;
They shall make of me their symbol.
Then shall they enable themselves to see old age.
The four divisions of days (stages of life)
They shall enable themselves to reach and enter,
Their days shall be calm and peaceful.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 148, lines 11–27.)

Mi-xa çka, the great white swan (version of the Puma gens)

There is the great white swan;
Of this shall the little ones make their symbol,
The great white swan spake, saying: When the little ones make of me their symbols
Let them know that of all living creatures
None are equal in strength of wings.
When I make a flight, even before half of the day has passed,
I am on the further side of the lake,
Swinging up and down upon the waves of the water.
When the little ones make of me their symbols,
Their arms shall become strong as are my wings.
To the four great divisions of the days (stages of life)
They shall succeed in bringing themselves,
They shall enable themselves to live to see old age,
By making of me their symbols,
They shall see old age as they travel the path of life.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 77, lines 84–98.)

Mo^{n}-hi^{n}' ṭs'a-zhi, Grass that never dies (Sedge)

Behold the grass that never dies (the sedge);
When the little ones make of it the means to reach old age,
They shall always live to see old age.
I, myself, have made it to be the means to reach old age.
Behold the bend of my shoulders (Drooping sedge),
Behold the white blossoms on the top of the stalks,
Which I have made to be the means of reaching old age.
The little ones shall reach old age
And see their scanty locks turn yellowish with age
As have these blossoms.
With me as their symbol the little ones shall reach old age.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 95, lines 25–34.)

Moⁿ-ḳoⁿ′ Ni-ḳa-shi-ga, Man Medicine (Cucurbita perennis)

In the presence of the Moⁿ-ḳoⁿ′ Ni-ḳa-shi-ga, Man Medicine,
They came and stood,
Saying: Shall this plant be a medicine to the little ones.
The grandfather replied: When the little ones use this plant as medicine
They shall live to see old age.
When the people use this plant also for medicine,
They shall enable themselves to see old age.

Oⁿ-poⁿ Ṭoⁿ-ga, the Great Elk

The puma came suddenly upon the male elk,
Who stood upon the earth.
He returned in haste to his elder brothers,
Who said to him: O younger brother!
He replied: O elder brothers, I went forth and came upon a man who stands there.
In response they said to him,
Whomever the man may be who stands yonder,
We will send him to the abode of the spirits.
With heads bent they hastened to the man,
With the index finger moistened in the mouth, they were ready to slay the stranger.
Quickening their footsteps they went forth,
With heads inclined they stood before him.
The male elk hastened to say,
I am a Hoⁿ′ga,
I am O-poⁿ Ṭoⁿ-ga, the great elk,
I am a person who is never absent from an important act.
O′poⁿ Ṭoⁿ-ga, great elk,
Is a name that I have taken to myself.
I am a person who can be made use of as a symbol.
In the midst of the east wind,
In the midst of the north wind,
He threw himself upon the earth.
As he stood the sky became calm and peaceful,
And gentle as though touched with gentle hands.
As he threw himself in the midst of the north wind,
He swept away all traces of anger
From the god above (Overarching heaven).
Throwing himself upon the earth,
In the midst of the south wind,
He cleansed the land, from every part of the earth,
Of all anger.

Again he threw himself upon the earth.
When he arose to his feet,
He left the surface of the earth covered with the hairs of his body.
These, he said, are the grasses of the earth;
I have scattered them so that the animals may appear in their midst.
Once more he threw himself upon the earth.
When he arose he stood with his rumps toward the people,
Saying: These ball-like muscles of my rumps,
They are the round hills of the earth,
Behold the right side of my body,
It is the level lands of the earth.
Behold the ridge of my back,
It is the ridge of the earth.
Behold the curve of my neck,
It is the gaps in the ridges of the earth.
Behold the tip of my nose,
It is the peaks of the earth.
Behold the bases of my antlers,
They are the loose rocks of the earth.
Behold the branches of my antlers,
They are the branches of the rivers.
Behold the small tines of my antlers,
They are the creeks of the earth.
Behold the large tines of my antlers,
They are the large streams that are dotted here and there with forests.
Behold the largest part of my antlers,
They are the rivers.
All these I have made my body to represent.
When the little ones go forth to hunt,
Even before the break of day,
They shall see the animals appear,
And in the evening of the day
They shall always see the animals appear.
All the people shall make use of me as a symbol.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 113, lines 7–106.)

She′-ḳi, Rattlesnake (Life symbol)

The great snake (rattle)
From amidst the bunches of tall grass
Caused itself to be heard by making a buzzing sound.
Then it spake, saying:
Even though the little ones pass into the realms of spirits,
They shall, by clinging to me and using my strength, recover consciousness.
The great snake

Made a sound like the blowing wind
Close to the feet (of the sick).
He repeatedly sounded his rattle as he stood.
Close to the head (of the sick)
He repeatedly sounded his rattle.
Toward the east winds
He repeatedly sounded his rattle
Toward the west winds
He repeatedly sounded his rattle.
Toward the winds from the cedars (the north)
He repeatedly sounded his rattle.
Then spake, saying: Even though the little ones pass into the realm of spirits,
They shall always with my aid bring themselves back to consciousness.
When the little ones make of me their symbols,
The four divisions of the days
They shall reach successfully,
And then into the days of peace and beauty
They shall always make their entrance.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 104, lines 62–87.)

Ṭse′ wa-the, root of the Nelumbo lutea

The Puma strode away forthwith
And came to the middle of the lake,
Where, within its bed of mud, lay the ṭse′ wa-the.
With a quick movement of his foot he lifted the root from its bed of soft earth.
Then in haste he brought it home to the people,
Saying: How will this serve as a symbol, O elder brothers?
With eager haste the people munched the root,
And, like milk, its juice squirted out as they pressed it between their teeth.
They spake, saying: It is fit for the little ones to use as food.
The little ones shall use this for food.
The people of the Wa-zha′-zhe, those of the Ṭsi′-zhu,
Shall always use this root for food.
The people said to one another: Verily, we shall make the young bull
And this plant to be companions, O younger brothers.
When the little ones eat of these foods,
Their limbs shall always stretch in growth.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 111, lines 121–140.)

U′-xthi-thi^{n}-ge, No Anger

The Ṭsi′-zhu, a people who possess seven fireplaces,
Spake to one of the Ṭsi′-zhu (gentes),

Saying: Verily, a person (gens) who stands having no anger or violence.
O grandfather, the little ones have nothing of which to make their symbols.
No Anger (the subgens of that name) replied:
I am a person (a people) of whom the little ones may well make their symbols.
I am a person whose being abides in the moist, vibrating air of the earth.
When the little ones make of me their symbols,
They shall enable themselves to become a people of moist, vibrating air of the earth;
Their days shall be calm and peaceful.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 128, lines 104–118.)

Wa-ça′-be ni-dse hi-wa-çpe, hibernating of the Black Bear (Life symbol)

Verily at that time and place,
Close to the period of the seven moons,
The Black Bear sat to rest her body.
As she sat she thought: Even now I have reached the end of a great division of days.
In every direction she heard the voices of birds,
Heard them calling to one another as she sat.
Again she thought, I have reached the end of a division of days.
Swarms of little insects,
She saw swiftly flying hither and thither in the air;
Again she thought of the great division of days,
Saying: Behold I have come to Wa-ḳoⁿ′-da;
These little ones
Must dwell in the great division of days.
Gathering them (the little ones) up in her arms,
She held them up to the great god of day, newly risen,
Saying, O Venerable Father! these little ones have now become persons;
Give them strength to bring themselves to see old age as they travel the path of life.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 78, lines 40–59.)

Wa-ḳoⁿ′-da Hiu-dse′ ṭa, the goddess of the lower region (earth)

The people spake to the goddess of the lower region,
Saying: O grandmother,
The little ones have nothing of which to make their symbols.
The goddess of the lower region (earth) replied:
The little ones shall make of me their symbols.

When they make of me their symbols,
They shall enable themselves to see old age,
And verily, an unbroken line of descendants they shall live to see.
When the people of the Wa-zha′ zhe, the Hoⁿ′-ga and the Ṭsi′ zhu
Make of me their symbols,
Children, in an unbroken line of births, they shall live to see.
The four great divisions of the days,
They shall enable themselves to reach and enter,
The days that are calm and peaceful,
They shall enable themselves to reach and enter.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 149, lines 64–78.)

Wa-ḳoⁿ′-da Hoⁿ-noⁿ-pa-çe, the goddess of darkness

The people spake to the goddess of darkness,
Saying: O grandmother,
The little ones have nothing of which to make their symbols.
Quickly the goddess of darkness replied, O little ones,
You say the little ones have nothing of which to make their symbols.
The little ones shall make their symbols of me;
They shall then enable themselves to live to see old age.
The people of the Wa-zha′-zhe, the Hoⁿ-ga, and the Ṭsi′-zhu
Shall make of me their symbols.
When they make of me their symbols,
The four great divisions of the days
They shall enable themselves to reach and enter.
Little Ones,
An unbroken line of descendants they shall live to see,
In the days that are calm and peaceful,
They shall abide as a people.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 148, lines 30–49.)

Wa-ḳoⁿ′-da Moⁿ-shi-ṭa, God of the upper region (sky)

The people spake to the god of the upper region (Sky),
Saying: O grandfather,
The little ones have become a people.
The god of the sky replied: The little ones shall make of me their symbols;
Then shall they enable themselves to live to see old age.
So shall the Wa-zha′-zhe, the Hoⁿ′-ga, and the Ṭsi′-zhu,
By making of me their symbols,
Live to see old age.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 149, lines 50–60.)

Wa′-noⁿ-sdo-dse Wi-gi-e, Ritual of the Act of Slipping off the Moccasins (Puma gens)

Upon what shall we slip off our moccasins?
Toward the setting of the sun,
There is an adolescent youth
Upon whom we shall always slip off our moccasins.
When we slip off our moccasins upon the adolescent youth
We shall make it possible to slip off with ease our moccasins.
Upon what shall we slip off our moccasins?
Toward the setting of the sun,
There is an adolescent maiden
Upon whom we shall always slip off our moccasins.
When we slip off our moccasins upon the adolescent maiden,
We shall make it possible to slip off with ease our moccasins, my younger brothers.
Upon what shall we slip off our moccasins?
Toward the setting of the sun,
There is a man honored for his military prowess,
Upon whom we shall always slip off our moccasins.
When we slip off our moccasins upon the man honored for his military prowess,
We shall make it possible to slip off with ease our moccasins.
Upon what shall we slip off our moccasins?
Toward the setting of the sun.
There is a woman who has given birth to her first child,
Upon whom we shall always slip off our moccasins.
When we slip off our moccasins upon the woman who has given birth to her first child,
We shall make it possible to slip off with ease our moccasins, my younger brothers, they said to one another.

PARAPHRASES OF WI-GI-ES

Oⁿ-ba Tha′gthiⁿ Wi′gi-e, Ritual of Peaceful Day (of the Ṭsi′zhu gens)

Verily, my abode is in the days that are calm and peaceful.
When the little ones make of me their symbols (their life),
They shall become a people of the days that are ever serene.
From each of the great gods
I verily remove all traces of anger and violence.
When the little ones make of me their symbols,
They shall have power to remove from the gods
All anger and the desire for destruction.
From the god of the lower world (the earth);
From the god of light who standeth in the midst of heaven;
From the god of the upper world (the overreaching sky),

I have power to remove all anger and violence.
When the little ones make of me their symbols,
They also shall have power to remove from the gods all anger.
When the little ones of the Wa-zha′-zhe (subdivision)
And those of the Hoⁿ′ga (subdivision)
Make of me their symbols,
They shall have power to remove from all lands,
All anger, hatred, and violence.
(No Anger is also my name.)
I am a person of whom the little ones may well make their symbols.
My abode is in the midst of the earth's warm, quivering air.
When the little ones make of me their symbols,
They shall become a people of the earth's quivering air.
Verily in the days that are gentle and peaceful,
I make my abode.
When the little ones make of me their symbols,
They shall become a people of the days that are gentle and peaceful.
Of a little yellow flower,
I have made my body;
The little Ba-shta′, that stands amidst the winds,
I have made to be my body.
When the little ones make of the Ba-shta′ their symbols,
They shall live together without anger, without hatred.
(See 36th Ann. Rept. Bur. Amer. Ethn., p. 127, lines 81–97.)

O′-poⁿ Wi-gi-e, The Ritual of the Elk gens

This gens is of the Hoⁿ′-ga subdivision and has the Great Elk as its life symbol. It is a symbol of the entire earth and was instrumental in making it a suitable abode. In the ritual he causes the waters to recede and the land to appear and become habitable; he makes the grasses to grow so that animals may become plentiful for the benefit of man; the elk is a symbol in the rites pertaining both to peace and war. It is the symbol of the Wa-zha′-zhe and Ṭsi′-zhu people. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 113–115.)

P̣e′xe Thu-ça bi Wi′-gi-e, Ritual of the Taking up the Rattle (Puma gens)

What shall they use for a rattle? the people said.
It is a head that they shall use as a rattle.
Verily, it is not a head that is spoken of.
The male puma that lies outstretched upon the earth,
It is his head
That they shall use as a rattle.
When they shall use the head of the male puma as a rattle,
And go toward the setting sun, against their enemies,
They shall, by its use, easily overcome their foes.

What shall they use for seeds (gravel put into the gourd) for the rattle?
The male puma that lies outstretched upon the earth,
It is the teeth of his right jaw,
That they shall use as seeds for their rattles.
When they use the teeth of the male puma as seeds for their rattles,
Then, indeed, the sound of their rattles shall be clear.
What shall they use as a handle for their rattle?
The male puma that lies outstretched upon the earth,
It is his right foreleg
That they shall use for a handle for their rattle.
When they use the lower right leg of the male puma as a handle for their rattle,
They shall make themselves to be free from all causes of death.

Behold the fine dust within the rattle;
That fine dust also
Is not without a purpose.
Toward the setting of the sun
There are people who possess things that are numerous.
Verily I have made this dust to represent all those things.

Behold the opening at the top of the rattle.
That opening also
Is not made without a purpose,
The little insects (all living creatures),
It matters not whose little ones they may be,
We shall cause them to fall into this opening, as though into a snare.

They gave a menacing stroke to the rattle.
Toward the setting of the sun,
Toward the adolescent youth who dwells in that direction,
They gave a menacing stroke,
And said: When they give a menacing stroke such as this,
They shall strike with ease their enemies.
When they conjure their enemies with the rattle,
They shall conjure them with ease, O younger brothers.

For a second time they gave a menacing stroke with the rattle.
Toward the setting of the sun,
Toward the adolescent maiden who dwells in that direction,
They gave a menacing stroke,
And said: When they give a menacing stroke such as this,
They shall strike with ease their enemies.
When they conjure their enemies with the rattle,
They shall conjure them with ease.

For a third time they gave a menacing stroke with the rattle.
Toward the setting of the sun,
Toward the man who is honored for his military prowess, who dwells in that direction,
They gave a menacing stroke,
And said: When they give a menacing stroke such as this,
They shall strike with ease their enemies.
When they conjure their enemies with the rattle,
They shall conjure them with ease.

For the fourth time they gave a menacing stroke with their rattle.
Toward the setting of the sun,
Toward the woman who has given birth to her first child, who dwells in that direction,
They gave a menacing stroke,
And said: When they give a menacing stroke such as this,
They shall strike with ease their enemies with the rattle.
When they conjure their enemies with the rattle, as they travel the path of life,
They shall conjure them with ease, O younger brothers.

(See 39th Ann. Rept. Bur. Amer. Ethn., pp. 115–117.)

Ṭa I-ni-ḳa-shi-ga Wi′-gi-e, The Ritual of the Deer People

These are of the Wa-zha-zhe subdivision, and their ritual refers to the little animal (the deer) as the symbol of which they are to make their bodies. The various parts of the deer are referred to as proper symbols for the people of the seven fireplaces to take for power to overcome the enemy. Reference is also made to the oak trees and the bunches of grass found where the deer has trod. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 96–97, lines 10–79, 92–98.)

Ṭa Wa-thoⁿ, Deer Songs

These songs are part of the Ni-ḳi Noⁿ-k'oⁿ rite and belong to the Iⁿ-gthoⁿ-ga (Puma) gens and is their version. There are six of these songs and they follow the ritual of the Hearing of the Sayings of the Ancient Men. The first song refers to the hunter as he stands waiting for the deer, while the sister remains at home wishing a doe might be shot by the brother; the second refers to the anxiety and hope that the brother will succeed; the third refers to the relief of mind, as the sister thinks of the actual shooting of a deer by her brother; the fourth refers to the wounding of a deer by the hunter as he pursues it; the fifth refers to the cutting of the skin of the deer into shape for clothing; and the sixth refers to the success of the hunter. The mention of sister and brother in these songs is in the generic sense only.

Tho′-xe Ṗa thi-hoⁿ Wi-gi-e, Ritual of the Buffalo Bull gens

This is of the Ṭsi′-zhu division. In the ritual reference is made to the thrusting of a red plume, by the Ṭsi′-zhu Wa-shta-ge, into a Buffalo Bull, who was subdued and is called Tho′-xe, and who, being personified, speaks to the people, and with quick motion brings forth certain bulbous roots, which shall be not only symbolic medicine but also used as sacred names by them. These symbols shall be for long life to those who use them. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 134–135, beginning line 9.)

Toⁿ-woⁿ A-doⁿ-be wi-gi-e, Ritual of the Overseer of the Village

In this wi-gi-e (ritual) there are five parts; in the first, reference is made to the priestly office; the second is an appeal to the god of cloudless day, which is pure and free from anger and hatred; the third is an address to the goddess of darkness, who possesses the power of reproduction, and the people appeal to her for aid, so that the little ones may be able to reach maturity successfully; the fourth is an appeal to the god of the upper region (sky). To him the people appeal for aid in leading others along paths of peace. The fifth and last part of the ritual is an appeal to the goddess of the lower region (earth), who possesses power to bring forth life. The people appeal to her for peace and prosperity. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 147–151, lines 11–18, 30–46, 50–55, 64–82.)

Ṭse-do′-ga Iⁿ-dse, The Buffalo Face gens

This gens is of the Ṭsi′-zhu division. It has no ritual, but its presence is necessary in this ceremony to complete the tableau of the sky, the great bodies that move therein, and the animal life in the earth to which they are related. This gens occupies the second place in the ceremonial order of the gentes composing the Ṭsi′-zhu division, but its members remain silent throughout the ceremony. The office of this gens is to perform the ceremony of cutting into shape the symbolic buffalo-skin moccasins and to recite the wi-gi-e relating to them.

Ṭse Mi-ga Wi′-gi-e, The Ritual of the Female Buffalo

O younger brothers,
The little ones have no ceremonial articles.
Then to the one who had made of the Puma his body,
They spake, saying: O younger brother,
We bid you go and search for material for making them.
As these words were spoken the Puma hastened away.

Then the people spake, saying: There are signs that our younger brother is returning.
Stumbling again and again as he hastens homeward,
Some of the brothers hurried to him and spake,
Saying: O younger brother.
To their inquiries the Puma replied:
Verily, an animal of some kind
Stands yonder, O elder brothers,
Of formidable appearance, with cloven feet;
It has horns upon its head.
Then the people spake to one another, saying: O elder brothers,
Our younger brother has come home in great alarm.
He has seen an animal standing yonder
That is fear-inspiring in appearance,
An animal with cloven feet and horns upon its head.
Make haste, said the people;
We are a people who spare none of the foe,
A people who are never absent from any important movement.
It matters not whose little one that animal may be,
We shall send him to the abode of spirits.
They moved forward with quickened footsteps.
At the fourth ceremonial pause,
The Puma spake, saying: There it stands, O elder brothers.
The people drew near and stood in line.
They spake, saying: It is a female;
We shall make of the animal the sacred articles we need.
Even its skin
We shall consecrate to ceremonial use, O elder brothers.
Behold the length of its back, even it is
Fit for ceremonial use.
Out of its skin we shall make ceremonial robes,
To commemorate the consecration of the skin to ceremonial use.
We shall take from it a personal name.
The-sacred-robe shall be the name bestowed upon our little ones.
Woman-of-the-spine shall also be a personal name.
The horns also, that spread out, shall be a personal name.
Even its head shall be referred to in personal name.
Maker-of-the-head we shall use as a personal name.

Ṭse Thoⁿ-ḳa Wi-gi-e, The Ritual of the Buffalo Back gens

This gens is of the Ṭsi′-zhu division. In the ritual mention is made of the Buffalo back as being personified and tells the people to make of him their symbol. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 132, lines 3–11.)

Ţse Wa-thoⁿ, Buffalo Songs

This is the opening song in the ceremony of Instructions to the Wife of the Initiate. Reference is made to Wi-ţsi′-go (grandfather), which is a term of veneration; the second of these songs relates to the activities of the animal when it has attained maturity. The call in these songs is to the human race as well as to the Initiate and his wife. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 142–143, free translations of songs.)

Ţsi-′zhu Wa-noⁿ Wi-gi-e, Ritual of the Elder Household gens

This gens is of the Ţsi′-zhu division. The life symbol of this gens is the sun's rays (Mi Ga-gthe-çe). Reference is made in the ritual of this god of day and its thirteen rays, the war symbols of this gens; the morning and evening stars and the pileated woodpecker are also referred to as symbols to be used by the people. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 119–122, lines 9–21, 26–34, 40–51, 58–73.)

Ţsi′-zhu We-ha-ge Wi-gi-e, The Ritual of the Last Ţsi′-zhu gens

In this wi-gi-e (ritual) reference is made to the life symbol which is the red black bear. As in the rituals of the Wa-ça-be-ţoⁿ and the Hoⁿ I-ni-ķa-shi-ga, so in this of the Ţsi′-zhu We-ha-ga mention is made of the dark color of the feet, the tip of the nose, and the dark spots on the body which are to be used as symbols to insure a long life, and of which they are to make their charcoal. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 130–132.)

U′-xthi Thiⁿ-ge Wi′-gi-e, The Ritual of the No Anger gens

This gens is of the Ţsi′-zhu division. In this ritual reference is made to the Peace Pipe as a life symbol; also reference is made to a little yellow flower; to the red, blue, speckled, and yellow corn as symbolic food for the people, signifying a ripe old age will be reached by them and they will have peace and calmness. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 128–129, lines 123–129, 135–139, 143–151, 154–165.)

Wa-ça′-be-ţoⁿ Wi-gi-e, Ritual of the Black Bear gens

The symbol of this gens is the Black Bear; of this they are to make their charcoal, which is designated by the black on the feet, the tip of the nose, and the various parts of its body. Mention is also made in this ritual to the White Swan, of which they are to use the black of its feet and the tip of its beak as a symbol for their charcoal. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 105–107, lines 3–34, 50–63.)

Wa-ça′-be Wi-gi-e, Ritual of the Black Bear (a life symbol of the Black Bear gens)

The bear moved on with quickened footsteps
To a valley where he paused and stood.
To this time he had not found a place wherein to rest.
He longed to sit down,
But moved about perplexed and bewildered.
He knew he must rest for a period of seven months,
But knew not where or how.
He gathered together some small stones
And arranged them in a pile.
Seven in number were the stones
He had gathered together and arranged in a pile
Whereon to rest.
Nevertheless he rested not.
Then, even as he moved away,
He spake, saying: This act also
I have not performed without a purpose.
When the little ones go toward the setting sun against their enemies,
They shall make use of these stones.
The little ones of the Ṭsi′zhu and of the Wa-zha′zhe
Shall use these stones to purify their bodies by heating them (the ceremonial vapor bath).
When they use these stones for purifying their bodies,
They shall be free from all causes of death.
When they use them in their supplications for aid to overcome their enemies,
They shall enable themselves to overcome their enemies with ease.
The Bear moved on with quickened footsteps
To the top of a rocky cliff,
To the entrance of a cave where he paused and stood.
To this time he had not found a place wherein to rest.
But he moved about bewildered;
For a period of seven moons he must rest.
He moved close to the house (the cave) and paused.
Then, into the door, at the right side,
He partly entered and paused.
He beheld the interior of a house, mysterious in all its aspects.
He moved farther into the house and sat down.
He became conscious of having found for himself a house with a room most pleasing and satisfying,
Of having come to a house that was mysterious in all its aspects,
Verily, a house that excluded the light of day he had found.

He thought, Lo, even the door of my dwelling
Is mysterious.
No one can look in and intrude upon me.
He sat down
To rest for a period of seven moons,
And sat undisturbed,
Until six moons had passed;
Then he made a close examination of his body,
Looking carefully over all its parts.
He thought: Lo, my flesh has shrunken to nothing, in the time I have sat here.
Verily, I am a person whom the little ones should make their symbols.
They should make of me an emblem of old age.
Again the Bear examined himself.
Then to the right side of the door of his house
He moved and paused.
He stood gazing upon the land before him.
Verily, he saw the land overspread with a smokelike mist.
He heard the sighing of the winds among the tree tops.
He moved farther out, where he paused and stood,
And the birds
All around him sang,
And he stood listening to the noise of their songs.
The Bear moved forward and placed upon the ground six imprints of his feet,
As symbols of certain deeds most difficult to accomplish.
He did not place the six footprints upon the ground without a purpose.
He spake, saying: Behold I have placed upon the ground six footprints.
Toward the setting of the sun
The little ones shall win o-do^{n}′ (military honors).
Verily, I have made these footprints to represent those deeds.
He took one step forward.
Then from there he placed seven footprints upon the ground,
And he spoke, saying: These footprints also
I have not placed upon the ground without a purpose.
They are the footprints spoken of as the Seven Footprints.
Verily, I have placed them here to remain for all time to come.
They are the valorous deeds spoken of as o-do^{n}′;
These valorous deeds spoken of as the Seven O-do^{n}′
I have verily placed here to remain for all time.

(See 39th Ann. Rept. Bur. Amer. Ethn., pp. 158–164, lines 117–309.)

Wa′-çi-thu-çe Wi-gi-e, Ritual of the Cremonial Approach to the Little House

This version is of the Ṭsi′-zhu division. Reference is made in this ritual to an effort on the part of the people to find a way to guide their footsteps. Wandering about through valleys, toward a river, they finally find the Little House; other efforts were made but each time the footsteps led to the Little House.

Wa-ḳe′-stse-dse Wi-gi-e, The Ritual of the Wa-ḳe′-stse-dse gens

This ritual refers to the life symbol of the gens as the Cattail (*Typha latifolia*), the plant that represents the water part of the earth. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 93.)

Wa-ṭs'e′-the Wa-thoⁿ, Song of Death

This song is sung by the Xo′-ḳa of the Ṭsi′-zhu division, after the recital of the ritual of the Ceremonial Approach. It relates to the one who comes upon them unawares, and makes an attack, and causes them to lie blackening the earth. While this song is being sung the Xo′-ḳa moves slowly to his seat in the lodge. Following this song is the Ḳi-çto′ⁿ Wa-thoⁿ, the Little song of the Gathering, which tells of the principal ones taking their places. Following this comes the ceremony called U′-wa-the-the, the act of sending certain symbolic articles to the various gentes owning them.

Wa′-ṭse-tsi Wi-gi-e, The Ritual of the Star People, Wa′-ṭse-tsi gens of the Wa-zha-zhe subdivision

The life symbol with this gens is the female cedar, and as a companion to the red cedar the waters that flow through the valley shall also be a symbol; the grass that never dies (the sedge) is a symbol used by these people, and all of these symbols are referred to in the wi′-gi-e of this gens. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 95, lines 9–24, 25–31.)

Wa-zha′-zhe Çka Wi-gi-e, Ritual of the White Wa-zha′-zhe (water division) gens of the Wa-zha′-zhe subdivision

In this ritual will be found the life symbols used by this gens, which are the mussel (ṭsiu′-ge) that sits in the water and the god of day, all typifying the length of life. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 94, lines 8–27.)

Wa-zha′-zhe Wa-noⁿ Wi-gi-e, Ritual of the Wa-zha′-zhe Wa-noⁿ gens

This gens has for its life symbol the Ḳe Çiⁿ-dse Ga-ṭse, the Turtle with Serrated Tail. In this ritual the recount of the o-doⁿ′ is symbolized by the seven serrations in the turtle's tail, and is expressive of the long life they shall experience by using this symbol. (See 36th Ann. Rept. Bur. Amer. Ethn., p. 92, lines 8–35.)

Wa-zhiⁿ′-ga p̣a ţoⁿ-ga, Wi-gi-e, Ritual of the Long-billed (Pileated) Woodpecker

There is in existence a long-billed bird;
Of that bird I have verily made my body.
The god of day that sitteth in the heavens,
I have employed this bird to bring hither (symbolize);
Also the god of night that sitteth in the heavens,
And the male star (morning star),
I have employed this bird to bring hither (symbolize).
When the little ones make of that star their symbol,
They shall enable themselves to find spoils in profusion.
When they go toward the setting of the sun against their enemies,
And use the bird in the appeal for aid,
They shall never fail to succeed in their undertakings.
The female star (evening star),
I have employed this bird to bring forth.
As the little ones go toward the setting of the sun,
And use this bird in their appeal for aid,
They shall never fail to succeed.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 120, lines 55–85.)

Wi-gi′-e Toⁿ-ga, The Great Ritual

This is recited by the Ţsi′-zhu Wa-noⁿ, following the sending of the symbolic articles. The act of reciting belongs to the two keepers of the Tattooing and Great Healing Plant shrines. Reference is made to the various life symbols as the Sho′-ḳa hastened forth. These are the golden eagle, the white rock, the bowlders, the flint, various trees; also the valleys and the prairies that he traveled over in searching, showing that the sky, the land, the water are all sought in getting the life symbols. At the conclusion of this Great ritual, the O′-poⁿ gens bring water, that the different ones may wash their faces.

Xo′-ḳa Ḳi-noⁿ kshi-the Wi-gi-e, Ritual of the Xo-ḳa symbolic painting (Wa-ça-be gens)

With what shall the little ones adorn their bodies?
The crimson color of the god of day who sitteth in the heavens,
They shall make to be the sacred color,
The god who redeems the heavens as he approaches.
They shall adorn their bodies with the crimson hue shed by the god of day.
Then shall the little ones be free from all causes of death.
What shall they use for a symbolic plume?
At the right side of the god who comes at the beginning of day,
Is a beam of light that stands upright like a plume,
That they shall make as their sacred plume;

Then their plumes shall never droop for want of strength.
For a pendant upon the breast of the Xo-ḳa
They shall place the shell of the mussel, who sitteth upon the earth.
It is as the god of day who sitteth in the heavens.
By pressing this to his breast
He shall be free from all causes of death.
What shall the people place upon his wrist?
It is a bond spoken of as a captive's bond,
But it is not a captive's bond,
It is a soul,
That they shall place upon his wrists.
What is he upon whom a girdle is to be placed?
He is a captive; no, it is a spirit.
Also it is a spirit to whom moccasins are to be given.

(See 39th Ann. Rept. Bur. Amer. Ethn., p. 74, lines 1–42.)

Xo′-ḳa Wi′-gi-e, Ritual of the Xo′ḳa

This ritual is recited by the Xo′-ḳa (Initiator) before he paints himself with the charcoal. The first part of the ritual relates to the Black Bear and to certain symbols given to the people; the second part refers to the female black bear when she starts to hibernate and also to her awakening after her long sleep; the third and last part is spoken as the Ḳi-noⁿ Wi-gi-e. In this is related the manner in which certain symbols are painted upon the face of the Xo′-ḳa and on his body.

Xu-tha′ Zhu-dse Wi-gi-e, Ritual of the Red Eagle gens

This gens is of the Ṭsi′-zhu division and has as its life symbol the red eagle. Reference is made in the ritual to the parts of the body of the red eagle that may be used as life symbols which will enable the people to have long lives; also reference is made to the dawn as a plumelike shaft of light. (See 36th Ann. Rept. Bur. Amer. Ethn., pp. 124–126, lines 10–52; 60–79.)

Hoⁿ′be çu Wi′-gi-e, Ritual of Cutting the Symbolic Moccasin (Puma gens)

The turtle that has a tail with seven serratures,
We shall make to be the symbol of our foot, O younger brothers.
When we make this turtle to be the symbol of our foot,
And go forth against our enemies who dwell toward the setting sun,
We shall enable ourselves to tread down the harmful grasses.

What shall we make to be a symbol of our moccasin string?
The garter snake that lies outstretched
Shall be the symbol of our moccasin string.
The harmful grasses that lie in our course
Shall not cut or break our moccasin string.

What shall we make to be the symbol of our knife?
There is the young buffalo bull;
It is his right horn
That shall be a symbol of our knife.
When we make the right horn of the young bull to be a symbol of our knife,
And go against our enemies who dwell toward the setting sun,
Our knife shall always be sharp and ready for use, O younger brothers.
Upon what shall we cut this skin?

Toward the setting of the sun
There is a man of our enemies who is honored for his valor.
It is upon him that we shall cut this skin.
When we do our cutting upon that valorous man,
It shall be easy for us to do our cutting.

The people said,
The turtle that has a tail with six serratures,
We shall make to be a symbol of our foot, O younger brothers.
When we make that turtle to be our foot,
And go forth against our enemies who dwell toward the setting sun,
We shall enable ourselves to tread down the harmful grasses.

What shall we make to be a symbol of our moccasin string?
When we make this snake to be our moccasin string,
The harmful grasses that lie in our course
Shall not break or cut our moccasin string.

What shall we make to be a symbol of our knife?
There is the young buffalo bull;
It is his right horn
That shall be a symbol of our knife.
When we make the right horn of the young bull to be a symbol of our knife,
And go against our enemies who dwell toward the setting of the sun,
Our knife shall always be sharp and ready for use.

Upon what shall we cut the skin?
Toward the setting of the sun
There is a woman of our enemies who has given birth to her first child.
It is upon her that we shall cut this skin.
When we do our cutting upon that woman,
It shall be easy for us to do our cutting, O younger brothers.

Upon what shall we perforate this skin?
Toward the setting of the sun
There is an adolescent youth of our enemies.
It is upon that youth we shall perforate this skin.
When we perforate this skin upon that youth,
It shall be easy for us to do our perforating.

Upon what shall we perforate this skin?
It is the adolescent maiden
Upon whom we shall perforate this skin.
When we shall perforate this skin upon that maiden,
It shall be easy for us to do our perforating.

Upon what shall we perforate this skin, the people asked.
It is the man of our enemies who is honored for his valor
Upon whom we shall perforate this skin.
When we perforate this skin upon the valorous man,
It shall be easy for us to do our perforating.

Upon whom shall we perforate this skin?
It is the woman of our enemies who has given birth to her first child
Upon whom we shall perforate this skin.
When we perforate this skin upon that woman,
It shall be easy for us to do our perforating, as we travel the path of life, O younger brothers, they said to one another.
(See 39th Ann. Rept. Bur. Amer. Ethn., p. 63, lines 2–73.)

Ḳi′noⁿ Wi′gi-e, The Ritual of Painting the Xo′ḳa of the Ṭsi′zhu Wa′noⁿ

The people spake to one another, saying: What shall the little ones use to paint their bodies?
They gathered together four stones,
Which they arranged in a pile, leaning one against the other.
They gathered together the small dead branches of the surrounding trees
And broke them to pieces, making a din of crackling sounds.
They thrust the pieces of dead branches underneath the stones and in the spaces between them.
They set fire to the pile of dead branches and the stones
And made the air to tremble and vibrate with the flames and heat.
The darkened sides of the heavens
They made to redden with the glow of the flames and the heat.
They spake to one another, saying: Let the little ones use the fiery glow upon yonder heavens as a paint for their bodies.
The people of the Ṭsi′ zhu Who Possess Seven Fireplaces

Became stricken with the fiery glow, that left no part of their bodies untouched.
They spake to one another, saying: What beneficent power shall this sacred fire draw toward us?
They said: The red shield,
Let the sacred fire draw toward us.
When the sacred fire draws toward us the red shield,
Then, when our enemies who dwell toward the setting sun
Come against us with weapons in countless numbers,
Their weapons shall fail to strike the little ones.
The red shield,
Let the sacred fire draw toward us.
Then, when our enemies who dwell toward the setting sun
Come against us with sharp weapons standing out from their bodies in countless numbers,
The little ones shall always be able to ward off the weapons, sending them away in forked lines.
The red shield,
Let the sacred fire draw toward us.
Then, when our enemies who dwell toward the setting sun
Come against us with sharp weapons in countless numbers,
The little ones shall always be able to ward off the weapons, making them to glance away on either side.
The red shield,
Let the sacred fire draw toward us.
Then when our enemies who dwell toward the setting sun
Come against us with sharp weapons in countless numbers,
We shall be able to ward off the weapons of our enemies, they said to one another.

(See 36th Ann. Rept. Bur. Amer. Ethn., pp. 242–243.)

Ḳi'noⁿ Wi'gi-e, The ritual for decorating the Xo'ḳa with sacred symbols (Ṭsi'zhu Wa'noⁿ)

They spake to one another, saying: What shall the little ones use for a girdle?
The hair of the young buffalo
They shall use as a girdle.
When the little ones use the hair of the young buffalo as a girdle,
They shall free themselves from all causes of death.
They spake to one another, saying: What shall the little ones use for a neckband?
The hair of the young buffalo
They shall use as a neckband.
When the little ones use the hair of the young buffalo as a neckband,

They shall have a neckband that will free them from all causes of death.
They spake to one another, saying: Behold this mussel shell,
Which the little ones shall use as a gorget pendant.
It was the mussel
Who traveled up the river, forcing his way against the current,
When coming to a shallow part of the river he said: Behold these rushing waters,
I have not made them without a purpose.
I have made them to be the means of reaching old age.
When the little ones use these waters, they shall free themselves from all causes of death.
Behold the waves of the river,
I have made them to be the means of reaching old age.
When the little ones make of me their symbols,
They shall live to see old age.
Behold the hollow bed of the river,
I have not made it without a purpose.
When the little ones make of it the hollow of their own bodies,
They shall free the hollow of their bodies from all causes of death.
Behold the swift current of the river,
I have not made it without a purpose.
When the little ones make of it their windpipe,
They shall free their windpipe from all causes of death.
Behold the ripples upon the surface of the river,
I have not made them without a purpose.
When the little ones make of me their bodies,
They shall always live to see their breasts wrinkled with age.
He spake again, saying: And it so happens
That in my travel I come to the days that are calm and peaceful.
So shall it happen with the little ones; they shall also reach and enter the days that are calm and peaceful.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 247, lines 2–37.)

Mi Wi′gi-e, The Sun Ritual (Ṭsi′zhu Wa′no^{n})

The god that never fails to appear at the beginning of day
Has upon its left side
Six rays that are like stripes in appearance.
These six rays
I have made to be symbols,
Symbols of the valorous deeds spoken of as o-do^{n}′.
When the little ones make of these six rays the symbols of their o-do^{n}′,
They shall enable themselves to count with accuracy their o-do^{n}′.

Upon the right side of that god there are seven rays that are in appearance like stripes.
These seven rays also
I have made to be symbols,
Symbols of the valorous deeds spoken of as o-do^{n}′.
I have made all of these six and seven rays to be symbols of the valorous deeds spoken of as o-do^{n}′.
When the little ones use these rays for counting their o-do^{n}′ as they travel the path of life,
They shall enable themselves to count with accuracy their o-do^{n}′.
(See 39th Ann. Rept. Bur. Amer. Ethn., pp. 170–171, lines 2–16.)

Mi′xa-çka Wi-gi′e (White Swan Ritual), a life symbol of the Wa-ça′be (Black Bear) gens

We have no ceremonial articles;
Let search be made for materials to be used in making them.
They moved forward and spake to one who had made of the Puma his body,
Saying: O younger brother,
Go thou and make search.
In a short time he hastened away.
The people spake, saying: There are signs that our younger brother is returning.
Some of the brothers hastened out to speak to him.
In response to their inquiries, the Puma said: O elder brothers,
Verily, there is an animal of some kind
In yonder place.
The elder brothers replied: Our younger brother has said
That an animal of some kind is in yonder place.
Make haste, the people said,
That we may send him to the abode of spirits.
It matters not whose little one this animal may be,
Verily, we are a people who spare none of the enemy.
They moved forward with quickened footsteps;
They made one ceremonial pause.
At the fourth
The Puma spake, saying: There he stands, O elder brothers.
The elder exclaimed: I have spoken; we shall send him to the abode of spirits!
Then he thrust his index finger into his mouth,
Quickly withdrew it, and pointed it at the animal.
The bird fell in death to the ground, its feathers strewing the earth.
The people hastened to the bird,
And spake to one another, saying: O elder brothers,
It is a swan, O elder brothers,

A white swan,
A bird fit for a symbolic article.
Behold its feet are dark in color.
The tip of its bill is dark.
Its feathers are white.
From this bird also we shall take our personal names;
White Swan shall be to us a personal name.
White-bird shall also be a personal name to us.
This shall be the name of the little ones.
White-feather shall be a personal name.
Behold the dark color of its feet,
That we shall use as a symbol.
When we go toward the setting sun against our enemies,
That color shall be represented by charcoal.
When the little ones use the charcoal as a sign of their supplications,
Their prayers shall never fail to be heard.
We have killed the white swan.
Behold the curved neck of the bird.
Of this we shall make a standard.
When we use it as a standard and go against our enemies,
The little ones shall not fail to overcome their enemies as they travel the path of life.

(See 36th Ann. Rept. Bur. Amer. Ethn., pp. 229–231, lines 307–368.)

Moⁿ-iⁿ′ḳa-zhiⁿ-ga Wi-gi′e, The Ritual of the Little Earth (Puma gens)

The Hoⁿ′ga people who possess seven fireplaces
Spake to one another, saying: O younger brothers,
It is not possible for the little ones to dwell upon the surface of the water.
The Hoⁿ′ga Wa′ṭse-ga-wa set forth with quickened footsteps
Toward an open prairie where trees grew not,
And there, as he paused and stood,
He beheld a man, standing plainly in sight,
With uplifted hand, and fingers divided,
Giving the hand a cloven, forked appearance.
Wa′ṭse-ga-wa, returning in haste, spake,
Saying: A man stands yonder, O elder brothers.
To this they replied: It matters not what man's son he may be,
Let us send him to the abode of the spirits.
With firm resolve they hastened forward.
The leader, with his index finger moistened between his lips,
To slay the man by pointing at him with it.
As the brothers came close to him
He spake, saying: I am a Hoⁿ′ga;

I am Hon′ga Mon-iⁿ′ḳa-zhiⁿga, The Little Earth.
I am he who is never absent from movements of importance.
I am about to give you things that will cause you to be heartily grateful, O elder brothers.
The elder brothers spake, saying:
It is certain by the signs that our younger brother
Is about to perform some important deed.
The Little Earth brought forward a bit of dark soil and offered it to the brothers,
Saying: I give this to you; it will satisfy your hearts' longings.
When you use it (as a sacred symbol) in offering your supplications
Your prayers shall always be readily granted.
When in the dawning of the day
You put upon your face a bit of the dark soil
And shed tears of longing, even before the sun has risen to the height of your houses,
Your prayers shall be readily granted.
But, beware of closing your eyes, while yet this sign is upon your face,
For then you shall cause yourself to fail to reach old age.
Then Wa′tse-ga-wa brought forth a bit of blue soil,
Saying: This is a gift, and by its use upon your face
You shall never fail to secure the fulfillment of your desires.
Little-earth sank into the ground as though gulped in by it.
When he reappeared he gave to the brothers a bit of red soil,
Saying: When you put this on your face,
You shall not shed tears; if you do, there are penalties that I shall make you suffer.
But as you go forth to the setting sun you shall succeed with ease in making your enemies fall in death.
Again a fourth time he sank into the earth.
Reappearing, he gave to the brothers a bit of yellow earth,
Saying: You shall carry this with you as you offer your supplications, as you go forth to the setting sun,
And when the fair captive you find and take,
Upon his face put this bit of earth as a captive sign, O elder brothers.
With this bit of soil the fair captive you shall always succeed in finding and taking.

(See 36th Ann. Rept. Bur. Amer. Ethn., p. 116, lines 2–51.)

Moⁿ-thiⁿ-ka zhiⁿ-ga Wi′-gi-e, Ritual of the Little Earth, gifts from the Moⁿ-shkoⁿ (Crawfish) of the Ni-ḳi-noⁿ-ḳoⁿ rite, Hoⁿ′-ga division

There was a man whose name was Little Earth.
He appeared before the people with a cloven hand uplifted,
In which he held a bit of the dark soil of the earth,

Which he offered to the people as he spake,
Saying: This bit of the dark soil of the earth
They shall carry when they go to offer their supplications.
Then shall their prayers be readily granted, O elder brothers.
When the people of the Wa-zha′-zhe and of the Ṭsi′-zhu
Put it upon their faces as they offer their supplications,
Then, even before the sun has risen to the height of their houses,
Their prayers shall be readily granted.
Although that may be,
When they put it upon their faces,
They shall not close their eyes in sleep,
When they close their eyes in sleep,
They shall shorten their lives as men.

A bit of the blue soil of the earth
He brought forth and stood offering it to the people.
This bit of the blue soil of the earth
They shall carry when they go to offer their supplications.
When they carry this bit of blue earth as they offer their supplications,
When they go forth against their enemies,
Their prayers shall be readily granted.

He brought forth a bit of red soil of the earth.
And stood offering it to the people.
This bit of the red soil
They shall carry when they go to offer their supplications.
The people of the Wa-zha′-zhe and the Ṭsi′-zhu
Shall use this bit of red earth as they offer their supplications.
When they use it as they offer their supplications,
Even before the sun rises to the height of their houses,
Their prayers shall be readily granted.
Although that may be,
When they put it upon their faces,
They shall not shed tears.

He brought forth a bit of the yellow soil of the earth
And stood offering it to the people.
This bit of the yellow soil of the earth
Shall be used in offering their supplications
By the people of the Wa-zha′-zhe and the Ṭsi′-zhu,
So that their prayers may always be readily granted,
When they go to seek the fair captives,
They shall put this bit of yellow earth upon his face.

Ni Wi′-gi-e, Ritual of the Water (River)

I

One who belonged to the Wa-zha′-zhe of the seven sacred fireplaces,
Who had made the water to be his flesh (a trope for life),
Spake, saying: Behold, the right side of the body of the river,
That I have taken to be the right side of my body.
If the little ones also take the right side of the body of the river to be the right side of their body,
They shall remove from themselves all causes of death.
And if they make that side of the body of the river to be the means by which to reach old age,
They shall live to see old age.

II

Behold, the hollow of the back (bed) of the river,
I have made to be the hollow of my back.
If the little ones also made the back of the river to be their back,
They shall live to see old age.

III

Behold, the left side of the body of the river,
That I have made to be the left side of my own body.
If the little ones also make the left side of the body of the river to be the left side of their body,
They shall live to see old age.

IV

Behold, the channel of the river,
That I have made to be the cavity of my body.
If the little ones also make the channel of the river to be the cavity of their body,
The little ones shall remove from themselves all causes of death,
And if they make it to be the means by which to reach old age,
They shall live to see old age, my younger brothers,
The people of the Hoⁿ′-ga and those of the Ṭsi′-zhu,
Their little ones shall live to see old age.

Ṭsi′zhu Wa-noⁿ Wi′gi-e of the Child Naming

The Ṭsi′zhu, a people who have seven fireplaces, spake,
Saying: O younger brothers,
The little ones have nothing of which to make their symbols,
To the Sho′ḳa Wa-ba-xi (the Chief Messenger),
The little ones have nothing of which to make their symbols.

The Chief Messenger
Hastened to the
God of Day (the Sun), who sitteth in the heavens,
And returned with him to the people.
They spake to the God of Day, saying: O grandfather,
The little ones have nothing of which to make their symbols.
The God of Day quickly replied: It is well you sent for me.
Of all the groups of gods,
I am a god by myself.
The little ones shall make of me their symbols.
There is not one who has the power to see my path,
When the little ones make of me their symbols,
There is not one who shall be able to see their path in life's journey.
There is not one who has power to cross my path.
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.
What one is there who can stand in my way to prevent my going?
When the little ones make of me their symbols,
There is not one who shall be able to stand on their way to prevent their going.

The Chief Messenger
Hastened to the
Goddess of Night (the Moon, who sitteth in the heavens),
And returned with her to the people.
They spake to her, saying: O grandmother,
The little ones have nothing of which to make their symbols.
The Goddess of Night replied: It is well you sent for me.
Of all the groups of gods,
I am a god by myself.
There is not one who has power to see my path,
When the little ones make of me their symbols.
There is not one who shall be able to see their path.
There is not one who has power to cross my path.
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.
What one is there who can stand in my way to prevent my going?
When the little ones make of me their symbols,
There is not one who shall be able to stand in their way.

The Chief Messenger
Hastened to the
Star of Day (the Morning Star), who sitteth in the heavens,
And returned with him to the people.
They spake to the Star of Day, saying: O grandfather,
The little ones have nothing of which to make their symbols.

The Star of Day replied: It is well you sent for me.
The little ones shall make of me their symbols.
Of all the groups of gods,
I am a god by myself.
There is not one who shall be able to see their path.
There is not one who has power to cross my path,
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.
When the little ones make of me their symbols,
There is not one who shall be able to stand in their way to prevent their going.

The Chief Messenger
Hastened to the
Star of Night (the Evening Star), who sitteth in the heavens,
And returned with her to the people.
They spake to her, saying: O grandmother,
The little ones have nothing of which to make their symbols.
The Star of Night replied: It is well you sent for me.
Of all the groups of gods,
I am a god by myself.
When the little ones make of me their symbols,
There is not one who shall be able to see their path,
There is not one who has power to cross my path,
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.
What one is there who can stand in my way to prevent my going?
When the little ones make of me their symbols,
There is not one who shall be able to stand in their way to prevent their going.

The Chief Messenger
Hastened to the
Litter (Great Bear), who stands in the midst of the heavens,
And returned with him to the people.
They spake to Litter, saying: O grandfather,
The little ones have nothing of which to make their symbols.
The Litter replied: It is well you sent for me.
Of all the groups of gods,
I am a god by myself.
The little ones shall make of me their symbols.
When the little ones make of me their symbols,
There is not one who shall be able to see their path.
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.

What one is there who can stand in my way to prevent my going?
When the little ones make of me their symbols,
There is not one who shall be able to stand in their way to prevent their going.

The Chief Messenger
Hastened to
Ṭa-p̣a′, Deer-head (Pleiades), who stands in the heavens,
And returned with her to the people.
They spake to her, saying: O grandmother,
The little ones have nothing of which to make their symbols.
Deer-head replied: It is well you sent for me.
Of all the groups of gods,
I am a god by myself.
When the little ones make of me their symbols,
There is no one who shall be able to see their path.
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.
What one is there who can stand in my way to prevent my going?
When the little ones make of me their symbols,
There is not one who shall be able to stand in their way to prevent their going.

The Chief Messenger
Hastened to
Ṭa Tha′bthiⁿ, Three-deer (Orion's belt), who sitteth in the heavens,
And returned with him to the people.
They spake to him, saying: O grandfather,
The little ones have nothing of which to make their symbols.
The Three-deer replied: Of all the groups of gods,
I am a god by myself.
The little ones shall make of me their symbols.
When the little ones make of me their symbols,
There is not one who shall be able to cross their path,
When the little ones make of me their symbols,
There is not one who shall be able to stand in their way to prevent their going.

The Chief Messenger
Hastened to
Mi-ḳa′ḳ'e U-ḳi-tha-ç'iⁿ, Double-star (theta and iota in Orion), who sitteth in the heavens,
And returned with her to the people.
They spake to her, saying: O grandmother,
The little ones have nothing of which to make their symbols.

Double-star replied: It is well you sent for me.
Of all the groups of gods,
I am a god by myself.
When the little ones make of me their symbols,
There is not one who shall be able to see their path,
There is not one who has power to cross my path,
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.
When the little ones make of me their symbols,
There is not one who shall be able to stand in their way to prevent their going.

The Chief Messenger
Hastened to
Mi-ḳa′ḳ'e zhu-dse, Red-star (Pole star), who sitteth in the heavens,
And returned with him to the people.
They spake to him, saying: O grandfather,
The little ones have nothing of which to make their symbols.
Red-star replied: It is well you sent for me.
Of all the groups of the gods,
I am a god by myself.
The little ones shall make of me their symbols.
There is not one who has power to see my path,
When the little ones make of me their symbols,
There is not one who shall be able to see their path.
There is not one who has power to cross my path.
When the little ones make of me their symbols,
There is not one who shall be able to cross their path.
When the little ones make of me their symbols,
There is no one who shall be able to stand in their way to prevent their going.

The Chief Messenger
Hastened to
The side of the heavens,
Where lay Shoⁿ′ge, the Dog (Sirius), as though suspended in the sky,
And returned with him to the people.
They spake to him, saying: O grandfather,
The little ones have nothing of which to make their symbols.
The Dog replied: The little ones shall make of me their symbols.
Behold the tip of my nose.
It is not placed there without a purpose;
I have placed it there for chasing away other gods;
I use it for keeping other gods from entering my house,
When the little ones make of me their symbols,

They shall use it to chase away other gods.
Behold the hair on the crown of my head grown thin;
It has not grown thin without a purpose;
I have made it to be a sign of old age.
When the little ones make of me their symbols,
They shall see in their whitened hair,
The sign of old age.
Then there comes a time,
When a calm and tranquil day comes upon me,
So there shall come upon the little ones a calm and peaceful day as they travel the path of life.
(See 43d Ann. Rept. Bur. Amer. Ethn., p. 75.)

Wa-noⁿ′-çe a-ba-çu Wi-gi-e, Pertaining to the Attack

O ye valiant men,
There is a person whom they made to be their weapon.
He is the great hawk.
My grandfather (the hawk) is a fear-inspiring weapon.
Even with a slight stroke of his wing he will disable his prey,
So that it can not escape beyond the brow of the nearest hill.

There is another person whom they made to be their weapon.
He is the crow.
My grandfather (the crow)
Is a person to whom nothing is beyond understanding.
He flies swiftly through and through the dense forests,
And as swiftly he makes his way through the carrion upon which he feeds.
When, before the break of day,
I make him to be a weapon for you,
Your weapons shall not be ineffective.
Or, when in the evening of the day,
I make him to be a weapon for you,
Your weapons shall not be ineffective, O valiant men.
(See 36th Ann. Rept. Bur. Amer. Ethn., pp. 295–296.)

Wa-ţse-gi-tsi Wi-gi-e, Ritual Man from the Stars

The people spake to one another, saying: O younger brother,
We are a people who spare none of our foes,
Who are never absent from any important movement.
Thus they spake to the one who had of the Puma his body,
Saying: O, younger brother,
Even as these words were spoken, the Puma went forth.
After a time the people said: There are signs that our younger brother is returning.

Stumbling, tripping again and again, he hastens homeward.
Some of the brothers hastened to meet him and speak to him.
In response to their inquiries, the Puma spake, saying:
Yonder stands a man, O elder brothers,
Whose appearance excites fear,
Who is like us in form.
Then the people spake, saying, O younger brothers,
I have said we are a people who spare none of our foes,
Who are never absent from any important movement.
Whoever this man may be,
We shall send him to the abode of spirits.
It matters not whose little one he may be,
We shall make him to lie low.
In the direction of the man they hastened.
When they made the fourth ceremonial pause,
The Puma spake, saying: There he stands, O elder brothers!
We shall send him to the abode of the spirits, said the people.
They thrust their index fingers into their mouths,
To moisten them and give them killing power.
The man spake, saying:
I am Ho$^{n'}$-ga (a sacred person), O elder brothers, he stood saying.
He speaks our language clearly, said the Puma.
I am a Ho$^{n'}$ ga, the stranger continued, who has come from the midst of the stars,
O elder brothers.
Young-chief is my name,
Star-chief is my name,
Radiant-star is my name,
Star-that-travels is my name.
It is well, the people said.
The stranger continued: Young-chief
Is a name you shall use;
Radiant-star is also a name you shall use;
In giving you these names I give you cause to be grateful and happy, O elder brothers.
The people spake to one another, saying:
We shall henceforth banish from our midst all anger and hatred.
The names he has offered us we shall accept as ours.
This man speaks our language fluently;
The name Speaks-fluently shall also be ours.
You say this man is like a stranger;
From that also we shall make a name for ourselves.
Sacred stranger we shall make to be our name.

(See 36th Ann. Rept. Bur. Amer. Ethn., pp. 228–229, lines 239–304.)

Xoⁿ′-dse, The Cedars

On the brink of a precipice
Stood a cedar,
Sighing where he stands in his chosen place,
Saying: Here, upon the brink of this precipice, I stand, in order that the little ones may make of me their medicine.
In the midst of all the four winds,
Whichever way the winds blew,
He sent forth with pleasing fragrance,
Saying: Behold the base of my trunk (the roots)
Which I have made to be the sign of my old age.
When the little ones make of me their symbol,
They shall live to see the toes of their feet gnarled with age.
Behold the wrinkles of my ankles,
Behold my outspreading branches;
These I have made to be the signs of my old age.
When the little ones make of these their symbols,
In their ankles and limbs there shall be no cause of death.
Behold the downward bend of the tops of my branches;
These are the signs of my old age.
With these as symbols
The people shall live to see their shoulders bent with age.
Behold the feathery tops of my branches;
These are the signs of my old age.
When the little ones make of these their symbols,
They shall live to see their hair whitened and feathery with age as they travel the path of life.
So stands the cedar to be used as medicine by the little ones.

(See 39th Ann. Rept. Bur. Amer. Ethn., p. 241, lines 75-106.)

SAYINGS AND EXPRESSIONS

A′-ba-ṭa p̣a-xe ta mi-kshe o; ḳa-wa a-ba woⁿ-da ha-ba oⁿ-tha-tse ta a-ba. I will make a fence, then the horse will not eat my corn.

Be miⁿ-dse kshe thi kchi′-xe a(?) Who made the bow for you?

Be ni-ḳa-shi-ga u-she xtsi gthe-bthoⁿ-do-ba ṭs'e the tse the goⁿ dsi. There are not many men these days who can kill forty deer a season.

Be thiⁿ-kshe a-zha-zhiⁿ bi, wa-zhiⁿ-ga ṭsi-he ga-xe wa-k'tsi-oⁿ-çe thiⁿ-kshe. Who do you suppose instructs the birds how to build their nests?

Be wa-dsu-ṭa tho-ta a-thiⁿ gthiⁿ doⁿ noⁿ-pe-hi ṭse. Who that has tame animals would be hungry for meat.

Da′-doⁿ stsi-wiⁿ ṭa ni kshe a(?) What will you buy?

Do ḳ'e shi a(?) Have you been to dig potatoes?

E′-çka ṭa-çka oⁿ-ṭoⁿ bi koⁿ e-bthe o(.) I wish we had sheep.

E-çka u-thi-ṭoⁿ-tha a-bthiⁿ mi kshe koⁿ e-bthe o; ṭo-ba a-giⁿ bthe ṭse çka. I wish I had a wagon, I would go and bring some salt.

E-sho ba′-the doⁿ o′-gi-ḳ'i noⁿ bi o(.) They feed them in winter.

E shoⁿ-mi-ḳa-çi u-thiⁿ-ge noⁿ bi o(.) They catch wolves.

E-sho ṭa-çka shki oⁿ-ṭoⁿ bi doⁿ ha-xiⁿ ha i-da-be ga-xe ṭa bi e-çka. And if we had sheep they could make blankets and cloth.

Gu-dsi ni-ḳa-shi-ga a-ba ta gthe-bthoⁿ hiu noⁿ-ba noⁿ ṭs'e-the noⁿ bi o. Formerly men killed two hundred deer apiece.

Ha′-ba ḳ'iⁿ we-hi-dse a-gthe koⁿ-btha thiⁿ-ge o(.) I do not wish to have to carry my own corn far.

Ha-toⁿ′ doⁿ tha-gthe ta tse a(?) When will you start?

Ha-toⁿ′ dsi tha tsi a(?) When did you start?

Hiⁿ-ge ṭa çka ha-xiⁿ i-ga-xe noⁿ bi o(.) Blankets are made of sheep wool.

Hoⁿ-ba the da-doⁿ ha-xiⁿ ha i-da-be oⁿ-thoⁿ-thi-wiⁿ ta ba thiⁿ-ge o(.) Nowadays we have nothing with which to buy blankets and cloth.

Ho′-wa ge a-the ṭa i te ṭs'a-bi-doⁿ i-ba-hoⁿ a-zhi a-ba o(.) They do not know where they will go when they die.

Ho-wa-gi tha-thiⁿ-she shki i-thi-the a-ka noⁿ noⁿ e e-sho ṭa-doⁿ ha-zhoⁿ ke shki ça'ni i-the e-ba noⁿ e. Wherever you are and whatever you do God sees you.

Ho′-wa gi toⁿ tha-tsi a(?) Where did you come from?

Ho-we ni-çkiu o-tsi-e tho. Yes, there is plenty of salt.

I′-xo-ba zhi thiⁿ ha o(.) Do not tell lies.

Ḳa′-wa u-gi-dse a-thiⁿ he o. I am hunting my horse.

Ḳa′-wa a-ba wa-shkoⁿ gthoⁿ-tha bi o(.) Horses are strong.

Ḳa′-wa tha-gthiⁿ oⁿ-ḳ'i bi o(.) He gave me a fine horse.

Ḳa′-wa thi-ṭa ḳ'oⁿ-ça-gi o(.) Your horse is swift.

Koⁿ Wa-ḳoⁿ-da thi-ga-xe a-ka wa-zhiⁿ-ga ho, wa-gthu-shka zhiⁿ-ga i-da-be shki wa-ga-xe a-ka. The God who made you made the birds, fishes, and insects.

Koⁿ, Wa-ḳoⁿ-da, mi-oⁿ-ba moⁿ-zhoⁿ i-da-be wa-ga-xe a-ka e-noⁿ wa-ḳ'tsi-oⁿ-çe a-ka o. The God who made the sun, moon, and the earth instructs the birds.

Mi be′ thi-ḳ'i a(?) Who gave you a blanket?

Mi wi′-e bthi-wiⁿ o(.) I bought a blanket.

Moⁿ-çe-we toⁿ ga a-ka moⁿ-iⁿ-ka gthoⁿ-the ha thi-toⁿ-be a-ka o(.) With a plow a large piece of ground may be broken up.

Moⁿ′-hiⁿ thi-ṭa ho-wa(?) Where is your knife?

Moⁿ′-hiⁿ ṭoⁿ-ga a-ba ṭoⁿ bi noⁿ hiⁿ a(?) Have the Americans come?

Moⁿ′-hiⁿ ṭoⁿ-ga shoⁿ-ge i-ṭa bi we-tha-the çka a(?) Did you ever see American dogs?

Moⁿ-ta-noⁿ-dsi zhoⁿ i-tha'çi o; a′-noⁿ-ḳo-ge a-ba e tha-gthiⁿ bi o(.) I hate to sleep on the ground; a floor is good.

Moⁿ thi′-ṭa tha-gthiⁿ o(.) Your arrows are good.

Moⁿ-xe′-the u-moⁿ-ka bi o(.) They are easily deceived.

Moⁿ-zhoⁿ ho-wa-ge ṭa-tha-bthe ta ni-kshe a(?) Where will you hunt?

Moⁿ-zhoⁿ oⁿ-moⁿ-kshe hoⁿ-xtsi-oⁿ te i-ba-hoⁿ a-zhi a-ba a(.) They do not know what sort of a world the next is.

Ni-çkiu′-e ṭoⁿ-ga e i-kshe shi e-çka. Have your ever been to the Grand Saline?

Ni′dsi a-tha bi o. She has gone for water.

Ni′-ḳa-shi-ga noⁿ a-ba hoⁿ-ba ṭa ts'e tha bi e-çka. How did the old men kill deer?

Ni′-ḳa-shi-ga we-ḳi-ḳ'oⁿ ṭoⁿ a-ba da-doⁿ shki hiu ga-xe thoⁿ'tse a-ba. People who have tools are able to make a great many things.

Noⁿ′-ha bthe-ḳa tsi-zhe-be p̣a-xe ta mi kshe o; Shoⁿ-ge tsi bi koⁿ-btha thiⁿ-ge o(.) I will make a door of boards; I do not want the dogs to come in.

O′-ga-xe thiⁿ-ge hiu a-ṭa-bthe o(.) I have hunted often to no profit.

O′-moⁿ-ḳa we-ḳi-ḳ'oⁿ tha-gthiⁿ we-thi-toⁿ-be. It is easy to work with good tools.

Oⁿ-tsi bi a-ba dsiu-tha bi a, oⁿ-zha ha-oⁿ-k'oⁿ ta bi thiⁿ-ge o. Our families are ragged, but it is not in our power to help.

O-thi′ ṭoⁿ-tha a-ni-a-doⁿ zhoⁿ to′-gthoⁿ tse wa-ts'e-ga o(.) Having a wagon, it is easy to haul wood.

O-xtha-be gi wa-ça′-be o-xthe i-tha′-çi o(.) I hate to follow the black bear through the thickets.

P̣i′-zhi-o, Wa-ḳoⁿ-da o-wa-ki-a bi hiu-the i-ba hoⁿ a-zhi tse. It is bad not to know the talk which God has sent to us.

P̣i′-zhi tse tha-gthiⁿ tse e-thoⁿ-ba i-ba-hoⁿ a-zhi a-ba o(.) They do not know what is good and what is evil.

Shoⁿ′- ge hiu oⁿ-ga-thiⁿ oⁿ-ga thiⁿ o(.) We have a great many dogs.

Shoⁿ′-ge oⁿ-gu-ṭa a-ba p̣i-ba zhi bi o, e-shoⁿ woⁿ-thi-çi-hi shki oⁿ bi o(.) Our dogs are good for nothing and cross.

Shoⁿ′-mi-ḳa-çi a-ba ts'e the ṭa bi e-çka. The wolves would perhaps kill them.

Shoⁿ-mi-ḳa-çi ts'e onⁿthe ṭa bi e-çka. I think we could kill the wolves.

Sho-she e-zha-mi moⁿ-hiⁿ ṭoⁿ-ga thu-wa-ṭs'e-ga i-k'u-tsa ba-zhi i-tse o(.) I wonder the Americans do not try to tame big game (buffalo).

Ṭa′-bthe bthe o(.) I am going hunting.

Ṭa-çka′ a-ba wa-dsu-ṭa tha-gthiⁿ bi o(.) Sheep are good animals.

Ṭa-ha ha′-noⁿ wa-ni ni kshe a(?) How many deerskins have you?

Ṭa he-be oⁿ-ḳ'i o(.) Give me a piece of meat.

Ṭa′ wiⁿ a-ḳu-dse o. I shot a deer.

Ṭa wiⁿ ge miⁿ-dse i ts'e tha the çka a(?) Did you ever kill a deer with an arrow?

Thi shki a-thi-thiⁿ a-gtha-bi doⁿ thi-hoⁿ gi-tha gthiⁿ thoⁿ-ṭse a hiⁿ. If you should be carried off, would your mother be happy?

Thoⁿ-zha shoⁿ-ge a-ba shki ṭa-çka ts'e the noⁿ bi o(.) But dogs also kill sheep.

Ṭse-do′-ga o-thi-ṭoⁿ-tha k'iⁿ doⁿ-ha ba thoⁿ ṭse a(?) Would buffalo draw well in a wagon?

Ṭse wiⁿ i-tha-the o(.) I saw a buffalo.

Ṭse′-xe ho-wa ge stsiu-çe a(?) Where did you get the kettle?

Ṭsi ça-gi koⁿ-btha pe-dse u-dse-the p̣a-xe ta mi kshe o(.) Sho-dse i-tha-çi o(.) I want a firm house. I will make a chimney. I hate smoke.

Ṭsi wi-ṭa tse a-shka dsi o-we p̣a-xe ṭa mi-kshe o; we-hi-dse wa-thiṭoⁿ the tse p̣i zhi o(.) I will build my house near to my field; it is bad to have to go so far to work.

Ṭsi zhe′-be wi′ṭa tse ḳo-ḳo-çi tho-ge koⁿ-btha o. I want to have hogs in sight of my door.

U′-shkoⁿ thi p̣i-zhi doⁿ be a-ba shki i-thi-çi ṭa bi o(.) If your ways are bad everybody will dislike you.

Wa-diu-ṭa ho-wa-the shki oⁿ-thi-hi-da bi, wa-xpa-thiⁿ oⁿ-tha bi p̣i-zhi o; Wa-ga′-xe a-ka we-tha-bi doⁿ gi-ba-ḳoⁿ ṭa a-ka o(.) It is wicked to torment any kind of animal; when the Creator sees it He will be angry.

Wa-dsu-ţa thiⁿ-ge o. There is no game.

Wa-gthe′-çe a-ka a da-doⁿ the a-ka o, o-zhoⁿ-ge tha-gthiⁿ kshe wa-toⁿ-iⁿ ga-xe a-ka o. The Scriptures are a light which discovers the good path.

Wa-ḳ'o a-ba wa-thi-toⁿ i-ga çki ge noⁿ bi o(.) It is fatiguing to women to work in the field.

Wa-ḳ'oⁿ′-çi thiⁿ-ge doⁿ shoⁿ-ge da-doⁿ u-thi-ḳoⁿ ṭa be tse a(?) When there is no game, of what use are the dogs? (Applied to hunting.)

Wa-ḳoⁿ-da thi-ga-xe doⁿ da-doⁿ a-ni-ge thi-ḳ'i thiⁿ-kshe i-thi-gthoⁿ thiⁿ ha. Think of God who made you and gave you all you know.

Wa-ḳoⁿ′-da wa-ga-xe thiⁿ-kshe i-ba-hoⁿ ba-zhi a-ba o. They do not know God the Creator.

Wa-ḳoⁿ-da wi-zhiⁿ-ge shoⁿ-be oⁿ-the noⁿ ţa bi o; e-sho oⁿ-shka-da bi ge da-doⁿ shki o-ḳ'oⁿ thiⁿ-ge ts'e oⁿ-tha ba-zhi noⁿ ţse. Therefore, my son, we should let the animals alone and should kill nothing for sport.

Wa-wa′-tha-da doⁿ wa-thi′-gthoⁿ u-tsi thi-ga-xe ba e-sho u-shkoⁿ tha-gthiⁿ thi-ga-xe shki oⁿ ţa a-ka. His (God's) laws make you wise and good.

Wa-zhiⁿ-ga ba shki e-goⁿ a-ba o; zhiⁿ-ga wa-thiⁿ a-gtha bi doⁿ gi-shoⁿ ba zhi noⁿ bi o(.) It is the same with the little birds; when the young are carried off the mother bird is distressed.

We′-ḳi-ḳ'oⁿ tha-gthiⁿ a-thiⁿ doⁿ ha-çka ga-xe u′-moⁿ-ka a bi o. With good implements they say it is easy to make cotton cloth.

Wi-zhiⁿ-ge the goⁿ-dsi wa-gthe-çe tha-dse i-ḳ'u-ta thiⁿ ha o(.) My son, try now to learn to read.

Wi-zhiⁿ-ge, thi-tha-dsi thi-hoⁿ e-thoⁿ ba tha-ḳ'e-wa-gi tha o; da a bi ḳi zhi e-goⁿ noⁿ o. My son, love your father and mother; do what they bid you.

Zhiⁿ′-ga zhiⁿ-ga a-wa′-gi-toⁿ-be oⁿ-shoⁿ-moⁿ-zhi o; da-doⁿ tha-tse a-wa-gi-the thiⁿ-ge doⁿ. I have been sorry to look at my children, having nothing to give them to eat.

Zhiⁿ-ga zhiⁿ-ga o-shkoⁿ p̣i-zhi zho-wa-gtha zhi thiⁿ hau. Go not with bad children.

Zhiⁿ-ga-zhiⁿ-ga wi′-gi-e wa-noⁿ-ḳ'oⁿ gi-tha-gthiⁿ bi o(.) He (God) is pleased to hear children pray.

Zhoⁿ a-ḳi-ḳ'oⁿ he ṭsi wiⁿ a ki-p̣a-xe ta mi-kshe o(.) I intend making a log house for myself.

Zhoⁿ ḳ'iⁿ a-gthiⁿ bi o(.) She has come carrying wood.

Zhoⁿ k'iⁿ shki o-oⁿ wa-tse-xi o(.) Carrying wood is also hard work.

Zhoⁿ-noⁿ oⁿ-thoⁿ-goⁿ-ça moⁿ-zhi a-gthi o(.) I have returned weary without anything.

Stories

Origin of the Whistle Wa-xo-be

There were four brothers who took care of and protected their aged parents. Two of the brothers were married. One day, when the people of the tribe were about to go on a buffalo hunt, these four brothers held a consultation and agreed to stay at home and continue to look out for their parents. After the war party had gone the brothers took their parents and moved to a part which they knew to be full of black bears. Here they pitched their camp in the woods. While these brothers were gone on a hunt they returned one day and found their parents had been slain by a war party and the wigwams burned.

The three older brothers decided to follow the trail of the enemy and take revenge for the death of their parents. The younger brother had gone some distance away and refused to join the brothers. Upon being asked why he refused he said he would join them if they made him the leader. This was done. All were satisfied with the arrangements, so they started with the new leader in pursuit of the enemy. Not only did the younger brother act as leader, but did all the scout work, and, in company with his dog, found the trail fresher the farther he went. Each evening the young scout reported to his brothers. On one day he hurriedly came and reported that he had found the camp of the enemy. Much to the surprise of the brothers, a pack of gray wolves was with the young man. All started for the attack. Stealthily they approached the camp, the men giving war cries and the wolves howls, and the charge was made. This caused a panic in the camp and the enemy fled, but the wolves were too swift for them; they caught the men sometimes by threes, while the brothers clubbed them to death. Thus the four brothers avenged the death of the parents. In commemoration of the victory the brothers made the Whistle Wa-xo-be, which is now in the National Museum at Washington, D. C.

Pa-hiu′-gtho^{n}-ge (hair) Wa-xo-be

The Osage Tribe dwelt along the Missouri River. They had planned a buffalo hunt. Among them were two young men who decided not to go, but to remain at home and care for their aged parents. When the tribe had gone the two young men moved their camp to a place where they found game in plenty. Here they built a wigwam, making their parents comfortable and keeping the home well supplied with food. These young men belonged to the Mi-ḳ'i^{n}′ gens of the tribe.

One day the younger man spoke to the father, saying: "I think I can find a stray buffalo, so I am going out on my horse; if I do not come home do not feel uneasy, because I will be safe." He rode away and saw a buffalo, which he chased and killed. While in the act of butchering it he was attacked by a war party and taken captive. For many days the war party traveled westward until they reached their own village.

In the home of the war leader the captive was subjected to many abuses. As he stood bound to a tree some crows flew about him. One stopped near him and said: "Keep up your courage; you shall live to see your parents." During the afternoon a storm arose, driving the people into their houses, where they were obliged to remain for two days. From being tied up the young man became sore and stiff, but in stretching himself he found the thongs with which he was bound yielded to the pressure and without much effort slipped them from his hands and ankles. It was his chance for escape. He hurried to a cornfield, where he found ripening corn. Plucking some of the ears, he hid himself, but not for long, for he heard the warriors making search for him. Remembering the custom of his own people, he thought it would be wise to seek protection in the home of the chief. As he entered the village he saw a tent which was larger than the others; this he took for the home of the chief and, hastening to it, sat down in the doorway. The daughter of the chief, seeing the young captive, asked her father to buy him, that she might have a brother, but the captors would not part with the young man, not even for horses or other goods. After entreaties on the part of the maiden the father said: "We will keep him; he is in the house of refuge and no one can take him." Having been assigned the place usually given the son of a family, food and drink were placed before him; the mother, assisted by the maiden, cut and made moccasins and leggings for him. The father of the young woman hastily gathered the subordinate chiefs to consult them, saying that this young man was to be treated as if he were his own son. To this the subordinate chiefs agreed.

Being skilled in the hunting of buffalo and other small game, the adopted son told his father he would do the hunting for him. Just as other young women helped their brothers, so the chief's daughter took the pack horses for her adopted brother.

For two years this young man remained in the family of his adoption, in the same tribe. One day, while alone with him, the young maiden questioned him as to his own family and whether he would like to see them. In reply he said he was contented in his new home, but would like to see his parents. The chief, always desirous of pleasing his daughter, yielded to her request and let the young man return to his people, providing escorts for him so that no harm would befall him. A few days' journey brought the young Osage into his people's country. Here the escorts were excited at being in a strange land and did not continue farther with the young man, but returned to their own camp.

One afternoon as he traveled alone he surprised an Osage who had killed an elk and was preparing to cut it up. So intent was this man upon his work that he did not notice the stranger, and for some time he had lost his wits. Then the young captive gave his name and asked: "Are my parents still living?" With some hesitancy the other spoke: "The people whose names you mention are still living and well, but you are dead; it is your spirit that has come back to trouble me."

Hearing the young man's story, the hunter was satisfied, and, packing his horse, led the way to the camp of the young man's family. The young captive was gladly embraced by his relatives, with the exception of his older brother. To his father he gave of his horses.

Being at home, he again began to provide for his parents and to care for them. During the long evenings he had many talks with his father, asking questions concerning the rites of the people, chiefly desiring to learn what was necessary in war and ceremonial organization of a war party. Learning what he wanted to know, the young man did not make his heart's desire known to the No^n′-ho^n-zhi^n-ga, but appointed himself as Do-do^n-ho^n-ga without any men, and alone went to No^n-zhi^n-zho (vigil), remaining six days. On the seventh day he returned, selected the men he wished to accompany him on a war party, telling them of the enemy he was going to attack, as they were the ones who had captured and abused him.

Before starting the young leader made request for the wa-xo-be in his brother's possession, but was refused, on the ground that he was a ghost and not a brother, and it would be lost. Determined to go on the war party, the young man was sure he could make up his own songs and wi-gi-e during the march, and his warriors being willing to go on with him without the wa-xo-be, they went. He had with him the spirit of revenge all the time.

As was planned, a night attack was made. Among the things taken were the horses belonging to the chief who had adopted the young man. These were returned to him, for which the chief showed appreciation by signs. A young girl was captured by this war party and scalped, her hair being used for the wa-xo-be, which is known as the P̣a-hiu-gthoⁿ-ge Wa-xo-be. Victory being accomplished, the young man returned to his village, and was met by his brother, who wished to sing the songs of victory. Remembering how the wa-xo-be had been refused him, the younger brother scorned the offer, saying that he had his own songs and could make proper ceremonial entry into the village. Permission was given by the Noⁿ-hoⁿ-zhiⁿ-ga to make the scalp wa-xo-be.

May 7, 1916. This story, told by Wa-xthi-zhi, is substantially the same, only the scalp wa-xo-be was worn by a warrior of the people they attacked. He wore it on his shoulders when he was killed, and the young leader took it. This version may be true, as the wa-xo-be is made of bits from a number of scalps.

This wa-xo-be belonged to the Mi-ḳ'iⁿ′ Wa-noⁿ and the Hoⁿ I-ni-ḳi-shi-ga.

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